

**ECOLOGICAL CONVERSION AS A SIGN OF HOPE
THEOLOGICAL-PHILOSOPHICAL REFLECTION ON SPES NON
CONFUNDIT ARTICLE 16: READING THE ECOLOGICAL CRISIS DUE TO
NICKEL MINING ON GAG ISLAND WEST PAPUA**

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ABSTRACT

This study aims to formulate a strategy for the ecological conversion model envisioned by Pope Francis so that the concepts of “journey of hope, sign of hope, imploring hope, and setting out in hope” can be clearly defined and implemented to address environmental degradation, specifically on Gag Island in West Papua. The Gag Island region is dominated by mining activities and other forms of ecological damage. In this context, Laudato Si and the reaffirmation in Spes Non Confundit (Article 16) highlight the need for ecological conversion as part of ecological justice, viewed as an effective alternative approach to instilling environmental awareness and values in the community, thereby promoting sustainable environmental conservation practices. This study employs a qualitative descriptive method reinforced with qualitative data through a phenomenological approach. The research was conducted in West Papua, specifically on Gag Island, using data collection techniques that included phenomenological observations across various media (newspapers, journal articles, and other media), discussed through a philosophical-theological lens and subjected to critical analysis. The data analysis process was conducted through stages of data reduction from various article sources, data presentation, interpretation, and drawing conclusions. The research results indicate that in light of Spes Non Confundit as the 2025 Jubilee document, ecological justice is understood as a tangible manifestation of the call of faith. Article 16 of Spes Non Confundit affirms that divine forgiveness does not stop at the spiritual dimension alone, but must be realized in the form of ecological conversion, in which humanity bears the responsibility to safeguard and care for the earth as a gift from God. Indulgence, in this context, is not merely understood as the remission of punishment for sin, but also as a call to renew humanity’s relationship with creation.

Keywords: *Ecological Crisis, Ecological Repentance, Environmental Restoration, Gag Island Papua, Spes Non Confundit*

INTRODUCTION

Restoration of the environment must be part of a real faith commitment, as a form of solidarity with others and responsibility for future generations is the main reference in the life of Catholics, and this is actually where most of the activities of developing and living the faith, especially

ecological awareness. In recent times, ecological life has been increasingly eroded by the actions of humans who prioritize and prioritize economic life and the enjoyment of wealth alone with the emergence of indiscriminate deforestation formed based on class similarities or compete on issues that are relevant today (Usman et al., 2024). Social change and social mobility, especially due to urbanization and globalization, which are influenced by economic factors and the interests of some people, are adding to the complexity of ecological life. The pastoral challenge that arises is how individuals who respond to companies that can adapt to an ecological existence that may have different dynamics from the earth that is our common home (Prasetyono et al., 2024). Environmental degradation can lead to a series of disasters. Therefore, serious measures must be taken to address this crisis. Nature conservation must be sustained on an ongoing basis (Hakis et al., 2024). These people will be more likely to engage in activities that destroy nature, prioritizing economic business if there is no new ecological conversion, the attraction and attention to ecology becomes a mere economic pleasure (Baharinawati W. Hastanti et al., 2012). However, many Catholics themselves are spectators and even workaholics in their own companies, which causes difficulties in planning for a new ecological consciousness and disrupts the process of full ecological recovery (Sam Permanadewi and colleagues Geological Resources Bulletin, Volume 12, with a coverage of pages 55-77).

Pope Francis on May 9, 2024, regarding the Jubilee Year 2025, entitled *Spes Non Confundit*, which means "Hope Does Not Disappoint" and specifically in article 16, invited all people to review the way human beings exist in the ecological world. He emphasized that the wealth and resources of the earth do not belong to a privileged few, but are meant for all. Those who are well-off should be

generous and not neglect their brothers and sisters in distress. In particular, attention is drawn to those who experience water and food shortages, as hunger is a moral crime, a deep wound in our humanity. This situation calls on everyone to seriously reflect on their conscience (Fransisca Romana Wuriningsih., 2023). This good opportunity for the Porta Sancta Church or parish is expected to be the center of "ecological literacy" of the life of faith that fosters awareness, is actualized, and has an impact for Catholics or for everyone (Usman et al., 2024). In line with this invitation, it is important to understand the concept of "the journey of hope, the sign of hope, the invocation of hope and also the departure in hope" as mandated by Pope Francis. Since the beginning of the *Laudato Si* document in his leadership, Pope Francis has sought to renew the Catholic Church with the aim of reviving the spirit of ecological awareness for Catholics (Patrisius Rato, 2022).

He emphasized the four main changes; property on earth is not just for a privileged group of people, but for everyone. In addition, those who are well-off should be generous and not turn their backs on others in need. In particular, attention should be paid to those who are experiencing water and food shortages. Hunger itself is a major problem, a deep wound in humanity that requires all of us to earnestly reflect on our conscience (Florentina Patricia, et al, 2024). To date, there has been no study highlighting this new understanding of ecclesial life oriented towards Pope Francis' ideas regarding the four points above. Therefore, further clarification is needed so that this ecological world can be understood as a renewal in the life of the Church and the world today. Pope Francis emphasized that another heartfelt plea that I would like to make in the context of the upcoming Jubilee Year celebrations is directed towards more

prosperous countries. He called on them to recognize the gravity of past decisions and to commit to eliminating the debts of countries that will never be able to repay them (SNC, 17). This is not just an act of generosity, but also a matter of justice. This situation has become even more urgent with the emergence of one of the new forms of injustice that we are increasingly aware of is the existence of real ecological debt, especially in the relationship between countries in the North and South (Anon, 2025.).

These inequities relate to trade imbalances that impact the environment as well as the disproportionate exploitation of natural resources by certain countries over a long period of time (LS, 51). As Scripture tells us, the earth belongs to God, and the people who live on it are but strangers and temporary residents (Lev 25:23). If we truly want to pave the way for world peace, let's commit to addressing the roots of injustice, eradicating unjust and unpayable debts, and ensuring that those who are starving are properly fed. Therefore, the Church is not just a geographical unit, but must also be actively involved in community life. God's mission is for all people, so ecology is a shared responsibility to be present in the midst of society (Prasetyono, 2024). In *Laudato Si* at article 51, it is said that this problem has become more urgent with the emergence of a new form of injustice that is now increasingly recognized, namely the existence of a real "ecological debt". This inequality, especially between countries in the North and South, is caused by trade imbalances that have an impact on ecology and the wanton destruction of natural resources by certain countries over a long period of time (Francis, 2015, LS art, 51)."

The Second Vatican Council had to bring about a change in the Church's understanding of these ecological issues, not just as an institution to be a community of faith called to be a

sacrament of salvation for all human beings, but rather the Church no longer sees itself as an entity separate from the world, but rather as a partner in the dialog about the meaning of life and human purpose (The article entitled "The Linkages of Science, Human Ecology, and Political Ecology" was published in *Rural Socio-Ecological Dynamics: Perspectives and*, Volume 01, issue 01, 2007, with a coverage of pages 1-40.). Reading the current ecological issues, specifically in Gag Island, West Papua is known as one of the areas with high biodiversity, but is now facing serious threats due to nickel mining. Mining activities have caused deforestation, water pollution, and environmental degradation that impact the lives of local communities. Ecological injustice is evident when the exploitation of natural resources favors industry over community welfare and environmental sustainability (Usman, 2024). The presence of the Tidore Sultanate played a crucial role as the initial foundation for the spread of Islam in Papua. However, as its influence began to wane, the Dutch took advantage of the situation to expand and consolidate their power in Papua (Nasrul Fauzi et al., 2025). Looking at the data and reading the phenomenon, Indonesia and Australia each have nickel reserves amounting to 21 million metric tons of the total global nickel deposits. However, in terms of production, Indonesia is the world's largest producer. Indonesia dominates global nickel production with nearly 48% of total output, while Australia only contributes about 5%. With the increasing production trend, Indonesia is expected to supply more than 60% of the world's nickel needs by 2030. Based on data from the U.S. Geological Survey. According to the USGS, Indonesia produced 1.6 million metric tons of nickel in 2022, making it the country with the largest nickel production in Southeast Asia. An examination of these three forms of resistance appears to be limited to efforts

to preserve traditions only in part. There has not yet been an in-depth look at how the people of South Misool District, Raja Ampat Regency, maintain and preserve their traditional beliefs (Muhammad Rusdi Rasyid et al., 2022).

According to the Indonesian Nickel Miners Association (APNI), until January 2023 there were 43 nickel smelters in operation with a total of 199 furnaces. Nickel ore consumption for the 43 smelters reached 145 million tons per year, and by 2025 it is estimated that the number of smelters will increase to 136 units with nickel ore requirements reaching 400 million tons per year (Hastanti and Triantoro, 2023). Indeed, the increasing demand for nickel brings great opportunities for economic growth, which will attract more investment, both in exploration, processing (smelters), and supporting infrastructure such as roads and ports. Then the need for labor increases, both for mine workers, technicians, and other supporting sectors. Furthermore, taxes and royalties from the nickel industry contribute to state revenues and the development of areas around the mine. However, the environmental impact of mining activities to meet nickel needs has an impact on the environment (Fahmi et al. 1907).

The impact is like what has happened in several nickel mining places themselves. Namely, land clearing that destroys natural ecosystems and threatens endemic flora and fauna. Mining waste such as tailings and heavy metals actually contaminate groundwater sources and rivers, impacting the health of communities and ecosystems. Mining activities also change the topography of the region, increasing the risk of erosion, landslides, and sedimentation in rivers or the sea. And operating mines and smelters requires a lot of energy, which in turn increases greenhouse gas emissions and air pollution (Hastanti dan Triantoro 2012).

Gag Island, located in the Raja Ampat Islands Regency, West Papua Province, is largely a conservation area consisting of a cluster of islands. Based on Hastanti and Triantoro's records, nickel exploitation on Gag Island has been ongoing since the Dutch colonial period. After the Dutch left Indonesia and Irian Jaya became part of the Republic of Indonesia, and with the nationalization of Dutch companies in 1972, nickel mining activities on Gag Island were continued by PT Pasifik Nikel, a foreign investment company from the United States, until 1981 Permanadewi and colleagues wrote a scientific paper entitled "Lateritic Nickel Deposit on Gag Island, Raja Ampat Regency, West Papua Province." Subsequently, the management of the nickel mine on Gag Island was transferred to PT Aneka Tambang, a state-owned enterprise (SOE), which in 1995 entered into a cooperation contract with PT BHP Billiton, an Australian foreign investment company (PMA). In the cooperation, share ownership was divided in the proportion of 75% for PT. BHP Billiton and 25% for PT. Aneka Tambang. As the project progressed, PT BHP Billiton partnered with FalconBridge, a Canadian mining company, which acquired a 37% stake in the Gag Island nickel project. Mining operations and management are then managed by PT Gag Nickel, which focuses on exploration and sampling. However, in 1999, PT Gag Nickel ceased its exploration activities following the issuance of Law No. 41/1999 and the emergence of a discourse on the designation of Gag Island as a protected forest area. Ronald Kondjol, Chairman of the Papua Customary Council (DAP) Region III Domberai, revealed that nickel mining activities by PT Gag Nikel have had a significant impact, one of which is the occurrence of extensive deforestation, resulting in damage and deforestation of customary forests in the Gag Island area (Wuriningsih dan Setiyaningtiyas 2023).

Ronald also expressed his concern for the future of indigenous Papuans, wondering what the future generations will be like if their forests continue to be degraded. He urged the government to take immediate action before the situation worsens. Hastanti and Triantoro. Meanwhile, according to Francis and Tatang, PT Gag Nickel obtained a nickel exploration license on Gag Island in 1998. The company then obtained a production permit in 2017 and began operations one year later, with a production target of 1.8 million tons per year. In the Media Gathering activity held in Kuta, Bali, Saturday, February 1, 2025 said that the conservation carried out by PT Gag Nickel is Land Reclamation and Rehabilitation. As of December 2024, PT Gag Nickel has reclaimed 131.42 hectares of land by planting more than 350,000 trees, including 70,000 endemic trees. In addition, watershed rehabilitation has reached 231.1 hectares out of a total target of 666.6 hectares. Permanadewi and colleagues wrote a scientific paper entitled “Lateritic Nickel Deposit on Gag Island, Raja Ampat Regency, West Papua Province” or in English “Lateritic Nickel Deposit on Gag Island, Raja Ampat Regency, West Papua Province.” Although PT Gag Nickel has claimed to take various mitigation measures to reduce the environmental impact of mining activities, the reality is that there are still a number of fundamental problems that show that nickel exploitation on Gag Island remains a high risk for the ecosystem and surrounding communities. The adverse impacts of this mining are damages that cannot be fully restored. The massive deforestation caused by nickel mining cannot be reversed in a short time, even with rehabilitation programs. The forests that were cut down had unique ecosystems that developed over hundreds of years, and reforestation does not necessarily replace their ecological functions. Mined soils are often degraded, making restoration to their

original state almost impossible. Hastanti and Triantoro, “Wallacea Journal of Forestry Research.”

The author considers the events and mining activities on Gag Island, which damage the environment, to be the urgency of ecological repentance. This ecological crisis is not only an economic and political issue, but also a moral and spiritual issue that demands a change in human attitude and awareness towards nature. In the context of Church teachings, ecological repentance is a form of human awareness and responsibility as guardians of God's creation. Spes Non Confundit art. 16 emphasizes that the earth does not belong to just a few people but must be managed fairly for the common good (Qalam dan Keagamaan 2025). In art. 16, Pope Francis clearly states that the situation is becoming more serious with the emergence of a new form of injustice that is now increasingly recognized, namely the existence of a real ecological debt, especially between countries in the North and South. This injustice is linked to trade imbalances that impact the environment as well as the disproportionate exploitation of natural resources by certain countries. If there is no real ecological repentance, this problem will intensify over the next twenty-five years (<https://www.dokpenkwi.org/spes-non-confundit/> accessed February 17, 2025 at 12:00 WIB). With this background, this research centers on four main aspects, namely: How does Pope Francis' encyclical or bull on conversion parishes bring hope? What is the theological sign of hope in ecological existence? How is the implementation of hope in the idea of ecological life? How should divine forgiveness be accompanied by real ecological conversion in daily life?

Literature Review

When examining the ecological crisis on Gag Island in West Papua, it is actually a contemporary theological-

philosophical issue that continues to evolve rapidly in the current context, especially since the publication of *Laudato Si'*, which emphasizes the importance of integrating social justice and the integrity of creation within the framework of integral ecology. A number of studies indicate that the ecological crisis is not merely a technical issue but also a reflection of a moral and spiritual crisis stemming from the dominance of an anthropocentric paradigm. This phenomenon is evident in several nickel mining areas, where land clearing has caused damage to natural ecosystems and threatens endemic species. Mining waste, including tailings and heavy metals, contaminates groundwater and river flows, thereby negatively impacting human health and the environment. Mining activities also alter the topography of the region, increasing the risk of erosion, landslides, and sedimentation in water bodies. Furthermore, the high energy demands of mine and smelter operations contribute to increased greenhouse gas emissions and air pollution (Hastanti dan Triantoro, 2012).

However, most studies remain limited to the conceptual level and have not yet sufficiently linked them to concrete local realities. In response to this situation, the concept of ecological conversion has been developed within theology. The call in *Spes Non Confundit*, Article 16, reaffirms that ecological conversion is understood as a radical transformation in human consciousness that leads to a new way of relating to nature. A number of studies affirm that this conversion encompasses both personal and communal dimensions. However, its connection to the concept of hope as a transformational praxis has not yet been explored in depth. Islam also states that ecological fiqh serves as a normative approach that integrates the principle of public interest into environmental conservation (Rahman, 2023). This is in line with the view that

(Muhyiddin, 2010) which frames *da'wah* within three dimensions: social, ecological, and theological. On the other hand, ecological philosophy offers various critical approaches, such as ecocentrism and deep ecology, which challenge human domination over nature. These approaches enrich theological reflection, particularly regarding the ontological aspects of the relationship between humanity and nature. Nevertheless, the spiritual and eschatological dimensions which are central to theology often receive insufficient attention in philosophical discourse. The environmental crisis is fundamentally an ethical crisis exacerbated by the dominance of anthropocentrism (Keraf, 2010; Chang 2015). This view justifies the excessive exploitation of nature.

In a socio-political context, the exploitation of natural resources in Papua can be analyzed through a power perspective. Drawing on the thought of Pope Francis, the dominance of elites within political and economic structures plays a significant role in extractive industry practices. As a result, local communities, including the OAP, often face marginalization. However, this approach tends to stop at structural criticism without offering a vision for normative transformation. Thus, there is a gap in the literature that has yet to integrate theological reflection on ecological conversion, the concept of hope, and empirical analysis of local ecological crises. This study seeks to bridge this gap by developing a theological-philosophical reflection on *Spes Non Confundit*, Article 16, within the context of nickel mining on Gag Island, West Papua. Through this approach, it is hoped that a new contribution will emerge in the development of contextual theology oriented toward ecological justice.

Conceptual Framework

Humans, as beings who have existed from generation to generation throughout history, play a vital role in preserving the environment because they are endowed with the rationality to manage human life and nature itself. Since humans have existed from generation to generation, there is no justification for pursuing interests and ambitions for wealth that harm the ecology and its ecosystems. The phenomenological approach adopted in this study is essential because it seeks to understand how humans interpret their relationship with the environment through their experiences and perspectives (Usman et al., 2024). From this, the author draws on the ideas of Pope Francis, which can serve as a reflective framework for understanding the ecological dynamics on Gag Island and for engaging in theological-philosophical reflection regarding the fulfillment of the community's basic needs. The ecological crisis resulting from nickel mining activities on Gag Island, West Papua, must be understood as more than merely an issue of environmental degradation. This crisis reflects a deeper breakdown in relationships, both between humans and nature and among various social actors such as the state, corporations, and local communities, particularly the Indigenous Papuans (OAP). Thus, the ecological crisis reveals humanity's failure to manage the relationship between resource exploitation and ethical responsibility toward creation. Within a theological framework, this situation calls for ecological conversion. As emphasized in *Laudato Si'* and *Spes Non Confundit*, Article 16, ecological conversion is a fundamental shift in the way humans understand and treat nature. This transformation involves not only outward actions but also a renewal of consciousness and values that support sustainability. Furthermore, ecological conversion is closely linked to the concept

of hope in theology. In *Spes Non Confundit*, hope is understood as the force that drives transformational action. Therefore, ecological conversion becomes a sign of hope because it enables a shift from a state of crisis toward the restoration of a more just relationship between humanity, nature, and God.

This hope is realized through concrete actions focused on ecological justice. On the other hand, the ecological crisis in Papua is also part of a complex power structure. Drawing on the teachings of Pope Francis, the exploitation of natural resources can be seen as a result of the dominance of elites who control economic policies and practices. Consequently, local communities often face marginalization. Therefore, ecological conversion must encompass change at the structural level, not merely at the individual level. Finally, ecological conversion as a sign of hope is a comprehensive process of transformation. In the context of Gag Island, this means rebuilding just relationships between humans and nature and fighting for justice for local communities. Thus, hope is not merely a theoretical concept but becomes a concrete practice in the effort toward ecological restoration and respect for human dignity and the integrity of creation. In Islam, humans are referred to as stewards of the earth, which means they have a responsibility to protect the environment. However, much environmental damage occurs because humans overexploit nature not only to meet their needs, but also out of economic and power-driven ambitions. Even the Qur'an has warned that the destruction on earth is the result of human actions, yet it still offers an opportunity to rectify it (Hakis et al., 2024). Therefore, our perspective needs to change: from viewing nature merely as an object (anthropocentric) to viewing it as something of value that must be preserved (ecocentric). In this way, humans can live

in greater harmony with their environment.

RESEARCH METHOD

This article is the result of a descriptive-qualitative study conducted through a review of relevant documents and an analysis of articles addressing ecological issues in line with the focus of this research. This study seeks to examine how Pope Francis' ideas can serve as a reflective framework for understanding ecological dynamics on Gag Island and to contrast them with theological-philosophical reflections regarding the fulfillment of the community's basic needs. The research method employed is library research, as described by Usman and colleagues in several publications (Usman et al., 2025). Pope Francis's thoughts in this study are drawn from an encyclical or papal bull published on May 9, 2024, in connection with the Jubilee Year 2025, titled *Spes Non Confundit* (SNC), which means "Hope Does Not Disappoint," and *Laudato Si'*. The data analysis in this study employs a phenomenological approach, in which the author observes firsthand, experiences firsthand, and interprets the natural reality facing Indonesia here and now (*hic et nunc*) (Usman et al., 2024).

Where reality is allowed to emerge as it is or attain its "true nature," by first freeing oneself from various preexisting constructs and assumptions. The primary data sources for this study were obtained from *Spes Non Confundit* (SNC) and Pope Francis's *Laudato Si'*, which addresses ecological issues. Secondary data, meanwhile, were drawn from the *Kompas* newspaper, scientific journal articles, and various studies related to ecology, environmental issues, and current ecological phenomena. The data collection process was carried out in several stages. First, the author identified and compiled relevant original works of Pope Francis's thought. Second, the

author conducted a critical analysis of ecological issues. Third, the author engaged in theological-philosophical reflection to assess the relevance of Pope Francis's thought in understanding ecological issues in Indonesia, specifically on Gag Island, within the contemporary context (*hic et nunc*) (Usman et al., 2024).

Through a qualitative, literature-based approach, this study seeks to critically examine the theological-philosophical ideas proposed by Pope Francis. Thus, this paper is expected to provide a deeper and thought-provoking perspective for state leaders or, in short, for the *trias politica* to re-examine development policies and ambitions for wealth, as well as to foster reflection in understanding ecological dynamics and the various challenges in building a strong, cohesive, and sustainable political system for development in Indonesia. Therefore, the roles of the individual and society are two inseparable entities: society is born from the individual, and the individual develops within society. The relationship between the two is complementary and co-existential (*mitsein begaben*), not one of domination or harm to the local community (Usman, 2025). Thus, a review of ecological documents and data will yield research findings that can be summarized as "Ecological conversion brings hope that does not disappoint," according to Pope Francis.

DISCUSSION

Ecological Crisis on Gag Island: Between Exploitation and Environmental Destruction.

West Papua, which is part of "Papua," cannot be separated from this reality, particularly since the region was formed through the division of Papua Province. Administratively, West Papua consists of one city and twelve regencies. The Papua region is known for its high level of diversity, with 312 ethnic groups

inhabiting the area (Asyhari 2015, 45). Each ethnic group possesses distinct cultural traditions and unique geographical conditions. In fact, more than 253 languages are used in daily life, reflecting the high linguistic complexity of this region (Asyhari 2015, 46; Asyaroh 2008, 6) and (Muhammad Sadli Mustafa, 2019). If seen from this point, the two dilemmas that really trigger debate from various circles, whether community leaders, government, or even religious leaders, are about the advantages and disadvantages of mining activities themselves. Why is there a debate among the community? The author argues that the ecological crisis on Gag Island is between two dilemmas that are very disappointing to some people or even the ecological crisis on Gag Island brings destruction or exploitation that has a negative impact on the world's ecosystem. While some people benefit from the mine. Seeing the above problems, philosophers and theologians have also tried with all their might and reason to enlighten us regarding the ecological situation from year to year. In field research, literature studies and phenomenological studies, different theses were found. In addition, Pope Francis' attention to human beings and nature as a whole, caring for each other, is also evident (Jarot Pujiono and Andy Erwin Wijaya, 2022). Long-term migrants, especially those born and raised in Papua, tend to undergo a strong process of acculturation. This leads them to sociologically identify themselves as part of Papuan society. In social practice, they are referred to as "straight-haired Papuans" by indigenous Papuans, to distinguish them from the indigenous group known as "curly-haired Papuans. (Sabara, 2018). The dynamics of the conflict in Papua are often linked to perceptions of injustice and dissatisfaction among the indigenous Papuan people toward the Indonesian government. These perceptions then trigger various socio-political reactions, which are often

interpreted as a drive to secede from the Republic of Indonesia (Muh. Irfan Syuhudi, 2020). Humans are always in a world where they hope to gain consciousness and responsibility. Thus, the existential condition of the world or nature is prioritized. However, modern human development has distorted and placed preference on individual hedonists and certain groups (Permatasari, Kusmaryani, dan Yogyakarta 2025).

Sources from scientific articles and from books, the fruit of previous thought found that, there was a metaphysical error in the paradigm of thinking to build ecology, resulting in a shift and collision in the system of living together, the current ecological order (Usman, 2024). Martin Heidegger's contribution not only questions the meaning of Being to simply obtain information, but also as a way of human existence (Dasein) that is open to various possibilities. This means that humans in their daily lives show essence-existence-ontology with the natural environment itself (Usman, 2024). This becomes a problem when humans see the existence of ecological ontology or cosmos as a pleasure, exploitation and other destruction. Unwise exploitation of natural resources and only oriented towards personal interests and pleasure (hedonism) has contributed significantly in shaping patterns of consumerism based on individualistic and materialistic views (Armaidly Armawi, 2013). Baharinawati to all friends said that the power of modern human rationality and technology that tends to be profit-oriented and quantitative as much as possible thickens the destructive power slowly ecological benefits for the quality of life and development programs (Baharinawati W. Hastanti and R. Gatot Nugroho Triantoro, 2012).

Theological Reflections on Non Confundit Art. 16: The Earth is Our Common Home.

What is required of human beings today is to have a clear and firm principle that the earth and natural resources belong together, not just for the benefit of a few people. Issues like this must be discussed in the public or private sphere thoroughly, not apathetically and or just to fulfill the requirements or even be satisfied with seminar material in the classroom. Ecological issues are crucial because they relate to the common home of those who breathe or enjoy the air in the same house. Justice and co-ownership in the ecological house specifically in Indonesia here and now. Pope Francis has continuously called for this ecological issue in his encyclical *Laudato Si* and also specifically in his latest encyclical *Spes Non Confundit* art. 16. This issue, if seen carefully, means that today, Indonesian society faces serious and concerning challenges in finding solutions to complex problems related to essence, existence, ontology and ecology. This search is the shared responsibility of all elements of society. How to create a harmonious relationship between humans and nature? How to build a harmonious and orderly relationship with the environment? This effort focuses on finding the true meaning of the essence and existence of ecology, equitable distribution of resources, and love for nature as the ultimate goal in the human journey towards happiness in harmony with the environment in which they live. The hope is that life can be free from exploitation, excessive hedonism, and human alienation that leads to the wrong path (Usman, 2024). This is actually the life of Indonesian society today experiencing significant setbacks and negative impacts due to interactions with the natural environment (ecology) as well as the rapid development of digital technology. Advances in mindset and technology have driven the rapid distribution of information, both through

direct action and social media. Most people tend to see the natural environment or ecology as a means for pleasure and certain interests, especially in the face of an ever-evolving world. Cahyono revealed that people's lives today are very dependent on the internet, because through the internet they can obtain various information. The relationship between social justice, ecological debt forgiveness, and global responsibility in protecting the environment (Cahyono, 2016). The role of the Church in voicing the need for ecological justice for affected communities. By reviving the teachings of the prophets of the past, the Jubilee reminds people today that the wealth of the earth is not just for a small group of privileged people, but for all humanity. Therefore, the rich should be generous and not neglect their brothers and sisters in need. Isn't this problem or issue still present in Indonesia today, and the irony is that a handful of people almost control some of the agencies in the government. This is proof that until now, the property of the earth has only been controlled or designated by certain people (Paul Rahmat, 2016).

Pope Francis said that he is especially thinking of those who suffer from lack of water and food, because hunger is a scandal and a deep wound for humanity. This condition demands deep reflection from all parties. He again proposed the creation of a global fund by diverting the budget that has been allocated for weapons and military spending. The fund could be used to end hunger and support development in the poorest countries, so that their people do not fall into violence, lulled by the illusion of a better life, or even forced to leave their homeland in search of a better livelihood (FT., 262). In the past, they have sought to write off the debts of countries that do not have the ability to repay them. This was not just an act of generosity, but also a form of justice. Today, the issue has become more urgent

with the emergence of a new form of injustice that is increasingly being recognized, namely the existence of a real ecological debt. This debt is mainly between countries in the North and South, caused by trade imbalances that impact the environment as well as over-exploitation of natural resources by certain countries over a long period of time (Francis 2015, LS., 51). As Scripture teaches, the earth belongs to God, while we who occupy it are merely strangers and temporary residents (Lev 25:23). If we truly want to bring about peace in the world, we must commit to addressing the roots of injustice, eradicating unjust and intractable debts, and ensuring that the hungry are properly fed.

Ecological Conversion as a Path to Hope and Recovery.

It is expected that every individual in Indonesia, especially those in Gag Island, Raja Ampat Islands Regency, West Papua Province, have personal awareness as the first step in facing various challenges. This awareness also needs to be studied in a dualistic way of thinking about ecology. This means that humans must see or read it in two lenses, namely the positive lens of mining and what benefits it has for the wider community, and also the negative impact. These two dilemmas will definitely be the subject of debate for some people. However, the answer is certain if reflected upon with awareness and true repentance. The Social Teachings of the Church provide a lot of guidance in understanding and understanding related to this ecology. With the publication of the encyclical *Laudato Si*, which was sufficient to be understood and implemented, but the encyclical was also not understood by the wider community. So Pope Francis issued a Bull titled *Spes Non Confundit* published on May 9, 2024 with the hope that this Jubilee year will be an opportunity for everyone to revive their

hope. Hope that does not disappoint because it contributes to the certainty of God's love and this actually stems from the expression of the Apostle Paul to the church in Rome. By reading such issues, the Church sees and reads the reality in this world, especially in Indonesia.

With that awareness and from himself who lives and relates to nature which is part of human life itself. Ecological conversion is not an easy thing to discuss either in the public or private sphere because each person has a different opinion in reading the advantages or even disadvantages of nature itself. All these aspects must be built on the foundation of a mindset that supports the sustainability of nature and all that it contains, rather than destroying it. Reflection on various phenomena, ecology, and intelligent awareness accompanied by sympathy and empathy for the ontological reality of human existence (*Dasein*) and its involvement in the world (*Being-in-the-World*), especially in Indonesia, is important. Full awareness of the ontological reality shows that nature was created to support human life (*Dasein*).

Therefore, through this phenomenological approach based on intelligence and awareness, humans have the responsibility to oppose all forms of fraud, crime, oppression, and destructive actions that threaten the preservation of Indonesia's nature. The existence of preserved nature creates a harmonious, organized, good, true, and beautiful order of life. Thus, if the natural environment is free from various forms of damage and crime, then humans will also be free from the threat of danger in the future. The point to be made here is that ecological repentance is the root to hope and restoration that does not disappoint. With ecological repentance it helps humanity today to take meaning from the life-giving nature of the here and now. Without an ordered nature humans would fall into radical selfishness. The meaning of ecological conversion in Church teachings

and Christian spirituality. Full awareness and a critical attitude must be applied so that Indonesian humans can be good role models for others, rather than simply acting as rulers who ignore the positive and negative impacts of nature. God has provided nature well from the beginning, so the responsibility of humans is to do good first to others, then invite others to jointly preserve the environment. Therefore, the main message for Indonesian people today is the importance of building awareness within each of them to reorganize their mindset and intellectual intelligence in understanding the essence, existence, ontology, and ecology.

Thus, humans (Dasein) can rediscover the meaning of their existence in relationship with nature. The end result is the common good (*bonum commune*) where the noble values of nature can be realized through love, compassion, joy, peace, and mutual respect and appreciation of all creation. Concrete actions that can be taken as a form of ecological repentance, both by individuals, communities and governments. Building hope for a more just and sustainable future through more responsible environmental policies. Through awareness, sensitivity, and responsibility for Indonesian human ecology that will have an impact on life that remains united, humans who think correctly about the existence of nature, beautiful nature and towards a more harmonious balance of life. The world of ecology is to be able to enter into Being-in-the-world. This empathetic attitude will arise if humans are able to use their intelligence or reasoning abilities and awareness to listen to each other, listen to each other and interpret each other. Therefore, humans need to have a low and sympathetic attitude in order to be able to listen with the eyes of the heart towards hope and healing. (Wuriningsih dan Setiyaningtyas 2023).

With the contribution of *Spes Non Confundit* art. 16 hope and ecological restoration in the philosophical-theological realm becomes a means of fides and intelligence as well as a living awareness of humans who have hope and restoration in God. The fruit of fides and intelligibles and the awareness of living with the Divine, the transcendental and the Supreme, gives birth to an understanding to continue to preserve nature, protect nature, and love God as the giver of life. Here, it is necessary for fides and intelligence and the awareness of life that through a good, true, one and beautiful relationship in unity with the universe to continue to be maintained with full awareness and correct implementation (Marthinus Ngabalin, 2020).

CLOSING

In the lens of *Spes Non Confundit* as the Jubilee document of 2025, ecological justice is seen as part of the call of the Christian faith to care for creation for the common good. Specifically, *Spes Non Confundit* article 16 emphasizes that divine forgiveness must be accompanied by a real ecological conversion, where humans are responsible for the preservation of the earth as a gift entrusted by God for all creatures. The earth is our common home, not the home of only the elite or the influential in government. The contribution of *Spes Non Confundit* explains that indulgence is not only related to liberation from the punishment of sin, but also a call to renew oneself towards conversion by building human relations with natural creation itself. This paper aims to confront and reflect on the vastness of the environmental ecosystem in Indonesia, especially in Raja Ampat Islands Regency, West Papua Province. The novelty of this study lies in its effort to highlight ecological conversion as a theological perspective for interpreting

the ecological crisis in the context of nickel mining. Rather than viewing the environmental crisis solely as a technical or policy issue, this study asserts that the root of the problem is moral and spiritual in nature, stemming from humanity's exploitative relationship with nature.

In the context of Spes Non Confundit Article 16, there is a rebuke as well as a direction towards repentance as an effort to face the ecological crisis occurring on Gag Island, which is part of the Raja Ampat Islands Regency, West Papua Province, Indonesia. As it is written in Scripture, the earth belongs to God, and we who live on it are only temporary strangers and residents (Lev 25:23). If humanity is to truly build a path to world peace, then Indonesians must commit to addressing the root causes of environmental degradation and the destruction of Indonesia's essence-existence-ontology-ecology. Essence-existence-ontology-ecology is an existence that cannot be separated from human life here and now. If man fights against it, then he himself experiences the dissolution of his existence with the natural environment. Thus Spes non Confundit provides a clear and precise solution of ecological conversion that rebuilds the ancient way of thinking and in practice rebuilds ecological conversion with the true conversion of the human way of thinking itself. Furthermore, the use of the lens of Spes Non Confundit (Art. 16) as an analytical framework represents an important yet relatively underutilized contribution to ecological theology. Through the concept of "ecological debt," this study reveals the existence of structural injustice in the exploitation of natural resources. This approach not only expands the discourse of environmental theology but also emphasizes the importance of hope as a transformative force toward ecological conversion. By linking this reflection to the case of nickel mining on Gag Island, West Papua, this study successfully

bridges the gap between universal theological reflection and concrete, contextual reality.

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