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The Catholic Church's View of the Political Life of Indonesian Society as Relevant Gaudium and Spes 73-76

Mawarni Gea [a, *]
Yusuf Nataeli Lase [b]
David Arron Fesa Zebua [c]

[a] STFT Widya Sasana Malang, Indonesia
[b] Pontificate University Urban - Roma, Italia
[c] STP Dian Mandala Gunungsitoli, Indonesia

[*] *geamawarni@gmail.com*

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Abstracts:

The lives of Indonesian people are still colored by conflicts, such as corruption, nepotism, discrimination, SARA politics, and money politics. The purpose of this paper is to provide every Catholic, especially Indonesians, with an understanding of how to use their reason and conscience to achieve the common good (bonum commune) through politics. The writing method used is a literature review with various references found in books, journals, and documents. Humans are God's creation as a social community and possess the dignity of life as a special gift from God. The Catholic Church exists to teach the moral principles that the state must uphold in carrying out its duties. The state is expected to prioritize justice, truth, and the common good (bonum commune) in its policies . Politics is not just about power and policy, but a calling to serve others in creating a better world. Thus, politics becomes a positive means to build a just, peaceful and prosperous society in accordance with the moral and ethical teachings of religion.

Keywords:

Gaudium et Spes, church and politic, bonum commune, social justice.

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Background

Etymologically, the term "politics" comes from the Greek " *polis,*" meaning "city-state," and "*politeia,*" referring to governance or the management of public affairs. Thus, politics can be understood as the activities and processes related to regulating communal life in the public sphere through the exercise of power and binding decision-making.[1] Politics is a profound science of power that requires skill, wisdom, dexterity, and intelligence based on an understanding of ethics, history, cultural studies, economics, and technology.[2] Politics is also seen as the art of self-dedication which is manifested in communal life which prioritizes the noble values of human dignity itself.[3]

Politics is a means for society to strive for the common good within the national sphere. Every country has its own political system, including Indonesia. For each country, the political system is like an artery, the lifeblood that supports the hope for a healthy and prosperous nation. [4]Through politics, society can engage and interact with one another, thereby achieving prosperity.[5]

Indonesia is a democratic country that champions and prioritizes justice in its governance system. The people play a crucial role in running the system. This view emphasizes that government originates from the people, is run by the people, and is oriented toward the people's interests.[6] In Indonesia, politics has been recognized and utilized since the New Order era until today, especially as presidents and heads of government

1 AP Cowie, *Oxford Leaner's Dictionary,(* Oxford: Oxford University Press, 1990): 190.
2 Armada Riyanto, *Political Philosophy, (*Yogyakarta: Kanisius, 2014): 36.
3 Hannah Arendt, *The Human Condition, (*Chicago: University of Chicago Press, 1958): 198-199.
4 Sahya Anggara, *The Indonesian Political System, (*Bandung: Pustaka Setia, 2013): 1.
5 Fadjar Tri Sakti, *Introduction to Political Science, (*Bandung: Faculty of Social and Political Sciences, UIN Sunan Gunung Djati Bandung, 2020): 1.
6 Kamisa, *Big Indonesian Dictionary, (*Surabaya: CV. Cahaya Agency Surabaya, 2013): 133.

change in each region. Indonesia's political system can serve as a tool to help fight for a just and prosperous society.[7]

In reality, Indonesia still experiences widespread injustice and division. The conflict-ridden reality of the world pushes individuals to pursue personal interests, ultimately giving rise to various political issues such as corruption, nepotism, discrimination, ethnicity-based identity politics, the spread of hoaxes, vote buying, and hate speech on social media, all of which negatively impact society.[8]

The church is an institution that embraces the duality of nature and divinity within itself.[9] As a religious moral institution, the church upholds the principle of neutrality and acts as a benchmark for fostering the faith of the congregation by providing positive input, understanding, and moral education that improves the quality of character and conscience of the entire community.[10] The Catholic Church views politics as a part of society that has a moral obligation to be involved in social problems in the world around it in order to realize the *common good (bonum commune).*[11] Through this involvement, the church wants to show its devotion to the divine plan and carry out its calling as a sacrament which is a means of communion between God and humanity.[12]

The Church continues to voice moral messages regarding every upheaval faced by the Indonesian nation and state. The Church's moral messages are primarily directed at all Catholics and relate to all levels of

7 Paulinus Yan Olla, *Political Spirituality: Political Holiness in a Christian Perspective, (*Jakarta: PT Gramedia Pustaka Utama, 2014): 15-16.

8 Piet Go et al., *Political Ethos & Morality, (*Yogyakarta: Kanisius, 2004): 13.

9 Vatican Council II, "Constitution on the Sacred Liturgy *(Sacrosanctum Concilium) "*, in *Documents of the Vatican Council II* , translated by R. Hardawiryana, (Jakarta: Department of Documentation and Information KWI-Obor, 1993), no. 2. Hereinafter this document is abbreviated as SC followed by a number.

10 Pope Benedict XVI, *Encyclical on God is Love (Deus Caritas Est)* , translated by Piet Go, (Jakarta: Department of Documentation and Information KWI, 2005), no. 29. Hereinafter this document is abbreviated as DC followed by a number.

11 Telesphorus Krispurwana Cahyadi, Catholicism and Politics, (Jakarta: Obor, 2006): xx

12 Eddy Kristiyanto, *Political Sacrament,* (Yogyakarta: Lamalera, 2008): 5-6.

Indonesian society. Catholic laypeople are required to bring the noble values of the Catholic faith into the nation's socio-political movements, especially to those involved in government bureaucracy and as members of society amidst Indonesia's national and cultural diversity.[13]

The Church is present in the world to actualize faith and calling to fight for justice based on love.[14] This involvement is part of the proclamation of the Gospel, which is inseparable from the mission and prophetic role of the church. Therefore, the church always cares about the lives of humanity in the world by fighting for justice, peace, and brotherhood among humanity, especially for the poor and marginalized.[15]

Method

This study uses a literature review method with data sources consisting of theological books and official Church documents. Sources were selected based on thematic relevance and academic authority of their authors, with a primary focus on the Second Vatican Council document, *Gaudium et Spes* articles 73–76.

Results and Discussion

The Catholic Church's View on Politics

The Catholic Church has a mission, namely to serve, provide strength and encouragement to society in accordance with the teachings of the Christian faith, especially in the political field. In essence, the Church is not bound to any particular political system, but rather orients

13 *Compendium of the Social Doctrine of the Church (Compendio Della Dottrina Sociale Della Chiesa)* , translated by Yosef Maria Florisan, Paul Budi Kleden, and Otto Gusti Madung, (Maumere: Ledalero, 1960), no. 531. Hereinafter this document is abbreviated as KASG followed by a number.

14 Mateus Mali, *The Concept of Christian Politics,* (Yogyakarta: Kanisius, 2014): 139.

15 Telesphorus Krispurwana Cahyadi, *Catholicism and Politics,* (Jakarta: Obor, 2006): 106.

itself toward universal interests for the realization of justice, solidarity, and unity as a sacramental manifestation of the Church as a sign of the unity of God and humanity. The Church's involvement in politics is an expression of faith manifested through the struggle for justice and love in social life. In this regard, the Church plays a role in fostering an understanding of the Catholic faith that is actualized in concrete works in the socio-political field.[16] Thus, politics, which has long been considered negative and dirty by society, is now seen as something positive as a calling to bear witness to Christ's love in social and state life.[17]

The Role of the State in Creating a Just Social Order

The state has the primary responsibility to realize social justice for all its citizens. Social justice must be the main principle in regulating the basic structure of society. The state has a strategic role in realizing a just social order through the enforcement of democratic constitutional law. The state should not be merely a guardian of formal order, but should actively guarantee citizens' rights fairly and ensure public policies favor the welfare of the people.[18] The state must act as a guarantor of equal freedom and opportunity for every individual, as well as ensuring the equitable distribution of wealth and income. Thus, the state plays a crucial role in creating a just social order through appropriate policies and regulations.[19]

The state, in the context of Indonesia, has an obligation to realize a just social order for all its people. One of the goals of the state's formation

16 Vatican Council II, "Constitution on the Church in the Modern World (*Gaudium et Spes*)", in *Documents of the Vatican Council II*, translated by R. Hardawiryana, Jakarta: Department of Documentation and Information KWI-Obor, 1993, no. 42. Hereinafter this document is abbreviated as GS followed by a number.

17 Paulinus Yan Olla, *Political Spirituality* ..., 173-174.

18 S. Nuraeni, M. Aris, & N. Fernanda, "The Role of Constitutional Law in Maintaining Political Stability, Social Justice, and Democracy in Indonesia," in *Jurnal Central Publisher* 1, no. 10 (2025): 1205–1213.

19 John Rawls, *A Theory of Justice,* (Cambridge: Harvard University Press, 1971).

is to protect all Indonesians and all of Indonesia's territory, educate the nation, and participate in implementing a world order based on independence, eternal peace, and social justice. The state functions as the primary agent of social welfare through social assistance and social security policies. A just social order is realized not only through the redistribution of resources so that poor groups gain equal access to basic needs.[20] Thus, the government must strive to realize equitable development, guarantee access to affordable education and health, and open up decent employment opportunities.[21] In addition, it is necessary to uphold the rule of law and strict supervision of the implementation of state power to ensure that such power is free from corruption, collusion and nepotism.[22]

Political Goals

According to the Catholic Church, the main goal of politics is to advance the general welfare of society. Governments have a responsibility to ensure social justice, protect human dignity, and facilitate the full development of every individual. The Church recommends that political authorities create conditions that enable every citizen to develop their full potential, both materially and spiritually.[23]

In achieving this noble political goal, the Catholic Church advocates that the political process be based on ethical and moral values. The Church opposes the use of violence, corruption, and manipulation in politics. Instead, the Church encourages citizen participation, open

20 AI Nurahsan, W. Setiadi, & T. Syahuri, "Implementation of Social Welfare Based on the Welfare State Theory", in *International Journal of Law and Society* 2, no. 3 (2025): 81–90 .

21 Jimly Asshiddiqie, *Economic Constitution,(* Jakarta: Kompas, 2010).

22 Moh. Mahfud MD, *Debate on State Administrative Law after the Constitutional Amendment,* (Jakarta: LP3ES, 2007).

23 Pope John XXIII, *Encyclical on Peace in the World (Pacem in Terris),* (Rome: Libreria Editrice Vaticana, 1963). Hereafter this document is abbreviated as PT followed by a number.

dialogue, and respect for human rights. The Church also emphasizes the importance of religious freedom and respect for pluralism in a pluralistic society.[24]

Gaudium et Spes Order 73-76

In documents 73–76 of Gaudium et Spes, the Second Vatican Council clarified the relationship between the Church and the world, including the political role of the state in society. The state, as a political community, is formed to realize the common good. In this regard, the Church is present to voice that all government officials continue to uphold the dignity and transcendence of humanity of every individual.[25] The messages of Gaudium et Spes 73-76 convey the view that the Church, Catholics, and all people have a responsibility to build a just and prosperous society and state based on the values of truth and love. In the Indonesian context, these messages encourage people to play an active role in political life in the spirit of faith, justice, love, and dialogue. Especially for political activists, they can be agents of change who bring hope and enlightenment to complex social realities.[26]

The church is based on love and justice.

The church is present in the world like a mother and teacher who teaches love and justice to society.[27] The Church has a mission to

[24] Pope Benedict XVI, *Encyclical on Love in Truth (Caritas in Veritate)* , translated by Agung Prihartana, (Jakarta: KWI Documentation and Information Department, 2009). Hereinafter this document is abbreviated as CV followed by a number.

[25] Yohanes Maryono, "The Involvement of the Indonesian Catholic Church in Politics", in *Theology Journal* 1/2 (November 2012): 104-106.

[26] Gaudium et Spes, no. 73-76.

[27] Pope John XXIII, *Encyclical on Christianity and Social Progress (Mater et Magistra)*, translated by R. Hardawiryana, (Jakarta: Department of Documentation and Information KWI, 1999), no. 1. Hereinafter this document is abbreviated as MM followed by a number.

continue the work of God's love about Jesus Christ to all mankind, like a source of light that gives direction and guides mankind in a good and right direction, so that humans live in the light of the truth about Jesus Christ, especially in the political field.[28] In fact, the church does not have the direct right to uphold the common welfare in the life of society, but the church appears and is present in the midst of the world as a moral calling demanded by faith with the aim of purifying the minds of political activists so that they can carry out their duties of service by relying on love and upholding justice in the state government system.[29]

Realizing Politics Through Apostolate

The apostolate in the political field is a new form of evangelization *that* the Church gives specifically to the laity. Lay people who are active in politics and have special positions in government should proclaim the kingdom of God through truth, honesty, justice, and shared prosperity. These are the values that the Church expects from Catholic and non-Catholic political activists who hold positions of office, such as legislative, judicial, and executive. This aims to encourage political actors to implement these values in public services for the welfare of the entire community.[30]

The Catholic Church emphasizes that the laity can use their reason and unique calling in the life of the nation by actively engaging in politics. The Church invites the laity to set an example in politics through the apostolate, dedicating themselves as servants of God who realize the common good for society. The common good is a central pillar of the

28 Gaudium et Spes, no. 76.

29 Pope John Paul II, *Doctrinal Notes on Some Questions Relating to: The Participation of Catholics in Political Life*, translated by Ignatius Sumaryo, (Jakarta: Department of Documentation and Information KWI, 2002), no. 3.

30 Gustavo Gutiérrez, *Liberation Theology: History, Politics, and Salvation,* (Maryknoll: Orbis Books, 1988): 173-176.

devotion of the faithful and the responsibility of the laity as part of the mission of the apostles and their successors, to proclaim Christ, the world's redeemer, to the people in the life of the nation.[31]

Fighting for Human Rights

Since birth, humans have basic rights inherent in themselves, namely the right to life. The right to life is a basic right that humans have universally in accordance with their human nature. Human rights are seen as a very valuable value and need to be fought for by providing structural protection, so that everyone is protected from oppression that harms the weak.[32]

Preaching the Gospel

Lay people as members of the church who have received the grace of the sacrament of baptism, have the duty given by the church to proclaim the good news, namely the Gospel. The good news proclaimed by the church cannot be separated from the person of Jesus, because He gave a mission to the apostles after His resurrection from the dead, saying, "Go and make disciples of all nations and baptize them in the name of the Father and of the Son and of the Holy Spirit. Sanctify yourselves and teach them to obey everything I have commanded you" (Matthew 28:19-20). Thus, the Catholic Church, through the laity, engages in society to uphold love and justice based on the merciful teachings of Jesus.[33]

31 Gaudium et Spes, no. 75.
32 Richard Falk, *Realizing Human Rights, (*New York: Routledge, 2009): 2.
33 Pope John Paul II, *Encyclical on Building Peace: Respect for Minorities (Pacem in Terris)* , translated by the KWI Documentation Department and Hidup Magazine, (Jakarta: KWI Documentation and Information Department, 1989): 23-24.

Purifying Humanity

In this era, the relationship between humans and God has become distant, causing people to neglect God in their respective ministries, especially in the political realm. Today's political activists no longer demonstrate the values of welfare and compassion in the public sphere, causing society to face problems at home, such as the abuse of power in the political world. This condition has led the church to see that the state no longer feels God's love in the life of society. Therefore, the laity who have received the grace to ask God through the sacrament of baptism have the duty to open the door to God, namely the door of humanity for society through the state as a tangible evidence of God's work of proclamation to the world.[34]

World Order Update

The world is a place filled with the diversity of all creatures, one of which is humanity. God created humans specifically with free will to care for and preserve the world and all of God's creation by fulfilling their calling as believers in Christ. Political activists, as God's creations called to lead a nation, must be able to reform the system of government by working with the people to achieve justice and compassion, especially for the weak and neglected.[35]

The Church always pays attention to the state through the political sector by always giving a voice to the laity to be directly involved and make efforts so that humans are able to reorganize and renew the entire world order, especially in politics, so that they carefully direct it to Christ, the

[34] Telesphorus Krispurwana Cahyadi, *Catholicism and Politics ...*, 136-137.
[35] Telesphorus Krispurwana Cahyadi, 136-137.

liberator of humans. Through the laity, the church is aided by the light of the Gospel which enables political activists to act in society. In this way, lay people as citizens are obliged to cooperate with others and assume full responsibility for upholding the kingdom of God in the world of politics, so that justice, love and peace continue to be reflected in the lives of all levels of society.[36]

Carrying out Charity and Justice

Kindness is a tangible manifestation of political activists' service to uphold justice in the political world, which needs to be continually updated to keep pace with the times. This ensures that the public, especially those financially disadvantaged, feel cared for by the government. Politics, then, becomes a tool that can help people obtain their rights in accordance with the essence of life they possess, with the help of political activists. Through this, all political activists should fulfill their service duties based on compassion in upholding justice, thereby creating shared prosperity in the life of the nation and state.[37]

A Dignified Church

The church has a very close relationship with the world and all its contents, especially in human life. God loves humanity so much that the church, through the mediation of the Holy Spirit, is present in the world to form a fellowship of God's people who continually guide humanity towards the good path and elevate human dignity by providing an understanding of the deep meaning and significance of the grace of

[36] Vatican Council II, "Decree on the Apostolate of the Laity *(Apostolicam Actuositatem) "*, in *Documents of the Vatican Council II* , translated by R. Hardawiryana, (Jakarta: Department of Documentation and Information KWI-Obor, 1993), no. 6. Hereinafter this document is abbreviated as AA followed by a number.

[37] Gabriel Sunyoto (ed.), *12 Doors of Evangelism: Sowing Salt in the Rainbow, (*Yogyakarta: Kanisius, 2014): 190.

human life that comes from God. "The church is present like leaven and like the soul of human society, which must be renewed in Christ and transformed into the family of God".[38]

In a country, someone in a special position to lead the country must adhere to ethical principles in the political world. Political ethics aims to question human responsibilities and obligations related to the duties and positions they hold. With the principles of political ethics, political activists are able to be responsible and maintain their dignity as human beings, ensuring the well-being of the nation's people.[39]

Principles of Political Ethics of the Catholic Church

The Catholic Church views politics as essential and closely linked to human dignity. The 2024 document,[40] "Dignitas Infinita", affirms that human dignity is "infinite" (indestructible under any circumstances) and must be the basis of every legal system and public policy. Political ethics places respect for human dignity as a fundamental principle underlying respect for human rights and the political responsibility of the state. Therefore, in politics, humans must be able to carry it out honestly, obediently, and faithfully to God and the state to achieve the general welfare.[41]

In a country, someone in a special position to lead the country must adhere to ethical principles in the political world. Political ethics aims to question human responsibilities and obligations related to the duties and positions they hold. With the principles of political ethics, political

38 Gaudium et Spes, no. 40.

39 Amy Gutmann and Dennis Thompson, *Ethics and Politics: Case Studies and Commentary, (*Boston: Cengage Learning, 2006): 1-15.

40 Dicastery for the Doctrine of the Faith, *Dignitas Infinita: Declaration on Human Dignity, (*Vatican City: Libreria Editrice Vaticana, 2024), no. 7 .

41 Yohanes Maryono, “The Involvement of the Catholic Church”..., 105.

activists are able to be responsible and maintain their dignity as human beings, ensuring the well-being of the people of a country.[42]

General Welfare

The common good is the ideal of all levels of society, especially those who are poor, weak, marginalized, and oppressed. Governments, through their domestic services, must pay special attention to those less fortunate in society. If the meaning of the common good can be understood by humans, then the preaching and hope of the universal church can be realized in society, namely the existence of justice and compassion within the state.[43] *Gaudium et Spes,* No. 75, states,

> Therefore, all citizens must be aware of their right and obligation to exercise their right to vote freely to promote the common good. The Church considers the activities of those who, in the service of others, dedicate themselves to the welfare of the state and are able to shoulder the burden of their obligations, worthy of praise and respect.[44]

In realizing public welfare, the government and political activists are required to work for the public interest in the life of society, not the interests of certain individuals or groups. The state was founded to develop the welfare of society as a whole, not for the benefit of those who hold power in the wheels of state government. Therefore, the people, as human beings created by God who have reason, conscience, and free will, use their right to vote to choose the country's leaders well and wisely who can be responsible in carrying out the duties and callings that have been entrusted to them by the people and by God himself.[45]

42 Amy Gutmann and Dennis Thompson, *Ethics and Politics* ..., 1-15.
43 David Hollenbach, *The Common Good and Christian Ethics, (*Cambridge: Cambridge University Press, 2004): 110-112.
44 Gaudium et Spes, no. 75.
45 Kompendium Ajaran Sosial Gereja, no. 164.

Upholding Human Dignity

Humans are dignified beings, possessing complete personalities, unique individuals.[46] They were created by God with the privilege of reason and free will, enabling them to be wise in determining their lives by listening to their conscience, which always guides them toward what is good and right. Every human being has rights that must be respected by others, including within the state's government system. As dignified individuals, humans should exercise their reason and free will by always listening to their conscience, which continually speaks within them, providing conscious guidance in carrying out their obligations and responsibilities while respecting the rights of others, namely society.[47]

The Church expects political activists to carry out their public service duties fairly and humanely, upholding human dignity, namely the rights of all levels of society. The people desire justice and prosperity in this country. Therefore, political activists have a role in determining the fate of the nation and state by always ensuring a just, peaceful, and prosperous life in society, always respecting human rights, and paying attention to the community, especially the poor and the neglected.[48]

Kindness

In the political world, political activists are expected to carry out their duties and services well in society, by upholding justice, compassion, and the general welfare in national life. The Church sees the reality that occurs in the political world, where political activists lose direction from the political goal, which is to protect and explain all good things to society.

46 Karol Wojtyla, *Love and Responsibility,* (San Francisco: Ignatius Press, 1981): 25-36.
47 Gaudium et Spes, no. 12-17.
48 David Hollenbach, *The Common Good* ..., 195-219.

Through this, the church pays attention to the state by playing an active role as a moral teacher based on compassion for all religious communities in a country, so that there is no difference but peace and harmony between political activists and society so that[49] good cooperation is established in realizing the general welfare in the country.

Take with Life

Humans are social creatures who need each other. Humans must respect each other's basic rights in social life, including in the political sphere. Political activists must defend public life by adhering to the principles of moral order in their actions in society. Humans were created by God with reason and free will to defend their lives as citizens who aspire to achieve prosperity in society. The public is encouraged to elect good and wise political activists in accordance with their conscience, so that the government can prioritize its services to all citizens, especially the poor.[50]

Cooperation

Article 76 of *Gaudium et Spes* (GS) clearly defines the principle of cooperation that must be upheld between the Church and the state. Both institutions have distinct and personal callings. However, a policy of cooperation can be established because both Church and State share the same calling to serve and serve in their respective fields, with the goal that

[49] David Hollenbach..., 89-112.

[50] Supreme Council of the Indonesian Catholic Church, *Results of the Supreme Council of the KWI and the Indonesian Catholic Church, (*Jakarta: Indonesian Bishops' Conference, 2003), no. 5.

human life is not limited to the earthly realm but is also called to eternal life.[51]

Subsidiarity

The principle of subsidiarity is a principle that political activists must uphold. This principle emphasizes an understanding of the reciprocal relationship between various social groups and classes in the country. The state needs to pay attention to the lower classes by providing assistance to meet their needs. Larger groups in society must also recognize their role in assisting smaller groups, and vice versa. Through this principle of subsidiarity, society can understand its role in properly carrying out its functions in politics to achieve shared prosperity.[52]

In this regard, the church consistently calls for the state to protect human rights in the political sphere. The church believes that the state must always respect the individual rights of its citizens, such as the right to family and social life that do not conflict with the general welfare. The government must strive to develop the nation in accordance with existing regulations while upholding the values of human dignity.[53]

Rejecting Violence

Violence is an act that violates human freedom, namely human rights. This can have fatal consequences for someone who can injure the victim of violence physically or psychologically.[54] In the world of politics, violence often occurs with a negative impact on society, caused by

51 Gaudium et Spes, no. 76.

52 Jacques Maritain, *The Person and the Common Good,* (Notre Dame: University of Notre Dame Press, 1966): 49-67.

53 Gaudium et Spes, no. 75.

54 Paulus JD Lohor and Hilario Didakus Nenga Nampar, "The Catholic Church's View on Anti-Violence Education and Its Implementation in Church Life," in *the Journal of Pastoral Catechesis* 5, No.2 (December 2021): 113.

political activists who take away the rights of others for their own personal interests. Therefore, the Church firmly rejects violence that occurs in the world, especially in the world of politics. The Church continues to voice a moral call to society, especially political activists, to carry out their services with love, honesty, and respect for human life in order to protect the dignity of human beings as God's creation.[55]

Conclusion and Suggestions

Politics is an endeavor undertaken by the government and political activists based on faith and compassion, involving all efforts to advance the public interest in a fair decision-making process that impacts the welfare of the wider community. Indonesian politics is quite dynamic, as Indonesia is a democracy with a political system based on popular sovereignty. Indonesians have the right to play a significant role in this country through the five- yearly elections of parliament and the president, as well as their ranks.

The Catholic Church's view on politics is based on the teachings and principles of the Catholic faith, namely defending human dignity, including human rights, justice, and individual freedom. *Gaudium et Spes* teaches that politics must be based on moral and ethical principles inspired by religious teachings. In this regard, the Church emphasizes the importance of participation. Catholics are active in political life, both as responsible voters and as leaders who champion the values of love, justice, and prosperity. Therefore, *Gaudium et Spes* emphasizes the importance of dialogue between church and state.

[55] Paulus JD Lohor..., 114-115.

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