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## Ecological Education and Spirituality at SMAK Santo Lukas Olilit Timur: An Analysis of the Essence of Pope Francis' Teachings in the Encyclical *Laudato Si'*

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**Abstract:** This study aims to reflect on ecological education and spirituality within the context of SMAK Santo Lukas Olilit Timur, Tanimbar Islands Regency, Maluku Province. Employing a descriptive qualitative approach, the study examines the role of ecological education in encouraging students to develop attitudes and behaviors that have direct and significant impacts on the preservation of the school environment. Ecological education is understood as a continuous process that fosters awareness of humanity's moral and spiritual responsibility to protect and care for the natural environment. Ecological education is understood as a continuous process that fosters awareness of humanity's moral and spiritual responsibility to protect and care for the natural environment. This awareness affirms that every positive effort carried out consistently contributes constructively to environmental sustainability. Furthermore, ecological education can be implemented in various contexts, including the school environment, family life, communication media, and catechetical activities. This study is expected to contribute to the development of pastoral educational praxis at SMAK Santo Lukas Olilit Timur, enabling it to become more deeply rooted in the core teachings of Pope Francis as articulated in the Encyclical *Laudato Si'*.

**Keyword:** Education, Ecological Spirituality, SMAK Santo Lukas Olilit Timur, *Laudato Si'*.

### INTRODUCTION

Nowadays, the global ecological crisis has become one of the primary indicators that the current of globalization frequently loses its humanistic face and disregards the values of a civilization of love and universal human fraternity, as emphasized in the Encyclical *Laudato Si'* (Drafting Team of the *Laudato Si'* Project Proposal 'Greetings of Love, Health, Happiness, and Sustainability', 2025: 2). This crisis manifests in various forms, including massive deforestation, land burning, and irresponsible waste management, which ultimately contribute to global warming and exert a widespread impact on diverse aspects of human life, including the field of education.

Environmentally destructive behavior, such as littering, not only exacerbates natural degradation but also inflicts new suffering upon local communities by threatening their livelihood and environmental health. These impacts are evident in the escalating

environmental pollution and the emergence of various diseases, including those experienced within the surrounding environment of SMAK Santo Lukas Olilit Timur. This condition contradicts the mandate of Catholic Social Teaching, which reaffirms the importance of respecting human dignity, the well-being of local communities, and the moral responsibility to care for and preserve creation.

As a Catholic educational institution, SMAK Santo Lukas Olilit Timur in the Tanimbar Islands Regency holds a strategic role as a pastoral agent that not only transmits academic knowledge but also shapes the ethical, spiritual, and social consciousness of its students. In this context, the school's involvement in ecological issues constitutes an integral part of the calling to serve humanity and to build a just and sustainable civilization. This aligns with the thoughts of Al. Purwa Hadiwardoyo, MSF, in his work *The Essence of Pope Francis' Teachings: Laudato Si' and Amoris Laetitia*, which asserts that concern for the environment is an essential dimension of the Christian faith, manifested in concrete praxis.

Based on this background, this paper examines ecological education and spirituality at SMAK Santo Lukas Olilit Timur through a study of the essence of Pope Francis' teachings in the Encyclical *Laudato Si'*. This study is expected to offer reflective and practical contributions to the development of ecological education rooted in faith values, aiming for the creation of an integral and sustainable ecological awareness.

## RESEARCH METHOD

This study employs a descriptive qualitative approach with an exploratory and reflective field research design. This approach was selected as it enables the researcher to explore in depth the meaning of ecological education and spirituality within the concrete context of SMAK Santo Lukas Olilit Timur, Tanimbar Islands Regency, Maluku Province. This research originates from the daily lived reality of educational pastoral care, which is then reflected upon in the light of Pope Francis's teachings as articulated in the Encyclical *Laudato Si'*.

Methodologically, this study adopts a contextual theology approach that integrates empirical experience with theological-ecological reflection. The reflection process is conducted in a spiral manner—moving from concrete experience to theological reflection and returning back to praxis, as delineated by Stephen B. Bevans within the framework of models of contextual theology (Bevans, 1992). Consequently, the educational pastoral reality at SMAK Santo Lukas Olilit Timur serves as both the *locus* for theological reflection and a space for the actualization of Christian ecological values.

### 1. Data Sources

The data sources in this study are classified into two categories: primary data and secondary data

- a. **Primary data** are obtained through in-depth interviews with key informants, including Fr. Yulius Kuway, SVD and his family, Fr. Andreas Ko'a, SVD, Fr. Hendra Yustisianto, SVD, Fr. Oktavianus Serafim Edor, SVD, the *Frater TOP* (seminarians on practical pastoral year), church community leaders, and local traditional leaders. These informants were selected due to their direct involvement in the educational pastoral mission and the socio-ecological life in Olilit Timur.
- b. **Secondary data** are acquired through the examination of written documents, such as historical records of the presence and development of the SVD mission in Olilit Timur—Saumlaki, Church documents, and theological literature relevant to the themes of ecological education and spirituality.

## 2. Data Collection Techniques

This study employs three primary techniques for data collection: in-depth interviews, participant observation, and documentation study.

*First*, structured in-depth interviews are conducted by focusing on the themes of ecological education and spirituality at SMAK Santo Lukas Olilit Timur in the light of the essence of Pope Francis's teachings on *Laudato Si'*. This technique enables the researcher to explore the personal experiences, meanings, and reflections of educators and students regarding the practiced ecological spirituality. Interviewing is a crucial technique in qualitative research as it provides space for informants to express their views openly and reflectively (Moleong, 2010). All interview results are recorded and transcribed for analysis purposes.

*Second*, participant observation is carried out by directly involving the researcher in various educational pastoral activities at SMAK Santo Lukas Olilit Timur. These activities include community clean-up (*kerja bakti*) to clean the school environment, clearing waste and weeds around the main roads and the monastery, planting mahogany and teak trees, as well as managing the vegetable garden. Through participant observation, the researcher can understand the relational dynamics, communication patterns, and the level of involvement of educators and students in daily ecological praxis. All observational findings are systematically recorded in field notes.

*Third*, the documentation study is conducted by examining critical documents, such as the text of *Laudato Si'*, pastoral writings concerning life in the borderlands, and literature regarding models of contextual theology. These documents serve to verify, enrich, and deepen the data obtained through interviews and observations.

## 3. Data Analysis Techniques

Data are analyzed using a thematic analysis approach. The analytical stages encompass data transcription, coding, identification of main themes, thematic interpretation, and the synthesis of the research findings' narrative (Clarke & Braun, 2021). The analysis is conducted reflectively and contextually, thereby enabling an interconnection between the empirical data and theological-ecological reflection.

To ensure data validity, this study employs source and methodological triangulation techniques. Furthermore, member checking is conducted with several key informants to ensure that the researcher's interpretations align with the experiences and meanings intended by the informants (Ferdinandus Sebo, Yosef Uskono, Yulius Candra Kasiwali, 2025: 5–6).

## RESULTS AND DISCUSSION

### The New SVD Mission in Olilit Timur in the Pastoral Field of Education at SMAK Santo Lukas Olilit Timur

Educational pastoral care at SMAK Santo Lukas was specifically marked by the arrival of Fr. Andreas Ko'a, SVD on June 27, 2021, which commenced the new mission of the Society of the Divine Word (SVD) in Olilit Timur, Tanimbar Islands Regency. In order to develop this mission, the first cohort of two seminarians on their Pastoral Orientation Year (Fraters TOP)—namely Frater Yakobus Meo Lalu, SVD and Frater Gregorius Agung da Cruz, SVD—arrived in Saumlaki on July 14, 2021. Their presence was warmly welcomed by the family of Fr. Yulius and the parishioners of Olilit.

Due to the unavailability of a convent at the time, the SVD missionaries resided temporarily in the homes of local parishioners, staying at the residence of Mr. Boy Batseran for two years and Mr. Petrus Kuway for one year, until the construction of the monastery was completed. Fr. Andreas Ko'a, SVD was appointed as the acting principal, while the fraters

were involved in teaching activities and services at the St. Paul Foundation office. Subsequently, Br. Mansuetus Heribertus, SVD joined the community. The presence of the SVD was further solidified by the groundbreaking ceremony for the construction of the SVD monastery on October 14, 2022 (Andreas Ko'a, interview, March 3, 2025).

The reinforcement of confrere personnel continued with the arrival of Fr. Benediktus Suhendra Yustisianto, SVD, who reached Ambon on January 10, 2023, and subsequently arrived in Olilit on January 31, 2023. His presence further strengthened the educational pastoral care at SMAK Santo Lukas. However, during the initial phase of this mission, various challenges were encountered, particularly regarding the reform of educational management and the physical construction of the monastery, which was temporarily halted due to financial constraints (Andreas Ko'a, interview, March 3, 2025).

Efforts to reform educational management and the physical development of the school continued. On April 13, 2024, Fr. Oktavianus Serafim Edor, SVD arrived in Olilit Timur and began actively engaging at SMAK Santo Lukas. Through a Decree from the Chairperson of the St. Paul Olilit Timur School Foundation dated August 29, 2024, Fr. Oktavianus Serafim Edor, SVD was appointed as the principal, succeeding Fr. Andreas Ko'a, SVD.

Under this new leadership, breakthroughs were made in character education development and increasing student enrollment through the implementation of boarding-based education. At the beginning of the new academic year in July 2024, the dormitory commenced operations despite its modest conditions. The first cohort consisted of 17 students, comprising 3 male students and 14 female students. The boys' dormitory temporarily occupied the convent, while the girls' dormitory utilized the second floor of the Saint Luke Catholic Senior High School building. The mentorship of the girls' dormitory was managed by Fr. Oktavianus Serafim Edor, SVD, while the boys' dormitory was mentored by Frater Kristoforus Kapitan, SVD.

Subsequently, on February 21, 2024, Fr. Wilfridus Tali Talan, SVD and Fr. Yulius Candra Kasiwali, SVD arrived in Olilit Timur based on the Decree of First Assignment to the Amboina District and the St. Arnold Janssen Monastery Community in Olilit Timur. Both were entrusted to participate in teaching activities at SMAK Santo Lukas. Fr. Wilfridus Tali Talan, SVD taught Liturgy and Physical Education, Sports, and Health (PJOK), while Fr. Yulius Candra Kasiwali, SVD taught Doctrine and Catechetical Pastoral Care (Oktavianus Serafim Edor, interview, March 3, 2025).

As emphasized in Article 521 of the Constitutions and Directives of the Society of the Divine Word, SVD members working in education and formation are expected to be mindful of their duty to guide those entrusted to them toward Christ. Therefore, educators are called to treat students with full respect in accordance with human dignity, and to be responsible for developing their knowledge, character, and an integral awareness of faith, including an ecological awareness for the environment.

### **Education and Ecological Spirituality at SMAK Santo Lukas Olilit Timur**

Saint Luke Catholic Religious Senior High School (SMAK Santo Lukas Olilit Timur) is an educational institution managed by the St. Paul Olilit Timur School Foundation, operating under the auspices of the religious congregation of the Society of the Divine Word (Societas Verbi Divini - SVD). As a Catholic educational institution rooted in SVD spirituality, SMAK Santo Lukas Olilit Timur embodies the spiritual heritage of Saint Arnold Janssen, the founder of the Society of the Divine Word. This spirituality is centered on a profound devotion to the Most Holy Trinity and a robust missionary spirit, which views the missional work as an active participation in the Trinitarian God's love for the world.

Within SVD spirituality, the awareness of God's presence within human beings and an openness to the promptings of the Holy Spirit form the foundation for every form of

service, including education. The spiritual heritage of Saint Arnold Janssen is formulated into three main pillars of SVD spirituality, which serve as the spiritual source and fundamental orientation for all of the congregation's missionary works: Trinitarian spirituality, missionary spirituality, and passing-over spirituality.

Trinitarian spirituality emphasizes a living relationship with the Most Holy Trinity as the center of faith life and mission. At SMAK Santo Lukas Olilit Timur, this spirituality is concretely lived out through liturgical celebrations, particularly the First Friday Eucharistic celebrations and devotion to the Most Blessed Sacrament. These practices cultivate the students' faith awareness of God's accompanying presence in all aspects of life, including the responsibility to care for creation.

Missionary spirituality is manifested in a joyful and grateful spirit of service. Students are encouraged to live out their missionary calling through various forms of service, both within the school environment and in the wider community. This spirit fosters attitudes of openness, social concern, and ecological responsibility as concrete expressions of a faith that is deeply felt and translated into action.

Meanwhile, passing-over spirituality emphasizes a readiness to step out of one's comfort zone, abandon old habits, and open oneself to the process of cultural adaptation within the context of mission. This spirituality instills in students humility, social sensitivity, and the capacity to engage in a dialogical relationship with differing realities. In the context of ecological education, the spirit of passing-over drives a shift in mindset and behavior toward a simpler, more responsible, and sustainable lifestyle.

By integrating these three dimensions of SVD spirituality, SMAK Santo Lukas Olilit Timur strives to build a holistic education that is oriented not only toward intellectual development but also toward the formation of character, spirituality, and the ecological awareness of the students, as mandated in the Constitutions and Directives of the Society of the Divine Word (pp. 23–43).

Article 522 of the Constitutions and Directives of the Society of the Divine Word asserts that the decisive factor in education is sincere, purposeful, and responsible cooperation among all parties involved. Therefore, educators are called to build and maintain close unity, both among themselves and with those entrusted to their educational care. The document also emphasizes that the younger confreres play an active role in their own formation through mutual support, both in word and life example, to achieve shared ideals.

This affirmation provides a normative foundation for educators working in the field of education to carry out their missional duties with full responsibility and a spirit of sincere cooperation. In the context of SMAK Santo Lukas Olilit Timur, this cooperation is uniquely manifested in the synergy between the SVD priests and confreres and their lay partners, namely the teachers and staff. This collaboration is directed toward forming the attitudes, character, and life witness of the students through exemplary words and deeds, enabling them to develop holistically and prepare themselves to achieve their future life goals.

In addition to this foundational spirituality, the Society of the Divine Word (SVD) possesses characteristic dimensions (*matra khas*) that serve as the basic attitude of a missionary and animate the entire work and life of its members. This characteristic approach consists of four major dimensions.

First, the Biblical dimension, which places the Word of God (the Bible) at the center of life and mission. The entire dynamic of SVD life and missionary work is rooted in the proclamation of the Gospel as its theological and pastoral foundation.

Second, the communication dimension, which is lived out as a dialogue of love. In this dimension, communication is understood not merely as transmitting a message, but as a personal self-engagement to communicate God's love through a dialogical stance, openness, and self-sacrifice, as exemplified by Jesus Christ in His mission.

Third, the mission animation dimension, which emphasizes the importance of motivating and involving the People of God to actively participate in the shared missional work. Mission is understood not as the exclusive responsibility of missionaries, but as a shared calling of all the faithful to take part in the proclamation and ministry of the Church.

Fourth, the Justice, Peace, and Integrity of Creation (JPIC) dimension, which directs attention toward the struggle to uphold justice, build peace, and preserve as well as care for the integrity of creation—encompassing both humanity and nature. This dimension reflects a profound respect for human dignity and a moral responsibility for environmental sustainability, as exemplified by Jesus Christ (Yulius Candra Kasiwali, 2016: 3).

The principle of the integrity of creation within the JPIC dimension aligns with the teachings of Pope Francis in the Encyclical *Laudato Si'*, which underscores the importance of ecological education as a means to build faith awareness, ethics, and shared responsibility in caring for our common home. Therefore, educational and ecological spirituality at SMAK Santo Lukas Olilit Timur finds a solid theological and pastoral foundation within the SVD characteristic dimensions, particularly in its commitment to justice, peace, and the integrity of creation.

Ecological spirituality at SMAK Santo Lukas Olilit Timur has become one of the primary focuses in its educational implementation, especially since this institution is still in its early developmental stages. This condition encourages all components of the school—the principal, educational staff, teachers, priests, fraters, and sisters working in this institution—to consciously and consistently apply an ecological spirit in the educational process. The primary objective is to form students who possess not only academic knowledge but also an ecological spiritual soul and a sense of responsibility toward the environment.

The limitations of existing facilities and infrastructure actually provide a pedagogical space to foster hard work, creativity, and practical skills among the students. Students are encouraged to actively participate in building and caring for the school environment as a concrete effort to realize a "common home" that is beautiful, clean, and sustainable. In this context, ecological education is not merely taught theoretically but is lived through various practical activities.

Teachers actively guide students in environmental conservation efforts, including the planting of mahogany, tabubuyo (trumpet trees), and pucuk merah (red lip/myrtle) plants, as well as managing a vegetable garden. These activities are enriched by classroom learning, particularly in the subjects of Doctrine and Catechetical Pastoral Care, allowing students to gain a reflective understanding of the meaning and urgency of ecological education and spirituality in the light of the Christian faith.

Furthermore, habituating a clean and environment-conscious lifestyle is implemented through routine activities such as sweeping, mopping, and clearing weeds around the school complex. Teachers and students also work together to clear waste in the school environment, including waste originating from the surrounding community that has not been properly managed. The active involvement of students in caring for the school environment nurtures a sense of responsibility, care, and sustainable ecological awareness.

Through these various praxis, SMAK Santo Lukas Olilit Timur endeavors to build a school culture oriented toward environmental preservation. A clean, beautiful, and well-preserved school environment is understood as an integral part of character education and ecological spirituality, as well as a concrete manifestation of the commitment to care for our "common home" in the spirit of Pope Francis' teachings as articulated in the Encyclical *Laudato Si'*.

### **The Essence of Pope Francis' Teaching on *Laudato Si'***

The Encyclical *Laudato Si'* is the second encyclical issued by Pope Francis, subtitled *On Care for Our Common Home*. This magisterial document of the Catholic Church was published on May 24, 2015, and expresses the Church's profound concern regarding the global ecological crisis. In this encyclical, Pope Francis critically highlights the patterns of consumerism and unchecked models of development, which have resulted in environmental degradation, global warming, and increasingly complex social crises. The Pope invites all of humanity to take unified, concrete, and immediate action to protect the sustainability of life on earth (Tim Penyusun Ditjen Bimas Katolik, 2020: 123).

The teachings of *Laudato Si'* assert that the ecological crisis is inherently rooted in a human anthropological and ethical crisis. Therefore, renewing humanity's relationship with nature presupposes a process of transformation in mindset, attitude, and lifestyle—a process that requires time and sustained commitment. In the context of modern life, many individuals are trapped in a culture of excessive consumption and unnecessary spending, which ultimately generates waste and pollution that contaminate the environment. This phenomenon demonstrates that formal education levels do not always align with ecological awareness. In such a situation, a lifestyle change becomes a moral imperative capable of exerting positive pressure on those holding political, economic, and social power.

Pope Francis invites all of humanity to make this era a historical milestone for the awakening of a new awareness regarding the respect for life, a resolve to achieve sustainability, justice, and peace, and a commitment to building a life full of joy. This appeal reaffirms that human beings constantly possess the capacity to step outside of themselves and build a more responsible relationship with one another and with all of creation (Hadiwardoyo, 2016: 40).

### **Ecological Education in *Laudato Si'***

Within the framework of *Laudato Si'*, Pope Francis positions ecological education as a strategic means to build ecological awareness and responsibility. As outlined by Al. Purwa Hadiwardoyo, Pope Francis' teaching on ecological education encompasses several key points. *First*, the Pope notes that in various parts of the world, a new ecological sensitivity and a generous spirit in protecting the environment have begun to grow, even demonstrated through various concrete efforts that deserve appreciation (*Laudato Si'*, no. 209).

Second, the Pope emphasizes the crucial role of educators in developing pedagogical pathways that lead to the formation of an environmental ethic, thereby helping society to grow in solidarity and shared responsibility (*Laudato Si'*, no. 210). Third, ecological education is expected to drive behavioral changes that have a direct and significant impact on environmental preservation (*Laudato Si'*, no. 211). Fourth, the Pope reminds us that every good deed done consistently will always spread a positive influence on the environment and social life (*Laudato Si'*, no. 212). Fifth, ecological education can and must be implemented in various life contexts, such as schools, families, communication media, catechetical activities, and other social spaces (*Laudato Si'*, no. 213). Sixth, the political realm and various community groups are encouraged to play an active role in raising the ecological awareness of the wider public (*Laudato Si'*, no. 214). Seventh, the Pope asserts that the relationship between proper aesthetic education and environmental preservation must not be overlooked, as sensitivity to natural beauty helps shape an attitude of respecting and protecting creation (*Laudato Si'*, no. 215).

In addition to ecological education, Pope Francis also underscores the importance of ecological conversion as the spiritual foundation for sustainable change. In *Laudato Si'* number 216, the Pope offers Christians a framework of ecological spirituality rooted in the convictions of faith. Living out the call to preserve God's creation is understood as an integral part of a virtuous Christian life (*Laudato Si'*, no. 217).

Ecological conversion demands critical reflection on human ways of living that have brought and continue to bring damage to God's creation. Therefore, the faithful are called to acknowledge the faults and negative impacts of past and present actions (*Laudato Si'*, no. 218). However, the Pope stresses that ecological conversion cannot be understood solely as an individual act, but rather as a communal conversion involving communities and broader social structures (*Laudato Si'*, no. 219).

Furthermore, ecological conversion requires the formation of concrete attitudes that foster a spirit of generous protection toward all creation, particularly the most vulnerable creatures (*Laudato Si'*, no. 220). In this context, the Pope invites the faithful to rebuild a sense of fraternity with all creation, as was deeply lived out by Saint Francis of Assisi (*Laudato Si'*, no. 221).

### **Ecological Education in Light of the *Laudato Si'* Encyclical at SMAK Santo Lukas Olilit Timur"**

Ecological education as promulgated by Pope Francis in the encyclical *Laudato Si'*, and further elucidated by Al. Purwa Hadiwardoyo, can be concretely implemented at the Santo Lukas Olilit Timur Catholic Senior High School. This implementation is not merely conceptual; rather, it permeates the praxis of education, shaping students' awareness, attitudes, and behaviors toward the environment.

First, at SMAK Santo Lukas Olilit Timur, students are guided to develop a renewed ecological sensitivity, accompanied by a genuine spirit of environmental stewardship. This sensitivity is cultivated through the students' active participation in various environmental conservation initiatives, which are substantially reinforced by the educators' steadfast commitment to preserving and caring for creation.

Second, in alignment with this objective, educators are expected to devise pedagogical pathways oriented toward environmental ethics. Through this pedagogical framework, students are effectively supported in fostering solidarity—both with fellow human beings and with the entirety of creation—thereby ensuring that education is not solely cognitive, but fundamentally formative and transformative.

Third, the consistent application of ecological education will stimulate tangible behaviors that yield a direct and significant impact on environmental conservation within the school ecosystem. Such behaviors reflect an ecological consciousness that has been thoroughly internalized within the students' daily lives.

Fourth, it is critical to recognize that any sound and sustainable educational endeavor inherently disseminates a positive influence. Within the specific context of SMAK Santo Lukas Olilit Timur, these ecological education initiatives not only cultivate student character but also reinforce the institutional identity of the school as a community dedicated to the integrity of creation.

Fifth, ecological education is not confined to the parameters of the classroom; it can and must be executed across diverse lifeworld contexts, including the family environment, digital and mass media communication, and catechetical ministries. This holistic approach ensures that ecological values are deeply embedded and sustainably maintained.

Sixth, beyond the purview of educational institutions, the political sphere and various civil society organizations bear a moral imperative to elevate public ecological awareness. Effective ecological education necessitates a synergistic collaboration among schools, broader society, and relevant institutional stakeholders.

Seventh, in the paradigm of ecological education, the intersection between appropriate aesthetic education and environmental preservation must not be overlooked. Educators must demonstrate to students that environmental beauty, order, and harmony constitute intrinsic aesthetic values that demand protection and preservation. Consequently, aesthetic education

and environmental conservation emerge as two interdependent dimensions, indispensable to the development of an integrated ecological spirituality.



### Practices of Ecological Spirituality at SMAK Santo Lukas Olilit Timur

Ecological spirituality at SMAK Santo Lukas Olilit Timur is specifically emphasized, given that this educational institution is relatively new and currently in the process of construction and development. Consequently, the Principal, administrative staff, teachers, priests, brothers, and sisters serving at this institution consciously and consistently strive to integrate an ecological spirit into all educational activities. This concerted effort aims to cultivate students who possess an ecological consciousness and spirituality as an integral component of character formation.

Despite these aspirations, the educational institution still faces constraints regarding infrastructure and facilities. However, rather than serving as an impediment, these limitations are utilized as pedagogical tools to foster hard work, creativity, and resourcefulness among students in managing the school environment responsibly.

Ecological education at SMAK Santo Lukas Olilit Timur is imparted through various simple yet meaningful practices. These include the planting of mahogany trees, tabebuia (*tabubuyo*) trees, and *pucuk merah* (oleina) ornamental plants, as well as the cultivation of vegetables. These activities serve as tangible manifestations of environmental stewardship and function as contextual learning platforms for the students.

In addition to these concrete actions, the values of ecological education and spirituality are integrated into the curriculum, specifically within the Doctrine and Pastoral Catechesis subjects. Through this approach, students are guided to understand the critical importance of moral and spiritual responsibility in preserving the integrity of creation,

thereby ensuring that ecological awareness is not merely practical, but also deeply reflective and theological.

At the level of daily praxis, the institution conducts routine sanitation activities, such as sweeping, mopping, and mowing the lawns around the school complex. Teachers and students collaborate to clear waste within the school grounds, including refuse discarded improperly by the surrounding community members of Olilit Raya Village.

Nevertheless, observations and interviews indicate that the implementation of ecological spirituality among students has not yet been fully optimized. A segment of the student body still demonstrates a deficiency in ecological consciousness, as evidenced by littering, minimal engagement in school cleaning activities, and an inconsistent application of ecological spirituality values in their daily lives within the school environment (Paskalina Jadera, interview, February 5, 2026).



### **The Implementation of Ecological Conversion at SMAK Santo Lukas Olilit Timur**

The doctrine of ecological conversion, as promulgated by Pope Francis in *Laudato Si'* and elucidated by A. Purwa Hadiwardoyo, can be contextually implemented at the Santo Lukas Olilit Timur Catholic Senior High School (SMAK). This implementation aims to foster an ecological consciousness rooted in the Christian faith, which is manifested through the attitudes and tangible actions of both students and educators.

*First*, students, as members of the Christian faithful, are offered an ecological spirituality framework anchored in faith convictions. This framework asserts that the

relationship between humanity and creation is not disconnected from the human relationship with God; rather, it constitutes an integral dimension of a life of faith.

*Second*, living out the vocation to preserve God's creation is understood as an essential dimension of Christian life. Consequently, environmental stewardship is not merely a secular moral obligation, but a concrete manifestation of faith lived out responsibly.

*Third*, students and educators are invited to engage in critical reflection regarding their lifestyles and actions, acknowledging that human behavior—both past and present—has frequently inflicted negative impacts and harm upon God's creation. This recognition serves as the initial step toward a fundamental shift toward more ecologically sound attitudes and behaviors.

*Fourth*, the ecological conversion required to generate a dynamism of sustainable change must be both individual and communal. Therefore, the entire school community—comprising the principal, educators, administrative staff, and students—is called to collectively participate in cultivating an ecological culture within the school environment.

*Fifth*, ecological conversion presupposes the development of various virtues that nurture a spirit of generous protection toward creation, particularly toward vulnerable human populations and ecosystems. This disposition drives sustained solidarity, responsibility, and care.

*Sixth*, within this context, it is vital to revive a spirit of fraternity with all creation, as profoundly lived by Saint Francis of Assisi. This fraternal spirit assists students in viewing nature not as an object of exploitation, but as a fellow creation to be respected and protected.

Therefore, a deep ecological conversion has become an urgent necessity so that the educators and students of SMAK Santo Lukas Olilit Timur can serve as instruments for building a civilization of love and realizing a "common home" that is just, sustainable, and grounded in the Christian faith.



## CONCLUSION

Pastoral ministry, in its essence, pertains to the methodologies and strategies deployed to proclaim the Gospel within the concrete contexts of human life. Within the realm of education, this evangelical mission constitutes a shared responsibility among pastoral ministers, encompassing both ordained functionaries (priests) and baptized functionaries (the laity). Consequently, the clergy and the laity are called to collaboratively formulate contextual and sustainable strategic frameworks to ensure that Ecological Education and Spirituality are effectively operationalized at the Santo Lukas Olilit Timur Catholic Senior High School (SMAK).

A synergistic collaboration between educators and students serves as an essential conduit to ensure that the teachings of Catholic Doctrine and Pastoral Catechesis are not applied rigidly or repressively; rather, they must engage in a creative dialogue with the genius loci—the values, culture, and existential realities—of the students. Through this approach,

faith and ecological education do not stifle the students' vitality but instead foster critical consciousness and contextual ecological responsibility. In this regard, life at SMAK Santo Lukas Olilit Timur can be analogized to a process of continual growth persisting amidst limitations, perpetually evolving through the resilience and fortitude of the educational community.

Furthermore, pastoral engagement within the educational sphere at SMAK Santo Lukas Olilit Timur represents a concrete strategy for proclaiming the Gospel to the youth. The missional presence of the Society of the Divine Word (SVD) in the "Duan Lolat" region is institutionalized through the missionary work of the SVD Saint Arnold Janssen Monastery in Olilit Timur and the governance of SMAK Santo Lukas Olilit Timur. The entirety of this missionary life and work is animated by the spirituality of the founder, Saint Arnold Janssen, which emphasizes acute sensitivity to the guidance of the Holy Spirit and fidelity to the will of God.

A distinctive dimension of SVD spirituality, namely JPIC (Justice, Peace, and Integrity of Creation), serves as a foundational pillar in the development of Ecological Education and Spirituality at SMAK Santo Lukas Olilit Timur. Through the internalization of JPIC values, SVD members, together with the collective school community, are called to cultivate an ecological consciousness that is rooted in faith, manifested in tangible actions, and oriented toward building a civilization of love and preserving our "common home" in a manner that is just, peaceful, and sustainable.

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