

# West Papua in a Contemporary Crisis: The Prophetic Responsibility of the Church

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## Abstract

The land of West Papua is currently in a precarious phase of humanitarian and ecological crisis, marked by an increase in the number of internally displaced persons (IDPs) reaching 105,878 people in early 2026 and massive deforestation of almost one hectare due to the National Strategic Project (NSP). This article aims to explore the prophetic responsibility of the Church in the midst of such a storm of crisis through the lens of progressive theology. Using a critical analysis of data from Human Rights Monitor (HRM), LIPI, and Greenpeace, this study finds that the roots of the conflict in West Papua are deterministic and rooted in unresolved historical problems. This article maps three theological constructions of the Church in West Papua: State Theology, Government Theology, and Progressive Theology. The results of the discussion affirmed that the Church must leave the liturgical comfort zone and adopt the act of Parrhesia of courage to speak truth in the face of power. As a solution, this article offers a model of “*Ecospiritual Advocacy*” that integrates the defense of human rights with the protection of the integrity of creation (integral ecology) in order to restore the dignity of the Imago Dei of the indigenous people of West Papua.

**Keywords:** west papua, contemporary crisis prophet, progressive theology, integral ecology

## Introduction

People's mobility in public spaces often intersects with the phenomenon of emergency vehicles, such as ambulances or firefighters, which go fast with sirens and horns roaring in priority lanes. This phenomenon is not just an ordinary traffic event, but a manifestation of an ongoing crisis condition. Conceptually, the presence of the emergency signal indicates the existence of a critical situation that demands immediate handling (urgency); a critical point where a delay in response will have fatal consequences for human life. Therefore, a crisis in this context is understood as an emergency that forces swift and accurate action to mitigate the greater risk of death or destruction. Crisis according to the KKBI has several meanings. First, dangerous conditions (in suffering pain); very bad. Second, a precarious situation; dime. Third, the gloomy situation (economic, moral, and so on. Fourth, the situation becomes dangerous and a decision must be made.<sup>1</sup> In the context of West Papua today, the crisis is really happening, there are many variable data that we can propose as a fact that West Papua is in a crisis vacuum.

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<sup>1</sup> The Great Dictionary of Indonesian Language, online, through *kbbi.web.id*.

But when we see the situation of the West Papua public sector which is rained down by the storm of the contentious crisis, we must go to the history of West Papua.

Historical data and facts tell the public that "*something is wrong here*". This fundamental problem is well explained by LIPI in the *Papua Road Map: Negotiating the Past Improving the Present, and Securing the Future in 2008*. In the Papua Road Map, the four root problems of West Papua are explained: 1. History and Political Status of Integration (1969). 2. State Violence and Human Rights Violations. 3. Development Failures 4. The Problem of Identity and Marginalization of Papuans.<sup>2</sup> The four root problems formulated by LIPI are not just past academic records, but the deterministic foundations that shape the anatomy of contemporary conflicts in the Land of Papua today. All forms of tension, escalation of armed violence, and no-confidence motions that arise in the current socio-political dynamics are a tangible manifestation of the incomplete handling of historical problems, human rights violations, failure to distribute welfare, and the threat of marginalization of indigenous Papuan identities.

The historical roots above continue and continue to produce the current contentious problem that has an unbreakable thread that has a direct impact on the indigenous Papuans. Humanitarian crisis data released by *Human Rights Monitor (HRM)* in its fourth quarter (Q4) report shows a very worrying reality, where until the beginning of 2026 it was recorded that more than 105,878 civilians in the Land of Papua were forced to become *Internally Displaced Persons due to the* escalation of armed conflict and the expansion of military posts. The distribution of refugees includes areas of chronic conflict such as Nduga Regency with an estimated 58,981 people, Intan Jaya 12,859 people, Maybrat 6,000 people, as well as the Puncak, Yahukimo, and Pegunungan Bintang areas which continue to experience a surge in displacement following the occurrence of 41 shooting contacts by the end of 2025. The conditions of these refugees are in extreme vulnerability with very limited medical access, resulting in high mortality rates in emergency camps, including cases of pregnant women giving birth without medical assistance, so this data is indisputable evidence that the failure to address the root causes of conflict has created a structured and prolonged humanitarian disaster in West Papua.<sup>3</sup> The above situation is exacerbated by the extreme economic problems and environmental problems that are at the top today in Papua at the expense of indigenous peoples.

Based on Human Rights Monitor (HRM) data and the *Stop Corporate Forces 2025 initiative*, West Papua's economy currently shows extreme dependence on the extractive sector where the gas processing (LNG) and mining industries contribute 39.82% and 25.61% respectively to GDP. This dominance triggered massive corporate expansion, such as the allocation of 560,000 hectares of land for a sugarcane project in Merauke and the Tangguh LNG operation which had an impact on mangrove forest destruction and carbon emissions of 1.5 billion tons. This condition is exacerbated by a pattern of militarization in investment areas, where the presence of security personnel to escort agribusiness and energy projects often leads

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<sup>2</sup> Widjojo, Muridan S., Al Rahab E. Amiruddin, Cahyo Pamungkas, and Rosita Dewi. "Papuan road map." *Indonesian Institute of Sciences, Jakarta* (2008): 0-33.

<sup>3</sup> Human Rights Monitor, *Papua Q4 2025 Quarterly Report: Securing Development Through Force, Surge in Casualties as Military Operations Expand Across West Papua*, (January 2026), accessed via <https://humanrightsmonitor.org/category/reports/>

to human rights violations, massive deforestation, and the marginalization of indigenous peoples who lose access to their customary lands and ecological resources.<sup>4</sup> On the other hand, the data of the National Strategic Project (PSN) has really worsened the public situation in Papua. Based on Greenpeace Indonesia's investigative report titled “*Stop Baku Tipu: The Dark Side of Licensing in the Land of Papua*”, it was revealed that from 2000 to 2019, the government had released forest areas for plantations covering an area of nearly 1 million hectares (951,771 hectares), an area almost twice the size of the island of Bali. The report exposes the systematic practice of “standard fraud” or manipulation of permits, in which the massive release of vast natural forests is carried out without the honest consent of indigenous peoples, thereby triggering planned deforestation that destroys biodiversity and deprives indigenous Papuans of sovereignty over their customary lands. The impact of these policies not only creates permanent ecological losses through the loss of the function of forests as carbon sinks, but also results in structural impoverishment for indigenous peoples who lose their primary sources of livelihood and cultural space due to corporate dominance controlled by state policies.<sup>5</sup> The destruction of nature has a strong impact on the lives of indigenous peoples.

The Alliance of Indigenous Peoples of the Archipelago (AMAN) notes that this exploitation goes hand in hand with increasing criminalization and violence against customary landowners, which has resulted in the loss of indigenous peoples access to *their natural “pharmacies”* and *“markets”*, triggered food insecurity, and severed spiritual ties with ancestral lands as their ecological sovereignty was sacrificed for the sake of corporations under the strict supervision of the authorities Security. As a result, the destruction of forest and mangrove ecosystems not only triggers massive carbon emissions, but also creates a humanitarian tragedy in which indigenous Papuans experience structural impoverishment and collective trauma due to the loss of the cultural identity inherent in their natural integrity.<sup>6</sup> Seeing such a dark landscape of facts ranging from thousands of refugees displaced in forests, massive land grabbing, to ecological damage that threatens the existence of Papuan identity, the Church no longer has room to simply remain silent in a narrow liturgical comfort zone.

This humanitarian and natural emergency raises an urgent hypothetical question: Where is the prophetic voice of the Church and the servants of God when the natural “markets” and “pharmacies” of her people are flattened by heavy equipment, and when the sirens of the humanitarian crisis are roaring so loudly in this land? How should the Church articulate her prophetic responsibility to go beyond the walls of organization, to challenge oppressive power structures while also being a shepherd capable of dressing the wounds of the collective trauma

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<sup>4</sup> Human Rights Monitor, *Papua Q4 2025 Quarterly Report: Securing Development Through Force: A Surge in Casualties as Military Operations Expand Across West Papua*, (January 2026), accessed via <https://humanrightsmonitor.org/reports/papua-quarterly-report-q4-2025-securing-development-through-force-surge-in-victims-as-military-operations-expand-across-west-papua/>

<sup>5</sup> Greenpeace Indonesia, *Stop Baku Tipu: The Dark Side of Licensing in the Land of Papua*, (Jakarta: Greenpeace Indonesia, 2021), accessed via [https://issuu.com/greenpeaceinternational/docs/stop\\_baku\\_tipu\\_sisi\\_gelap\\_perizinan\\_tanah\\_papua](https://issuu.com/greenpeaceinternational/docs/stop_baku_tipu_sisi_gelap_perizinan_tanah_papua)

<sup>6</sup> Alliance of Indigenous Peoples of the Archipelago (AMAN), *2025 Year-End Notes AMAN: Waiting for Justice in Customary Lands*, (Jakarta: AMAN Executive Board, 2025), accessed via [http://www.aman.or.id/filemanager/files/CATAHU%202025%20AMAN\\_Bahasa.pdf](http://www.aman.or.id/filemanager/files/CATAHU%202025%20AMAN_Bahasa.pdf)

of her scattered sheep in the refugee camps? This question demands an answer that is not just theological rhetoric, but an existential courage to stand in the middle of the white line of crisis, to speak truth in the face of injustice, and to restore human dignity over the interests of capital accumulation and the repression of power.

### **Research Methods**

This study uses a qualitative method with an analytical descriptive study approach that focuses on the contemporary crisis in West Papua. Data collection was carried out through a documentary study of the latest factual reports until early 2026, such as the Human Rights Monitor's quarterly report, LIPI's peace roadmap, and Greenpeace Indonesia's investigative report on deforestation. The data are then analyzed using critical hermeneutic techniques, especially suspicious hermeneutics, to deconstruct the narrative of national development that often intersects with the marginalization of indigenous peoples.

The researcher also applies a contextual theological approach to connect sociological realities in the field with philosophical theological concepts, such as Abraham Joshua Heschel's Prophetic Sympathy, Michel Foucault's Parrhesia, as well as the concept of integral ecology. Through the synthesis of empirical data and theological reflection, this research aims to map the construction of the Church's social theology in the public sphere and formulate relevant prophetic responsibilities for God's servants in West Papua.

### **Discussion**

Faced with the complexity of the humanitarian crisis and ecological destruction in West Papua that has been described earlier, the Church can no longer limit herself to ministry in buildings, but is called to actualize God's mission in a public space full of injustice. This crisis demands a practical and courageous theological course, embodied in the three main pillars of prophetic responsibility. *First*, the Church must stand as a prophetic voice that is not afraid to speak the truth for the sake of upholding justice and human rights in the midst of repression. *Second*, in a society fragmented by conflict, the Church bears the mandate as an agent of reconciliation and mediation to bridge the increasingly sharp polarization. *Third*, as part of the integrity of creation, the Church is called to be the guardian of ecological sustainability committed to protecting the rights of indigenous peoples to their customary lands from the threat of destructive corporate exploitation. Through these three dimensions, God's servants in Papua are expected to be able to manifest the function of salt and light in the midst of the ongoing crisis situation.

### **The Role of the Prophetic Voice in the Enforcement of Justice and Human Rights**

The Church's prophetic responsibility is deeply rooted in the Old Testament prophetic tradition that affirms that God is sovereign not only over the rites of worship, but also over social justice. The prophet Amos, for example, loudly voiced that worship becomes empty if it is not accompanied by justice: *"But let justice roll forth like water and righteousness like a rushing river"* (Amos 5:24). In the theological context, the prophetic voice is not just a practical political involvement, but a form of *"grounded faith"* that sees that human rights violations

such as the forced displacement of 105,878 civilians in Papua are a form of blasphemy against *the Imago Dei* (Image of God) inherent in every human being.

This discourse is reinforced by Abraham Joshua Heschel's thought on *Prophetic Sympathy*, in which a servant of God is called to have sensitivity to the suffering of others as God feels it.<sup>7</sup> Heschel further explained that a prophet is not just a messenger, but someone who enters into God's "pathos." Prophetic sympathy means that the prophet feels God's sorrow, anger, and concern for the injustices that befall man. The Prophet is a person who suffers because of God's suffering over human suffering. The churches through the *World Council of Churches* (WCC) have long affirmed that the prophetic duty includes oversight of corrupt and repressive power.<sup>8</sup> This is in line with the theory of Liberation Theology from Latin America Gustavo Gutiérrez which emphasizes preferential options for the poor and oppressed, which demands that the Church not only be a spectator, but also an actor who dismantles the structure of collective sin.<sup>9</sup> Gutiérrez further explained that poverty is not fate, but the result of sinful social structures. He emphasized that the Church must engage in the historical liberation of man as part of salvation.

In Indonesia, this spirit is manifested in the thinking of theologians such as Eka Darmaputera, who emphasized that the Church's public ethics must be able to bridge theological values with the plural but often unequal reality of nationality. Eka emphasized that the role of the Church should not be limited to "private piety", but must be able to translate the values of faith into public ethics that are relevant for the common *good* in Indonesia.<sup>10</sup> However, especially in West Papua, the prophetic voice faces unique challenges due to militarism and the repression of public spaces. Papuan theologians, such as Benny Giay, often emphasize the importance of *Papuan Liberation Theology* based on the memory of suffering (*memoria passionis*). The prophetic voice here acts as a tool of deconstruction of the development narrative that often ignores the dignity of indigenous Papuan people.

Theoretically, this prophetic role is in line with Michel Foucault's *concept of "Parrhesia"* of the courage to declare the truth in the face of risk. Literally, *Parrhesia* comes from the Greek words *pan* (all) and *rhema* (what is said), which means to say everything. However, for Foucault, this was not just blunt talk. *Parrhesia* is an activity in which the speaker has a specific relationship with truth through candor, danger through risk, and duty through freedom. When God's<sup>11</sup> servants in Papua voice the facts of the humanitarian crisis released by *Human Rights Monitor*, they are committing *acts of parrhesia*. The Church must not get caught up in a false "theology of neutrality," because as Desmond Tutu asserted, "*If you are neutral in a situation of injustice, you have chosen the oppressor.*" Therefore, the enforcement of human rights in Papua through the prophetic voice is an incarnate mandate to ensure that the

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<sup>7</sup> Heschel, Abraham Joshua. *The Prophets*. New York: Harper & Row, 1962. Sec. 27.

<sup>8</sup> World Council of Churches, *Statement on West Papua*, (Geneva: WCC Executive Committee, 2022), accessed via <https://www.oikoumene.org/resources/documents/statement-on-west-papua>

<sup>9</sup> Gutiérrez, Gustavo. *Liberation Theology: History, Politics, and Security*. Maryknoll, NY: Orbis Books, 1973.

<sup>10</sup> Eka Darmaputera, *The Struggle of Christian Presence in Indonesia: Selected Texts of Eka Darmaputera*, edited by Samuel B. Hakh and Yusak Soleiman, (Jakarta: BPK Gunung Mulia, 2005), 816.

<sup>11</sup> Foucault, Michel. "Fearless Speech, ed." *Joseph Pearson. Los Angeles: Semiotext (e)* 169 (2001).11-20.

Church is present as a witness of Christ who defends those whose voices are silenced by the sirens of power and the roar of armed conflict.

The prophetic responsibility of the Church in the Land of Papua is a theological imperative that is incarnate, not just a conventional morality response. Through the convergence of Amos's radicalism of justice, *Heschel's* prophetic sympathy for God's *pathos*, and the existential courage of Foucault's *parrhesia*, the Church is required to transform "private piety" into an act of historical liberation over the structure of collective sin. In the midst of a humanitarian crisis and *the passionist memory* of Papua, the Church's neutrality in the face of oppression is a form of negation of the dignity of *the Imago Dei*. Therefore, the prophetic voice must manifest as *an act of parrhesiastes* that consistently deconstructs the narrative of repressive power in order to restore the human and ecological sovereignty of the indigenous Papuan people as a tangible manifestation of Christ's witness in the public sphere.

### **Reconciliation and Mediation in the Midst of Polarization**

The mandate of reconciliation is at the core of God's mission (*Missio Dei*) entrusted to the Church. Biblically speaking, the apostle Paul affirms that God has reconciled Himself to man through Christ and gives us "the ministry of reconciliation" (*diakonia tes katallages*) (2 Corinthians 5:18). In Greek, *the word katallage* does not simply mean the cessation of hostilities, but the restoration of a fundamentally damaged relationship. In the midst of the polarization of West Papua that divides the public sphere into thick ideological, political, and identity blocks, the Church is called to be the "third room" (*third room*) of a neutral region that does not compromise on sin, but embraces all parties in humanitarian dialogue.

This effort is in line with the concept of *Lederach's Conflict Transformation* put forward by John Paul Lederach. He argues that reconciliation is not just an end result (peace), but a process that involves four pillars: truth, justice, love, and peace.<sup>12</sup> Lederach went on to say that we should not only focus on stopping violence, but should change the structure, relationships, and narratives that caused the conflict to arise in the first place. In Papua, the biggest challenge for mediation is the "wall of suspicion" that is built by the collective memory of suffering (*memoria passionis*). Without recognition of historical truth and justice for the victims, reconciliation will only be a tool for suppressing superficial pseudo-conflicts.

This effort is in line with the concept of Conflict Transformation by John Paul Lederach in his book *Building Peace: Sustainable Reconciliation in Divided Societies* (1997), which views reconciliation not as a static end result, but as a dynamic process that brings together four main pillars: Truth, Justice, Mercy, and Peace. A real implementation of this theory can be seen in the reconciliation model of the Truth and Reconciliation Commission (TRC) in South Africa, where theologians such as Desmond Tutu through his work *No Future Without Forgiveness* (1999) proved that forgiveness theology does not have to negate legal justice; rather, through a restorative justice approach, honest confession of truth becomes the foundation for forgiveness that restores the dignity of the victim while also enabling it to

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<sup>12</sup> Lederach, John Paulus. "Continuous reconciliation in a divided society." *Washington, DC: USIP* (1997). 23-63.

peaceful social transformation without getting caught up in a cycle of revenge.<sup>13</sup> In Indonesia, the precedent of mediation carried out by religious leaders in the Poso and Ambon conflicts shows that the Church and religious institutions have strong social capital (*social capital*) to be credible mediators. In West Papua in particular, God's servants have a unique cultural closeness to indigenous peoples, so their role as mediators is not only administrative, but pastoral-moral.

However, mediation in Papua faces polarization between the narrative of “State Sovereignty” and “Right to Self-Determination.” This is where the Church's mediation role is tested not to get caught up in such polarization, but rather to encourage what theologian Miroslav Volf calls the *theology of “Exclusion and Embrace”*. The theology of Exclusion and Embrace formulated by Miroslav Volf in his book *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation* (1996) emphasizes that the root of conflict is not just difference, but an act of “exclusion” that rejects, dominates, or erases the existence of the other party in order to assert one's identity. As a solution, Volf offers the metaphor of “Embrace” rooted in the theology of the cross, in which one voluntarily opens up space for the other or enemy to enter within himself or herself without destroying one's identity. Through the four physical stages of opening the arm, waiting, closing the arm, and reopening Volf affirms that true reconciliation requires the courage to be vulnerable and the willingness to embrace the other before there is a change in behavior, thus creating space for the transformation of relationships that transcend the boundaries of ethnic and social hatred.<sup>14</sup> Volf emphasized that in order to reconcile, one must be able to open a hug without losing one's identity.

The Church in Papua must dare to mediate dialogue between the state and civil society by prioritizing human dignity as a common point. The voice of God's servant should not be a propaganda tool of any party, but rather an intermediary that forces all parties to subjugate the ego of power under the higher values of humanity. Thus, reconciliation in the Land of Papua is a long work to heal the wounds of collective trauma and rebuild trust that has been destroyed by decades of conflict.

### **Guardians of Ecological Sustainability and Indigenous Peoples' Rights**

The Church's call to preserve ecological sustainability is rooted in the creation mandate in Genesis 2:15, where humans are placed in the garden to cultivate and preserve (century and shamar). The term shamar has the meaning of active and responsible protection, which confirms that human beings are not absolute rulers (exploitative), but stewards of Allah's possessions. In this theological view, the destruction of nature in West Papua, such as the destruction of 951,771 hectares of natural forests revealed by Greenpeace, is not just an environmental issue, but an ecological *sin that* damages the sacramentality of nature as a manifestation of God's presence.

The above discourse is reinforced by Pope Francis' Encyclical *Laudato Si'*, which introduces the concept of “*Integral Ecology*”. He asserted that the “cry of the earth” is

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<sup>13</sup> Tutu, Desmond. *There is no future without forgiveness*. Image, 2009. Sec. 121.

<sup>14</sup> Charry, Ellen T. “Exclusion and Embrace: A Theological Exploration of Identity, Disorder, and Reconciliation.” *Theology Today* 56, no. 2 (1999): 248.

synonymous with the “cry of the poor.”<sup>15</sup> In Papua, these cries are heard in the AMAN and Pusaka reports, where indigenous peoples have lost access to their natural “pharmacies” and “markets” as a result of extractive projects. Theologically, the relationship of indigenous peoples to their land is in harmony with the concept of *Covenant with the Land* in the biblical tradition, (Leviticus 25:23, the Lord affirms: “*The land shall not be sold absolutely, for I am the owner of the land.*” God as the rightful owner. Where land is not just an economic commodity, but a divine heritage *that is* closely related to the dignity and sustainability of life for future generations.

At the level of socio-ecological theory, this phenomenon can be analyzed through the concept of *ecocide* (ecocide) of systematic destruction of ecosystems that has an impact on the loss of a nation's culture. In the context of West Papua, the corporatization of land through PSN and extractive industries created the so-called “Monoculture of the Mind” which is put forward by the ecofeminist Vandana Shiva in her book *Monocultures of the Mind: Perspectives on Biodiversity and Biotechnology* explaining that the current ecological crisis is rooted in the dominance of the reductionist Western scientific paradigm, which displaces biodiversity and local knowledge of indigenous peoples in favor of economic growth linear.<sup>16</sup>

Shiva argues that this view renders complex and diverse knowledge systems invisible or considered worthless because they cannot be immediately commercialized, so ecologically rich forests are often destroyed to be replaced by monoculture plantations that are considered more financially productive. Thus, *the Monoculture of the Mind* not only impoverishes nature physically through the loss of species, but also impoverishes humanity by destroying local wisdom and sustainable practices that have been nurtured by indigenous peoples and women for centuries.

Servants of God in Papua must realize that defending the rights of indigenous peoples to customary land is a form of obedience to faith, because for the indigenous Papuans, land is the “mother” that gives life. The separation of indigenous peoples from their lands through investment militarism is an act of de-incarnation, that is, an attempt to uproot human beings from the existential roots that God has established.

Therefore, the Church's prophetic responsibility in the field of ecology must be embodied in the act of “Ecospiritual Advocacy.” The church must be the last bastion of defense for the remaining primary forests, by challenging the standard practice of fraudulent licensing to the detriment of small people. Maintaining ecological sustainability in Papua means safeguarding the right to life of indigenous peoples; because without an intact forest, Christian theology in Papua will lose its contextual footing. God's servants are called to voice that true development should not be built on the graves of biodiversity and the tears of indigenous peoples, but must be in harmony with the principle of the restoration of all creation (Shalom).

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<sup>15</sup> Pope Francis, *Laudato Si' [On the Care of Our Common Home]* (Encyclical Letter), May 24, 2015, sec., [https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco\\_20150524\\_enciclica-laudato-si.html](https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html).

<sup>16</sup> Siwa, Vandana. *Monoculture of the mind: Perspectives on biodiversity and biotechnology*. Palgrave Macmillan, 1993. 59-88.

## **Reading the Construction of Theology in Papua**

The problem of Papua today is clear as stated above, based on the data above we can quickly state that the State with a structured system is trying to exploit the Papuan people and the Papuan nature with the postulate of “*National development.*” This is exacerbated by the churches in Papua that tend to support the Jakarta narrative without ever conducting further analysis (*suspicious hermeneutics*) of existing policies. In the context of West Papua today, 3 constructions of church theology in the public sphere can be explained. Among them are the following. *First*, State Theology. State theology is a condition in which the church becomes the voice of power, where the suffering of the people is ignored. At the same time the church claims the government as God's representative (Romans 13:1-2).

On the basis of the above text, the church claims the truth of the state as the absolute truth as a representation of God who is present to bring peace. The critical question born of this position of the church and the theology of the state is whether the state can be called the representative of God if the presence of the state steals the land of indigenous peoples and brings suffering and not peace. Does Allah teach stealing to the church!. Facts in Papua that can support this theory are the position of Mgr. Petrus Mandagai, Msc as the Archbishop of Merauke. Mandagai fully supports the National Strategic Project (PSN) as a humanitarian project which he continued by saying that this project will humanize Papuans. If we follow this line of thinking, we must look at the existing data, is this really the case, we can learn from the existence of PT Freeport Indonesia during its 59 years of operation in the land of Papua (Timika). How the indigenous people in Timika today BPS data tell us that although their land is a rich land, the indigenous people of Timika live with the extreme poverty line.

The second theological construction is Government Theology. Government theology is the position of the church placing itself in a “neutral” “safe-seeking” position. In this theological position, the church tends to be selfish without paying more attention to public reality. The Church closes its mouth to see and hear the suffering of the people, as well as the nature that is being exploited. Furthermore, this theology is driven by the spirit of neutrality in which the church will read the power of the public narrative and tends to favor the powerful group.

The theology of this Commandment can be read from the context of Papua today, in Papua Province based on the data of the Christian Guidance of the Ministry of Religion there are approximately 40 more church synods. However, further questions were raised by the voices of the other 35 church synods, at a time when the synod churches, such as the Indonesian Christian Church (GKI), the Gospel Tabernacle Church (KINGMI) in the Land of Papua, the West Papua Baptist Church, the Evangelical Church in Indonesia (GIDI) and Catholics, spoke out about humanity and the ecological damage that was taking place. The fact is that the church is not united in responding to the problems of the people.

Another example of the theological facts of government is a person like Yones Wenda who often appears with a narrative that is pro-government and the state. This can be seen from the narratives produced in the public space which will always be on the side of the holder of

power. Meanwhile, people who are currently in humanitarian and ecological problems are often neglected.

The third theological construction is, Progressive Theology. Progressive Theology is a situation in which the church breaks away from the theology of neutrality and sides with the excluded and marginalized. The church becomes the voice of the suffering of the people, the church becomes the eyes of the people who do not see, the church becomes the voice of the people who do not have a voice. Further, we can see this theological construction in the fact that the Papuan Church Council (DGW) in its narratives produced in the public sphere shows partiality to the most marginalized voices. In the heart of the church, the church is present and speaks about the suffering of the people in the land of Papua always by the storm of massive injustice.

Based on the above discussion, it can be said here that the criticism of *State Theology* and *Government Theology* in Papua is rooted in the failure of the church in carrying out its prophetic function, where sacred texts such as Romans 13:1-2 are often misused to legitimize the exploitation of nature and man in the name of obedience to the rulers, or even take refuge behind the diction of "neutrality" which is actually a form of neglect of the suffering of the people.

In the midst of massive National Strategic Projects and extreme poverty that contrasts with natural wealth, the church must not simply be a stamp of Jakarta policy or a passive spectator looking for safety. Therefore, the application of Progressive Theology is very urgent for the church to dare to abandon institutional comfort to be *a voice for those who have no voice*, carry out suspicious hermeneutics against manipulative development narratives, and firmly side with indigenous peoples' rights and ecological sustainability in order to fight the storm of injustice in the Land of Papua.

## **Conclusion**

This article confirms that West Papua is experiencing a structured humanitarian and ecological crisis, rooted in LIPI's four unresolved deterministic issues and the escalation of militarism. HRM data in early 2026 showing 105,878 internally displaced persons (IDPs) and massive deforestation covering an area of nearly one million hectares proves that development in Papua is currently dominated by a "Monoculture of Mind" that displaces indigenous peoples in favor of extractive economic growth. This condition creates the de-incarnation of Papuan people, where they are uprooted from the customary land which is their living space as well as their spiritual identity.

The study also found that in the face of such a crisis, the Church can no longer be trapped in a narrow "*theology of neutrality*" or private piety, but must instead articulate prophetic responsibility through the act of *Parrhesia*. By adopting the concept of *Prophetic Sympathy* from Heschel, the servant of God is obliged to perceive the suffering of the people as the pathos of God and to stand as a prophetic voice that deconstructs the structure of collective sin. The enforcement of human rights and the defense of indigenous peoples are not just political issues, but a mandate of faith to protect the dignity of *Imago Dei* which is being threatened by the repression of power and capital accumulation.

As a way out, these findings offer an integral model of reconciliation and ecology centered on relationship restoration. In line with the thinking of Lederach and Desmond Tutu, reconciliation in Papua must involve the recognition of historical truth and restorative justice so that forgiveness does not become a tool for silencing pseudo-conflicts. The Church is called to carry out the mandate of *the Century* and *Shamar* through Ecospiritual Advocacy, keeping the Covenant with *the Land* as affirmed in *Laudato Si'*. Only by uniting the cries of the earth and the cries of the poor can the Church bring about a peaceful and sustainable social transformation in the Land of Papua.

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