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SWERON AS A MODEL FOR INTEGRAL ECOLOGICAL EDUCATION IN PAPUA: A CONTEXTUAL THEOLOGICAL STUDY

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This study examines Sweron as a model of integral ecological education in Papua: a contextual theological study. Sweron is a tradition of local wisdom passed down from generation to generation by the Papuan people, especially the Maybrat tribe, which functions as an ecological, social and spiritual mechanism in maintaining a harmonious relationship between humans, nature and God. This study aims to analyse the theological meaning of Sweron and its relevance as a model of integral ecological education amid the global ecological crisis. This study uses Gadamer's hermeneutic phenomenology method. Gadamer emphasises that hermeneutics is not merely a method for interpreting texts, but rather a philosophy of understanding rooted in dialogue between the interpreter and the interpreted reality. Understanding occurs through a process of fusion of horizons, namely the horizon of the researcher and the horizon of the text/subject. Data was collected through in-depth interviews, participatory observation, document study, documentation, and focused discussions with the community, traditional leaders, and those with a sufficient understanding of Sweron.

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Data analysis was carried out by combining three main frameworks: first, contextual theology, which views Sweron as a locus theologicus; second, Laudato Si' integral ecology, which emphasises the interconnectedness of the ecological, social, and spiritual dimensions; third, religion-nature-culture, which interprets Sweron as a form of ecological spirituality. The results of the study show that Sweron not only functions as a tradition-based environmental management system, but also contains theological values that affirm humanity's moral responsibility towards nature as God's creation. Sweron represents a model of integral ecology education that is holistic, contextual, and transformative, as a form of respect for nature that needs to be studied ecotheologically. This research contributes to the development of Sweron-based eco-theology by offering a new perspective for the Indonesian eco-theological discourse and enriching the dialogue between ecology, theology and culture in a sustainable manner.

Keywords:

Offering, Mass, The Poor, Spiritual goods.

INTRODUCTION

Climate change today is becoming increasingly massive and real, making it urgent to respond seriously. Ecological crises such as forest destruction, loss of biodiversity, and environmental pollution are not only scientific issues, but also touch on the moral, cultural, and spiritual dimensions of human life.[1] In the context of Indonesia, particularly Papua, ecological challenges are inseparable from the expansion of extractive industries, deforestation, and pressure on community living spaces and customary lands. This situation has implications for the threat

[1] E. Setiawan, and Triyanto, J. "Integration of Local Wisdom and Conservation of Communities around the Buffer Zone of Alas Purwo National Park", (2021): 343-345, Journal of Sociological Analysis, October.

to local cultures that are closely connected to nature as a living space and sacred space.[2]

For Papuans, nature is not merely understood as a material object that brings economic benefits, but rather as a space for discovering identity. This discovery of identity is based on ways of life, character and customs shaped by the natural environment. Papuans also understand nature as a mother and sibling who sustain each other. This awareness motivates and inspires the Papuan people to protect and preserve nature. This pattern of protecting and preserving nature is known as *Sweron*. *Sweron* reflects the relationship between humans, nature (the spirit world) and God, which is then interpreted as a sacred space that must be protected, preserved and passed on. *Sweron* can be described as the first model of integral ecological education because it contains spiritual, social and economic values that need to be preserved in a sustainable manner.

Observing current phenomena such as modernisation, globalisation, and economic pressures, it is evident that human life orientations have shifted, and local wisdom traditions such as *Sweron* have been marginalised and tend to be forgotten. However, upon closer examination, *Sweron* has great potential to be developed as an integral ecological education, which not only emphasises technical and ecological aspects, but also involves spiritual, moral, and cultural dimensions. Integral ecological education emphasises the unity of the relationship between humans, nature, and God.[3]

[2] Y. Runtuboi,.Y. et al. "Oil palm plantations, forest conservation and indigenous peoples in West Papua Province: what lies ahead?", Forest and Society, 5(1), (2021): 23–31. Available at: https://doi.org/10.24259/fs.v5i1.11343.

[3] D. Aritonang. E., Silitonga, R.H. and Hutauruk, D.A.N. "The Relationship Between Nature and Human Existence in the Context of the Ecological Crisis Based on a Philosophical-Theological Perspective," DIEGESIS: Journal of Charismatic Theology, 6(2), (2023): 138–155. Available at: https://doi.org/10.53547/diegesis.v6i2.489.

Contextual theology is highly relevant to understanding this phenomenon. Contextual theology seeks to connect Christian teachings with the concrete context in which that faith is realised. As Bevans emphasises, contextual theology cannot be separated from the culture, experiences and social dynamics that shape people's understanding of faith. Within this framework, traditions such as *Sweron* are not merely a legacy, but *a locus theologicus*, a meeting point between faith, culture, and living ecology. Bevans identifies several models of contextual theology, such as the translation, anthropological, practical, synthetic, transcendental, and cultural models. All of these models emphasise the importance of dialogue between faith traditions and real contexts, so that reflections on faith become dynamic and relevant. Contextual theology begins with concrete realities, then interprets these experiences theologically, and finally produces transformative action. Within this framework, *Sweron* cannot be understood merely as a tradition, but rather as *a locus theologicus* that reveals the dialogue between faith, culture, and ecology.[4]

Furthermore, Bron Taylor's idea about the relationship between *religion*, *nature*, and *culture* forms an important theoretical foundation.[5] Taylor emphasises that the study of religion and nature should not be viewed narrowly within the framework of formal religion, but also through cultural, ritual, and spiritual practices that give ecological meaning.[6] In

4 B. Stephen Bevans, *"Models of Contextual Theology: Revised and Expanded Edition*. Maryknoll, NY: Orbis Books, (2002):63-248. Compare also with J. Lensink, "Contextual Theology as Heritage Formation: Moluccan Culture, Christianity, and Identity," Exchange, 50(3–4), (2021): 238–269. Available at: https://doi.org/10.1163/1572543X-12341601.

5 B. Taylor, "Exploring Religion, Nature and Culture-Introducing the Journal for the Study of Religion, Nature and Culture," Journal for the Study of Religion, Nature and Culture, 1(1), 2007): 5–24. Available at: https://doi.org/10.1558/jsrnc.v1i1.5.

6 J. Koehrsen, "Eco-spirituality in environmental action: Studying Dark Green Religion in the German energy transition," Journal for the Study of Religion, Nature and Culture, 12(1), (2018): 34–54. Available at: https://doi.org/10.1558/jsrnc.33915.

his work *Dark Green Religion*, Taylor highlights a form of ecological spirituality that emphasises the sacredness of nature, which therefore needs to be protected.[7] This perspective is in line with *Sweron*, as a model of nature conservation that has value beyond being merely an object of economic exploitation.

Thus, the objectives of the study "*Sweron as a model of integral ecology education in Papua: A contextual theological study*" are: first, this study contributes to the preservation of local culture that is rich in ecological values; second, this study provides a theological basis for developing integral ecology education based on local wisdom; third, this study broadens the horizon of contextual theology by incorporating the ecological dimension as part of faith reflection; fourth, this study also provides an answer to the global ecological crisis by presenting *Sweron-based* alternatives that are capable of dialoguing and integrating humans, nature and God.

RESEARCH METHOD

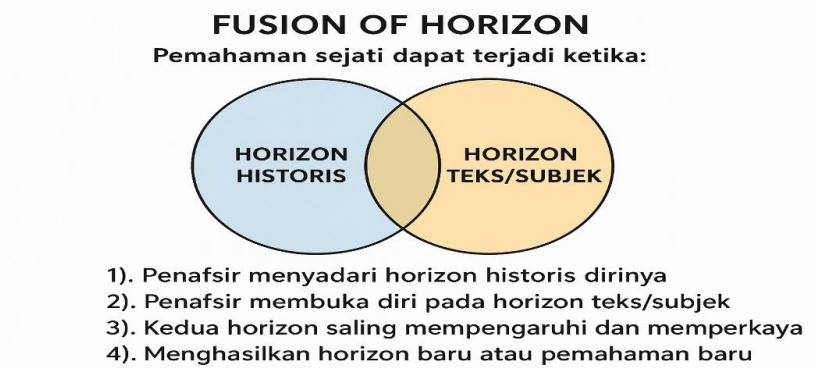
This study employs Gadamer's phenomenological approach to hermeneutics. This approach was chosen because the researcher wanted to explore the values of the *Sweron* tradition as a model for integral ecological education in Papua. In *Truth and Method* [8], Gadamer emphasises that hermeneutics is not merely a method for interpreting texts, but rather a philosophy of understanding rooted in dialogue between the interpreter and the interpreted reality. Understanding occurs through a process *of fusion of horizons* (integration) between the

[7] A. Grandjean, "On Bron Taylor's Dark Green Religion: Contribution and Critiques from Social Theory," (2022): 35–61, AЯGOS (Preprint). Available at: https://doi.org/10.26034/fr.argos.

[8] Hans-Georg Gadamer, "Truth and Method", The Seabury Press, New York, (1975):300-305 compared with J. Kerr, "Unsettling Gadamerian Hermeneutic Inquiry: Engaging the Colonial Difference," Qualitative Inquiry, 26(5), (2020): 544–550. Available at: https://doi.org/10.1177/1077800419829785

researcher's horizon and the horizon of the text/subject. He developed philosophical hermeneutics as a critique of methods of understanding that overemphasise objectivity. He rejects the notion that we can understand a text, tradition, or event neutrally without the involvement of our own perspectives. According to him, understanding is always historical, because humans live in the context of certain traditions, languages, values, and preconceptions. He refers to this historical context as the "horizon". Thus, to understand something, we always use our own historical "horizon". The horizon is the limit of a person's understanding, which is shaped by: tradition, culture, language, prejudices/preconceptions (in a positive sense); life experiences and historical context. He emphasised that preconceptions are not negative, but rather a prerequisite for understanding. He saw understanding as a dialogue between: the interpreter's horizon (us) and the horizon of the text (tradition) being interpreted. This dialogue is not passive, but rather mutually transformative and enriching.

The concept *of fusion of horizons* emphasises that understanding occurs through the encounter between the interpreter's horizon (background experience, values, and current context) and the horizon of the text, tradition, or culture of the past, meeting and merging to produce a new, broader understanding. In other words, *fusion of horizons* is a hermeneutic process in which the interpreter's historical horizon and the horizon of the text/past expand and merge with each other, resulting in a new, more comprehensive understanding. Giving birth to a new perspective does not mean that the interpreter abandons their perspective, then imitates complete objectivity or, in other words, fully absorbs the horizon of the past, but rather that our horizon develops through encounters with other horizons. This is illustrated in the following diagram:



This framework is very important for exploring the *fusion of horizons* method because it rejects absolute objectivism; there is no understanding without an interpretive horizon; it rejects relativism; even though horizons differ, dialogue becomes a unifying force towards truth; understanding tradition as a living dialogue; tradition is not dead but rather speaks to modern interpreters through the interaction of horizons and emphasises the role of language as the main medium for horizons to dialogue. Thus, the *fusion of horizons* method enables efforts to explore historical horizons through encounters and dialogue with textual horizons to give birth to new horizons.[9]

Gadamer asserts that understanding is not objective or neutral, but rather a form of dialogical participation between the interpreting subject and the object of tradition. According to *the Stanford Encyclopedia of Philosophy*, Gadamer's hermeneutics rests on three main concepts: 1) *pre-understanding* as an inevitable part of interpretation; 2) *language as a medium of understanding*, serving as a bridge of meaning between

[9] Hans-Georg Gadamer, "Truth and Method", The Seabury Press, New York, (1975):300-307.

traditions; 3) *the dialogical process*, in which true understanding arises from openness to other horizons.[10]

Gadamer's hermeneutics rejects a rigid separation between subject and object and emphasises that understanding is the result of a dialogue between the interpreter and the text or phenomenon, in which meaning is always formed within a specific historical context and tradition. In the context of this study, the researcher places *Sweron* as a living text that is interpreted through a dialogue between the horizon *of Sweron* and the horizon of contemporary theology, for example, *Laudato Si*'. This approach allows the researcher not only to "read" the phenomenon *of Sweron,* but also to engage in dialogue to discover the meaning contained within it. Gadamer's hermeneutics is not merely a method of interpreting texts, but a method of understanding human existence in its symbolic and traditional world.[11]

Gadamer provides a solid methodological framework for contextual theology research, as it places experience, tradition, and dialogue as integral parts of the process of understanding truth. Contextual theology emphasises the importance of dialogue between the Christian faith and local culture in order to form a spirituality that is relevant to the reality of society. Local traditions such as *Sweron* can become *a locus theologicus*, a space where Christian faith encounters and dialogues with local culture and ecology. This approach emphasises the importance of reflection, openness, and dialogue between perspectives to deepen understanding of complex realities.[12] Thus, this study not only describes *Sweron* as a

10 S. VLADUTESCU, "Six Steps of Hermeneutical Process at H.-G. Gadamer," Postmodern Openings, 9(2), (2018):161–174. Available at: https://doi.org/10.18662/po/26.

11 Y. Jena, "Gadamer's Hermeneutical Thought and Habermas's Critique" (2021):47-50.

12 Hans-Georg Gadamer, "Truth and Method", The Seabury Press, New York, (1975):269-304. Compare also Alsaigh, R. and Coyne, I. "Doing a Hermeneutic Phenomenology Research Underpinned by Gadamer's Philosophy: A Framework to Facilitate Data Analysis," (2021):20 International Journal of Qualitative Methods, Available at: https://doi.org/10.1177/16094069211047820.

cultural phenomenon, but also interprets the theological and ecological meanings contained within it, to build a model of integral ecological education in Papua.

RESULTS AND DISCUSSION

Sweron

The word *Sweron*, also known as *Saweron*, comes from the Maybrat language of Southwest Papua and refers to the home of the ancestors, the spirit world, and the underworld, which must be protected and preserved. Every clan and tribe in Maybrat has its own *Sweron*. *Sweron* can be understood more deeply as the identity of every Maybrat clan and tribe. The Maybrat people believe that *the ara* (trees), *tapam* (land), *ruff* (forest), *fra* (stones), *aya* (water), animals, and all kinds of creatures in the *Sweron* area have spirits called *takuo* (spirits) that must be protected and cannot be hunted, cultivated, or destroyed for any reason. The Maybrat people believe that *takuo* originate from the spirits of their ancestors in the form of *ruu* (birds), *vane* (pigs), *apan* (snakes), deer and all kinds of animals that live in *Sweron*.[13]

When the Maybrat people travel through the area around *Sweron*, they usually stop for a moment to perform rituals, pray and ask for help and assistance from him. For example, when going hunting, they must ask for help from the ancestors who reside in *Sweron* to help them obtain their prey. The spirits in *Sweron* usually give signs when problems are about to occur in life. The signs given *by Sweron* vary, such as sudden

[13] W. Avé, "People of The Earth: An Account of The Conceptualisation of The World By The People of Ayawasi", (2024):14-15. Published quarterly by the Department of Anthropology and Development Studies, Radboud University, P.O. Box 9104, 6500 HE Nijmegen, The Netherlands. Compare also Albertus Heryanto, "Kepercayaan Asli orang Meybrat", JURNAL ANTROPOLOGI PAPUA Volume 2. NO. 4, (2003): 33-34.

lightning, rain, strong winds, fallen trees, encounters with *vane* (pigs), *apan papoh* (venomous snakes), the sound of *ruu sisaom memai* birds (*sisaom* birds singing), other sounds resembling human voices, and even other signs from nature. These natural signs are interpreted by the elders of the clan, who have a deep understanding of traditional matters.[14]

It usually happens when a family member passes away. At the same time, when we are passing through the *Sweron* area, *the takuo* (ancestral spirits) will inform us that a family member has passed away through several natural signs that have been mentioned, or we hear voices in the *Sweron* area, like the voices of people celebrating the arrival of an important guest who has just joined them. With these natural signs, it becomes clear to us that a family has just passed away, without us receiving any prior information from other family members.[15] Usually, several pieces of clothing belonging to the deceased family are placed in *Sweron*, signifying their eternal home. *Sweron* is believed to be the eternal dwelling that God has bestowed upon humans when they no longer live in their earthly dwellings. As the Apostle Paul said in his letter to the church in Rome, "For we know that if the tent we live in on earth is destroyed, God has prepared a dwelling place for us in heaven, a dwelling place that is eternal, not made by human hands" (2 Cor. 5:1).

The Maybrat people greatly respect, value and cherish the virtues embodied by *Sweron*. The relationship between the Maybrat people and *Sweron* is one of mutual care and protection. In their daily lives, the Maybrat people strive to build good relationships with the spirits that dwell in *Sweron*. The spirits that dwell in *Sweron* are believed to be guardians, protectors and maintainers of life. The Maybrat people view and interpret

[14] W. Avé, "People Of The Earth: An Account Of The Conceptualisation Of The World By The People Of Ayawasi", (2024):14-15.

[15] Albertus Heryanto, "Kepercayaan Asli orang Meybrat", (2003): 33-34.

Sweron not as a distant and difficult place to reach, but as part of life itself.

However, in this article, the researcher does not explore *Sweron* in the sense of the home of ancestors, the spirit world, or the underworld, but rather explores the attitudes that flow from the Maybrat people's belief in preserving nature. In other words, the implications of nature conservation, referred to as *Sweron,* become the main medium of this study. It can be concluded that the preservation of nature referred to as *Sweron* is not merely limited to supernatural matters but rather emphasises the unity (oneness, wholeness) of nature itself. Furthermore, the use of the word *Sweron* in this article leans more towards its ecological meaning.

This tradition of preserving nature has been termed by researchers as the Papuan model of ecological education. Ecological education arose from a shared awareness of the need to protect, preserve and pass on nature.

Of course, this model of nature conservation is also a focus and concern of Pope Francis, as illustrated in his encyclical *Laudato Si'*. This encyclical emphasises that nature conservation is not only an ecological responsibility, but also a moral and spiritual responsibility of all humankind. In the same encyclical, Pope Francis describes the earth as a gift from God that must be cared for, not exploited.[16] Humans are not placed as absolute rulers, but as *stewards* of creation. Preserving nature means respecting creation as a manifestation of God's love.[17] Nature not only has *instrumental value*, but also intrinsic value because it was

16 Pope Francis, "Encyclical Letter Laudato Si' of the Holy Father Francis on Care for Our Common Home", (2016): art. 62-100.

17 L. Franchi, "Laudato Si' and Ecological Education. Implications for Catholic Education Laudato Si' y la educación ecológica. Implicaciones para la educación católica," (2016):53(2). Available at: https://doi.org/10.7764/PEL.53.2.2016.2

created by God and reflects His goodness.[18] Preserving nature means improving human relationships with one another, with nature, and with God. Therefore, ecological studies cannot be separated from social and spiritual renewal.[19] Thus, nature conservation is also an act of social justice and love for others and future generations.

In the light of the Church's social teachings, *the Federation of Asian Bishops' Conferences (FABC) Pastoral Letter To the Local Churches in Asia on the Care of Creation: A Call to Ecological Conversion* deepens this understanding through contextual reflection for Asia, nature is not merely a resource, but also a means to experience God. Pope Francis writes: Through the beauty of creation, humans can find traces of God's presence. Therefore, destroying nature is tantamount to ignoring the signs of God's love present in the world. Thus, caring for nature means loving God who created it.[20]

Sweron Model of Ecological Education in Papua

Firstly, it is important to realise that every ethnic group in the world has certain traditions for preserving nature. Indonesia also has its own traditions in this regard. The Javanese know this as *Hamemayu Hayuning Bawono*.[21] The Kalimantan (Dayak) people call it *Tanah Ulen* and *Tane An Ulen*.[22] The Batak people call it Pohon *Hariara*.[23]

18 P. Roszak, "Sacramental view of creation: Denis Edwards on God's presence in the natural world," HTS Teologiese Studies/Theological Studies, (2021): 77(3). Available at: https://doi.org/10.4102/hts.v77i3.6669.

19 Pope Francis, "Encyclical Letter Laudato Si' of the Holy Father Francis on Care for Our Common Home", (2016): art. 62-100.

20 Pope Francis, Encyclical Letter Laudato Si'Of The Holy Father Francis On Care For Our Common Home, (2016): art. 62-100. Compare also with FABC (Federation of Asian Bishops' Conferences) FABC Pastoral Letter to the Local Churches in Asia on the Care of Creation: A Call to Ecological Conversion (2025): 1-4.

21 A. Sulistiyani, T. et al. (2021) "The local elites' perception of 'hamemayu Hayuning Bawana' philosophies in the Green Village Programme in Yogyakarta Province," in IOP Conference Series: Earth and Environmental Science. (2021): IOP Publishing Ltd. Available at: https://doi.org/10.1088/1755-1315/724/1/012099; Sumarmi et al. "Local Wisdom for Global Challenges: Memayu Hayuning Bawono as a Model for Sustainable Environmental

Based on studies of nature conservation in several regions of Indonesia, researchers were able to explore nature conservation in Papua. Nature conservation according to Papuan tradition is reflected in various customary practices that emphasise a harmonious relationship between humans and God's nature. This tradition includes a sustainable resource management system and rituals that respect nature as a source of life. The Papuan people respect the forest as their mother and sibling, reflecting a close and mutually enriching relationship. The Papuan people utilise the forest's potential according to their needs to avoid natural threats to their lives.[24] The traditional models of nature conservation in Papua include: *Sasi*. The *Sasi* tradition is a model of local wisdom conservation that is common among Papuans. *Sasi* involves a temporary ban on the use of natural resources to allow for ecosystem restoration.[25] *Egek*. The Moi tribe in Sorong Regency, West Papua, has an *Egek* tradition that aims to preserve marine life.[26]

A practical and systematic study of ecological education in Papua shows that the success of environmental education is highly dependent on the integration of traditional knowledge and cultural values into the formal education system. Educational efforts that ignore the cultural

Practices," International Journal of Sustainable Development and Planning, 19(2), (2024); 527–538. Available at: https://doi.org/10.18280/ijsdp.190210.

22 N. Anau. et al. "Local Wisdom Practices Of Dayak Indigenous People In The Management Of Tana' Ulen In The Kayan Mentarang National Park Of Malinau Regency, North Kalimantan Province, Indonesia," Russian Journal of Agricultural and Socio-Economic Sciences, 91(7), (2019): 156–167. Available at: https://doi.org/10.18551/rjoas.2019-07.16.

23 C. Butar-Butar. et al. Preservation of Lake Toba Ecosystem through Batak Toba Folklore: Ecolinguistic Study, Quest Journals Journal of Research in Humanities and Social Science. (2017): Available at: www.questjournals.org

24 A. Abas, Aziz, A. and Awang, A. "A Systematic Review on the Local Wisdom of Indigenous People in Nature Conservation," Sustainability (Switzerland). (2022): MDPI. Available at: https://doi.org/10.3390/su14063415.

25 A. Sumarsono, and Wasa, C. "Traditional Sasi wisdom in Papua-based nature conservation," in IOP Conference Series: Earth and Environmental Science. Institute of Physics Publishing. Available (2019): at: https://doi.org/10.1088/1755-1315/235/1/012092.

26 M. Sinaga, and Suryanti, M.S.D. "The Urgency of Stakeholder Roles and Environmental Politics in Achieving SDGs through Environmental Management in Malaumkarta Village, Sorong," Journal of Social, Political and Cultural Studies (SOSPOLBUD), 3(2), (2024): 169–182. Available at: https://doi.org/10.55927/sospolbud.v3i2.11589.

context tend to fail to build a deep ecological awareness.[27] Recent research supports the notion that indigenous communities such as the Baho community in Maybrat have effective social mechanisms for maintaining ecological balance through rituals, customary rules, and local knowledge passed down from generation to generation. These traditions also play an important role in the ecological education of children, instilling respect and responsibility for nature through participation in ceremonies and customary taboos.[28]

Papuan integral ecology education must depart from local realities, where humans, nature, and ancestral spirits live in a sacred reciprocal relationship. *Sweron,* as a cultural expression, can be used as a pedagogical model because it teaches ecological values in a participatory, symbolic, and communal manner. Contextual theological education must be based on *liberating faith practices*, where learning occurs through life experiences and cultural symbols. In a theological framework, this approach reflects the *integrative contextualisation* model.[29] The contextual theological approach places *Sweron* as *an* ecological *locus theologicus,* opening up space for renewal in the praxis of ecological education in Papua. Education is no longer understood as the transfer of knowledge, but rather as a process of spiritual and social transformation that shapes ecological awareness based on local wisdom. In this context, integral ecological education is an effort to integrate spiritual, social, cultural, and ecological dimensions into a unified pedagogical whole.[30]

27 A. Akhmar, M. et al. "The Cultural Transmission of Traditional Ecological Knowledge in Cerekang, South Sulawesi, Indonesia," SAGE Open, 13(4). Available at: https://doi.org/10.1177/21582440231194160.

28 M. Sagrim, "Traditional knowledge of land management in Maybrat District, West Papua Province, Indonesia: implications for agricultural development," Biodiversitas, 23(8), (2022): 4144–4151. Available at: https://doi.org/10.13057/biodiv/d230836.

29 C. Wogu, N. "Constructs in Contexts: Models of Contextualising Adventist Theology," (2019):146-158.

30 Pope Francis, "Encyclical Letter Laudato Si' of the Holy Father Francis on Care for Our Common Home" (2016): art. 137-162. Compare also with GRAY-TROPEA, A.P. "Pope Francis, Laudato Si', and Integral Ecology:

Integral ecology education does not only teach creation theology, but also revives spiritual awareness of the unity of creation as experienced by the Papuan people in *Sweron*. In other words, *Sweron* can be used as a pedagogical medium for dialogue with *Laudato Si'*, with both horizons influencing and enriching each other.[31] Through dialogue, researchers not only understand the content of religious teachings, but also experience and interact directly with the research subjects and their environment.

Sweron is not only understood as a pedagogical medium, but this approach also needs to be interpreted as a practice of transforming theological-ecological education in the context of Papua, which includes: first, the inculturation of local values: recognition of *Sweron* and Papuan ecological wisdom as sources of learning and reflection on faith; second, ecological spiritual integration: placing the relationship between God and nature as one entity; third, community participation: involving the community, traditional leaders, and Church leaders in the learning process; fourth, praxis transformation: encouraging concrete action in making nature a conservation area that is recognised by customary law, the government, and the Church.

Integral ecology education based on *Sweron* needs to be understood as a relationship of living together with creation. This is in line with the idea of *eco-spiritual pedagogy*, which emphasises the mystical and ethical dimensions of ecological education. By internalising these values,

Perspectives on a Critical Issue," Journal of Management for Global Sustainability, (2017):5(1). Available at: https://doi.org/10.13185/2244-6893.1054.

31 John Joel S and Irona Bhaduri, "Spiritual Values, Evangelical Literature, and Environmentalism: A Reading of Pope Francis' Laudato Si," Creative Saplings, 3(5), (2024): 40–52. Available at: https://doi.org/10.56062/gtrs.2024.3.5.586 .

researchers and research subjects, indeed all Indonesians, become "guardians of the earth" but also "messengers of life".[32]

Thus, Papua's integral ecological education based on *Sweron* is a concrete manifestation of liberating contextual theology. It responds to the global ecological crisis through local wisdom, reinforces Papuan cultural identity, and fosters ecological solidarity among humans and creation. In this case, theology is no longer just discussed in academic circles, but is lived out on the land, in rivers, mountains, forests, and animals that bear witness to humanity's encounter with the Creator.[33]

Contextual Theology and *Locus Theologicus*

Contextual theology stems from the belief that human cultural and historical experiences are the *locus theologicus* where God's revelation is understood and experienced. This view emphasises that theology cannot be separated from the social, cultural, and historical context of humanity.[34] Contextual theology emphasises the importance of dialogue between the Christian faith and local cultures in order to form a spirituality that is relevant to the reality of society. Local traditions such as *Sweron* can become *a locus theologicus*, a space where Christian faith encounters and dialogues with local culture and ecology. In the Indonesian context, for example, the Church is called to develop an eco-theology that defends the earth and empowers local communities, so that faith is manifested in ecological concern and social justice. This approach is also seen in the integration of local symbolism and narratives into

32 J. Koehrsen, "Eco-spirituality in environmental action: Studying Dark Green Religion in the German energy transition," (2018): 43-54.

33 N. Hosen, Nakamura, H. and Hamzah, A. "Adaptation to climate change: Does traditional ecological knowledge hold the key?," Sustainability (Switzerland), (2020):12(2). Available at: https://doi.org/10.3390/su12020676.

34 R. Zegarra, E. "Context-Attentive Theology: On the Rearticulation of Experience in Theological Inquiry," Open Theology, (2024), 10(1). Available at: https://doi.org/10.1515/opth-2024-0019.

reflections of faith, enriching theological understanding and strengthening cultural identity.[35] The contextual approach rejects the universal and abstract view of theology. Faith is always rooted in a specific social, economic, and ecological context. Therefore, *Sweron* is interpreted as a traditional custom and a source of ecological-theological reflection. Contextual theology also facilitates the reading of local culture as an expression *of grassroots theology*, which integrates spiritual and ecological dimensions.[36]

Contextual theology is a reflective effort to understand and express Christian faith in the concrete life situations of believers. It stems from an understanding of God's revelation, which is understood not only through the texts of Scripture and Church tradition, but also through historical, social, ecological, and cultural experiences. Theology is not universal and ahistorical, but is always present in a specific context that shapes the community's understanding of faith and its call to develop a theology rooted in local realities without losing its fidelity to the Gospel.

Bevans asserts that contextual theology is an effort to live out and interpret the Christian faith in a relevant manner within a specific social, cultural, and historical context. Every theological reflection is always influenced by the environment in which the faith is practised, so that theology can never be separated from the influence of context. Bevans defines contextual theology as a way of doing theology that takes into account the message of the Gospel, Church tradition, and the socio-cultural context and changes that occur within it. He emphasises that the sources of theology are not only Scripture and tradition, but also human

35 M. Tanyid, "Enhancing theological imagination in Indonesian higher education: Pedagogical strategies," HTS Teologiese Studies/Theological Studies, (2025):81(1). Available at: https://doi.org/10.4102/hts.v81i1.10348.

36 N. Untung, et al. "Church planting strategies in the context of religious moderation in multicultural societies," HTS Teologiese Studies/Theological Studies, (2025):81(1). Available at: https://doi.org/10.4102/hts.v81i1.10498.

experience bound to social, cultural, and historical contexts. In practice, Bevans developed six models of contextual theology that distinguish the level and manner of theology's engagement with the local context, as well as its relationship to culture and Church tradition.[37] This is in line with Wogu's view in his article: *Constructs in Contexts: Models of Contextualising Adventist Theology*, which distinguishes several models of contextualisation, namely the adoption model, the integrative model, and the reconstructive model. Wogu emphasises the importance of dialogue between theological texts and local contexts to produce new meanings that enrich each other.[38]

It is within this framework that the concept *of cultural locus theologicus* emerged, namely the recognition that culture is a "theological place" where God can be encountered and understood. Local culture is not merely an object of evangelism, but also a subject and partner in dialogue for theology. Local wisdom, traditional symbols, traditions, and ancestral narratives contain spiritual and ethical values that reflect human relationships with one another, with nature, and with the Creator. Therefore, culture functions as a source *of living theology* that nourishes the faith of the people.[39]

In the context of Papua, the meaning *of locus theologicus* is highly relevant because it gives rise to a holistic relationship between humans, nature, and God. In this context, *Sweron* is positioned as a model of contextual integral ecological education in Papua. *Sweron*, as a cultural expression that establishes harmony between humans and ecology,

37 Stephen B. Bevans, *"Models of Contextual Theology: Revised and Expanded Edition"*. Maryknoll, NY: Orbis Books, (2002):1-26. Compare also with A. Okunade, A. "New Testament Contextualisation and Inculturation in Nigeria," Pharos Journal of Theology, (2022): 103(2). Available at: https://doi.org/10.46222/pharosjot.103.2040.

38 C. Wogu, N. "Constructs in Contexts: Models of Contextualising Adventist Theology," International Bulletin of Mission Research, 43(2), (2019): 146–158. Available at: https://doi.org/10.1177/2396939318754759.

39 M. Tanyid, "Enhancing theological imagination in Indonesian higher education: Pedagogical strategies," 6–7.

presents eco-theological values that can be interpreted as a vehicle for God's revelation. In other words, local traditions serve as a medium for deepening a holistic and ecological theology of creation.

Contextual theology and *locus theologicus* are not only theoretical, but also practical. Both encourage the Church and theological education to re-read the Scriptures, the experiences of the faithful, and the ecology that is our common home.[40] This process is a form *of integrative contextualisation*, in which theology is not merely communicated in the local language, but is reconstructed from within the context itself. Contextual theology rooted in *the locus theologicus*, such as *Sweron*, opens up opportunities for the emergence of integral ecological education specific to Papua. *Sweron* unites the spiritual, social and ecological dimensions and teaches human responsibility towards creation. Theological reflection does not stop at the doctrinal level, but extends to the praxis of life that maintains ecological balance and respects the dignity of local culture.[41] Thus, *Sweron* can be understood not merely as a customary practice, but as a "living text" that contains theological ideas about the relationship between humans, nature, and God.

NRC *(religion-nature-culture)* as an Interdisciplinary Approach

The NRC approach is an interdisciplinary paradigm that bridges the study of theology, ecology, and culture. In his study, Taylor attempts to examine the role of theology, ecology, and culture in shaping human identity. NRC rejects the classic dichotomy *of sacred-secular* and *nature-*

40 Contreras Aguilar, M. "Epistemology of Bodies as Closets: Queer Theologies and the Resurrection of Martyrized Christo-Morphic Bodies," Religions, (2024):15(4). Available at: https://doi.org/10.3390/rel15040456.

41 R. Sudhiarsa, I.M. "Doing Theology And Our Theological Education: An Indonesian Perspective," International Journal of Indonesian Philosophy & Theology, (2021):1(2). Available at: https://doi.org/10.47043/ijipth.v1i2.10

culture, asserting that cultural, theological, and ecological knowledge are integrated in shaping human identity and responses to environmental crises.[42]

Meanwhile, NRC is not merely a branch of theological studies, but a space for dialogue that integrates theology, ecology, anthropology, environmental history, and practical ethics. Within the framework of NRC, the relationship between humans and nature is understood as a *web of reciprocal relations* governed by religious norms and cultural symbols. Taylor explains that most societies recognise that ecological presence has dimensions of spirituality and sacredness. This awareness gives rise to *moral extensionism*, as an extension of human ethical responsibility towards creation.[43]

Grandjean's research emphasises that the application of the NRC paradigm cannot be separated from the broader socio-political context. He asserts that every form of ecological spirituality arises in specific historical conditions influenced by power relations, economics and colonialism. Grandjean's critique of Bron Taylor's DGR (*dark green religion*) highlights the importance of a balanced ethical-spiritual analysis in critically examining the structures that surround it. Grandjean assesses that Taylor's approach, although strong in explaining aspects of ecological spirituality, tends to ignore structural factors such as economic inequality, colonialism, and epistemic domination. This criticism is important to apply in local studies of the Papuan context, so that the analysis of

42 B. Taylor, "Exploring Religion, Nature and Culture—Introducing the Journal for the Study of Religion, Nature and Culture", (2007): 4–24.

43 B. Taylor, Raymond. "Dark Green Religion: Nature Spirituality and the Planetary Future. University of California Press", (2010):187-189. University of California Press. Reviewed by Seth DeVere Clippard, Arizona State University.

ecological spirituality does not get caught up in romanticising traditional customs without reading the dynamics of power that surround them.[44]

Using the expanded NRC lens through the dialogue between Taylor and Grandjean, this approach places *Sweron* in the practice of cultural-religious integration of the Papuan people. In the *Sweron* tradition, human relations with nature are not instrumental, but participatory and dialogical; nature is not merely a resource, but a partner in human life. The spiritual, symbolic, and ecological values contained in *Sweron* affirm the principle *of ecological reciprocity*, in which respect for nature is an integral part of human life. Through the NRC approach, *Sweron* can be read as an ecological knowledge system that is not only religious and cultural, but also pedagogical. In the Papuan context, this approach allows researchers to read *Sweron* not only as a symbol of ecological harmony, but also as an expression of cultural resistance to epistemic colonisation and the exploitation of natural resources.[45]

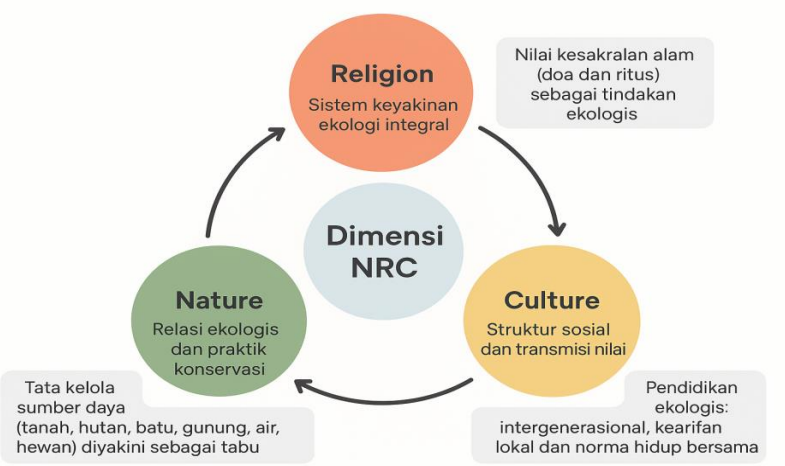
Integral ecology education based on *Sweron* is not merely a teaching tool, but an effort to *re-sacralise nature*, awakening humans to the meaning of nature as a sacred space. The integration of NRC within the framework of contextual theology paves the way for the construction of knowledge rooted in local experience, while still engaging in dialogue with global ecological discourse. The ecological education approach is not merely a transfer of scientific information, but a moral and spiritual formation towards a harmonious relationship between humans, nature, and God. In the context of ecological education, the NRC framework provides a conceptual basis for understanding how spiritual values and

44 A. Grandjean, "On Bron Taylor's Dark Green Religion: Contribution and Critiques from Social Theory," (2022): 35–61.

45 B. Taylor, "Exploring Religion, Nature and Culture-Introducing the Journal for the Study of Religion, Nature and Culture", (2007): 4–24.

locality contribute. NRC highlights the importance of ritual practices, cosmological narratives, and community ethics as pedagogical vehicles that foster ecological responsibility and solidarity towards all of creation.[46]

In *Sweron's* study as a model of integral ecological education in Papua, NRC serves as a theoretical lens for interpreting theological relationships (between humans, nature, and God). Through this perspective, *Sweron* can be understood not merely as a ritual tradition, but as a contextual education system that instils spiritual, ecological, and social values. Research conducted by Descola and Lioyd shows that theological and cultural practices are capable of instilling conservation values through myths, taboos, and rituals.[47] Descola and Lioyd provide us with a guide to the dimensions of NRC for reading and understanding *Sweron* as a model of integral ecology in Papua:



46 B. Taylor, "Exploring Religion, Nature and Culture-Introducing the Journal for the Study of Religion, Nature and Culture", (2007): 4–24.

47 Philippe Descola and Lloyd, Janet, "Beyond Nature and Culture, (2014):84-176. The University of Chicago Press. **Originally published as Philippe Descola, Par-delà nature et culture (Paris: Éditions Gallimard, 2005). © Éditions Gallimard, Paris, 2005.**

In practice, *Sweron* functions as an "ecological learning space" where spiritual values, ecological ethics, and social responsibility are taught. Integral ecological education based on *Sweron* is rooted in local epistemology that emphasises the spiritual-nature relationship, rather than the dualism between humans and the environment as in the Western paradigm. Instead, NRC provides a conceptual framework for reading *Sweron* as an expression of ecological spirituality. Within this framework, *Sweron* is not only a social ritual, but also an ecological action, a "performative text" that educates the younger generation about the sacredness of nature and human responsibility.

Ecotheology

Climate change, environmental degradation and ecological inequality have become urgent theological and ethical challenges of the 21st century. Eco-theology has emerged as a theological response to the ecological crisis, highlighting the relationship between faith, creation and human responsibility towards the earth. In this context, *Practical Theology,* as a reflective practical discipline, plays an important role in integrating faith values with concrete actions in environmental stewardship.

Today, eco-theology is developing as an interdisciplinary field that connects theological, ethical, and ecological dimensions to respond to the global environmental crisis. This paradigm shift stems from the realisation that environmental degradation is not solely caused by economic or technological factors, but also by humanity's spiritual and moral crisis towards nature. Therefore, eco-theology seeks to reinterpret the relationship between God, humanity, and nature in a constructive

manner. This study emphasises that ecological responsibility is a manifestation of faith, a form of spirituality that encourages sustainable action.[48]

According to Fisk, Bennett, and Slee, ecotheology is no longer understood solely as a theoretical reflection on creation, but as a practice of faith rooted in the concrete actions of Christian communities in response to the ecological crisis.[49] The *Practical Theology as Ecotheology* conference emphasised that the ecological crisis must be treated as *a locus theologicus* where theology finds new meaning in the suffering of the earth.[50] Thus, practical theology becomes a vehicle for developing ecological spirituality that combines liturgy, ethics, and social action. Ecotheology demands a theological paradigm shift from anthropocentrism to ecocentrism, where salvation is not only intended for humans, but for all of creation.[51] This approach requires interdisciplinary engagement between theology, ethics, and environmental science so that reflections of faith can be translated into concrete ecological action.

Christie et al. introduce the approach *of religious repertoires of sustainability*, a model that explains how religious beliefs, rituals, and narratives shape patterns of sustainable action at the Christian community level. This model emphasises that eco-theological practices must be realised in concrete social and ecological actions, not merely theological reflections. This approach emphasises the practical aspect of

48 G. Sabir, Tennhardt, L.M. and Home, R. (2025) "Heaven and earth: a systematic review of theories on the relationship between religion and environmental behaviour," Discover Sustainability. Springer Nature. Available (2025): at: https://doi.org/10.1007/s43621-025-01005-2.

49 A. Fisk, Bennet, M. and Slee, N. "Conference Issue 2021: Practical Theology as Ecotheology," Practical Theology. Routledge, (2022):405–408. Available at: https://doi.org/10.1080/1756073X.2022.2126917.

50 G. Dames, E. "Towards an eco-practical theology: An eschatological horizon of true hope," HTS Teologiese Studies / Theological Studies, (2024):80(1). Available at: https://doi.org/10.4102/hts.v80i1.9768.

51 K. Resane, T. "Moltmann Speaking At The Eco-Environmentalists Conference: Ecology And Theology In Dialogue," Scriptura, (2021):120(1). Available at: https://doi.org/10.7833/120-1-1988.

eco-theology, namely that theology does not stop at reflection, but is realised in concrete social and ecological actions.[52]

Ecotheology, as described in *Conference* Issue: *Practical Theology as Ecotheology*, is a reflection of faith manifested in ecological praxis. It combines spirituality, ethics, and social action to respond to the global environmental crisis. From a practical theological perspective, concrete actions to care for the earth are a form of worship and solidarity with all of creation. With the support of contemporary research, ecotheology has become a transformative field for the Church and society in building sustainable ecological awareness.

Referring to the research results of Dwi Ratnasari, Putri, Widiandari & Setiyawan, eco-theology is understood as a theological concept that examines the relationship between God, humans, and nature, called *constructive theology*, which links theological ethics with environmental ethics and uses religious texts as the basis for environmental norms and practices.[53] It is understood that eco-theology moves towards a transformative and interdisciplinary approach: combining theology, education, psychology, and environmental science.

Finlay Malcolm and Peter Manley Scott, in their journal *The Ecotheological Values of Christian Climate Change Activists*, argue that ecotheology is not merely an abstract doctrine, but rather a set of theological ideas that can shape values and motivate pro-environmental actions, such as the ideas of *stewardship* (care and management of creation), love for others extended to concern for our "ecological

[52] I. Christie, Gunton, R.M. and Hejnowicz, A.P. "Sustainability and the common good: Catholic Social Teaching and 'Integral Ecology' as contributions to a framework of social values for sustainability transitions," Sustainability Science, 14(5), (2019: 1343–1354. Available at: https://doi.org/10.1007/s11625-019-00691-y.

[53] Ratnasari Dwi. et al. "The Integration of Eco-Theology in Sekolah Alam Yogyakarta: A Living Quran," Edulab: Scientific Journal of the Education Laboratory, 9(2), (2025): 283–296. Available at: https://doi.org/10.14421/edulab.2024.92.08.

neighbours", the theology of *God and creation*, and social justice and climate justice. The same study emphasises that exposure to such eco-theological ideas can increase pro-environmental awareness and behaviour among Christian activists focused on climate change.[54] Still in the same article, eco-theology is a theological reflection that interprets religious doctrines in such a way as to encourage values and actions that protect, care for, and uphold justice for *the* earth's *creation* and all its creatures, as well as being a source of moral motivation for environmental action.[55]

Ecological Spirituality

Ecological spirituality is an approach that integrates ecological awareness with the spiritual dimension of humanity, emphasising the deep connection between humans, nature, and God. This concept emerged as a response to the environmental crisis, which is seen as rooted in a spiritual crisis and humanity's alienation from nature. Ecological spirituality encourages humans to view nature not merely as an object, but as a creation with intrinsic and sacred value, thereby fostering respect, responsibility, and love for all of creation. Nature itself is no longer understood as a resource to be exploited, but as a sacred entity with intrinsic value and moral rights. Ecological spirituality has been shown to encourage behavioural change towards ecologically responsible behaviour through values such as simplicity, empathy, and gratitude towards nature.[56]

54 F. Malcolm, and Scott, P.M. "The ecotheological values of Christian climate change activists," Environmental Values, 34(2), (2025):167–189. Available at: https://doi.org/10.1177/09632719241300733

55 F. Malcolm, and Scott, P.M. (2025) "The ecotheological values of Christian climate change activists, (2025): 167-189.

56 J. Piccolo, J. et al. "'Nature's contributions to people' and peoples' moral obligations to nature," Biological Conservation. Elsevier Ltd. (2022): Available at: https://doi.org/10.1016/j.biocon.2022.109572.

In this regard, Billet et al., outlined the main characteristics *of ecospirituality* in the journal *Ecospirituality: The psychology of moral concern for nature:* a) ecological relationality: humans are an integral part of the system of life; b) the sacredness of nature: nature has spiritual and moral value; c) inner and social transformation: changes in individual and collective values and lifestyles towards ecological harmony; d) ecologically oriented spiritual practices: nature meditation, ecospiritual rituals and sustainable lifestyles as expressions of faith.[57]

The concept *of ecological spirituality* developed from the intersection between environmental theology and contemporary spirituality, which emphasises the unity of humanity with nature. In a theological context, ecological spirituality is rooted in the awareness that all of creation has intrinsic value and reflects the divine presence. *Ecospirituality* is not limited to specific religious expressions, but is rather a cross-religious spiritual experience that recognises the sacredness of the earth and motivates concrete ecological action. It affirms that ecological spirituality is a form of transformative spirituality that fosters changes in human consciousness and behaviour towards nature.[58]

Referring to research conducted by Terasa Messias in the journal *From Ecotheology to Ecospirituality in Laudato Si'-Ecological Spirituality beyond Christian Religion*: ecological spirituality is a spiritual orientation and religio-cultural practice that places the connection between humans and nature at the centre of meaning and action: it combines affective-contemplative experiences (awe, gratitude, respect), ethical framing (recognition of the intrinsic value of nature), and practical

[57] M. Billet, I. et al. "Ecospirituality: The psychology of moral concern for nature," Journal of Environmental Psychology, (2023): 87. Available at: https://doi.org/10.1016/j.jenvp.2023.102001.

[58] T. Messias, "From Ecotheology to Ecospirituality in Laudato sí—Ecological Spirituality beyond Christian Religion," Religions, (2024):7:1315(1). Available at: https://doi.org/10.3390/rel15010068.

commitment (pro-environmental behaviour, policies, or social movements) to become a source of moral motivation and action for ecological sustainability. In this operational sense, ecological spirituality encompasses (a) an affective/inner disposition, (b) norms and beliefs that value nature, and (c) practices of change that act on these values. Messias expands this interpretation by referring to *ecospirituality* as *trans-religious spirituality*, which transcends dogmatic boundaries and opens space for interfaith dialogue in joint ecological efforts.[59] This idea reinforces *Laudato Si's* mission to make ecological spirituality a universal ethic for all humanity, not the monopoly of any particular religion.

Pope Francis, through his encyclical *Laudato Si'*, introduced the concept *of integral ecology*, a holistic approach that combines ecological, social, economic and spiritual dimensions. *Laudato Si'* places spiritual values at the foundation of ecological ethics by emphasising *"ecological conversion"*. Through this perspective, spirituality is not only a personal matter, but also a socio-political praxis that demands global solidarity towards creation. *Laudato Si'* invites humanity to view nature as *a* "*common home*" that has its own dignity and sacredness.[60]

In Chapter VI *of Laudato Si'*, Pope Francis calls for *an "ecological conversion"*, that is, an inner change and a change in lifestyle towards a harmonious relationship with all of creation. Spiritual values such as gratitude, simplicity and ecological solidarity are seen as the foundation of a true ecological ethic. Through *Laudato Si',* Pope Francis emphasises that ecological problems cannot be solved solely through technology or policy, but require an inner change, a change in values, and a change in

[59] Messias, T. "From Ecotheology to Ecospirituality in Laudato sí—Ecological Spirituality beyond Christian Religion", 2024:7-13.

[60] Pope Francis, "Encyclical Letter Laudato Si' of the Holy Father Francis on Care for Our Common Home", (2016): art. 216-221. Compare also with Pope Francis' Encyclical Laudato Si', translated by Marin Harun, (Jakarta: Dokpen KWI), 2016: art. 216-221.

humanity's spiritual orientation towards nature.[61] In short, ecological spirituality in this context becomes a bridge between faith, ethics, and ecological action – an integral approach that views humanity and nature as parts of an interconnected creation. Pope Francis places spirituality at the heart of global ecological awareness. He asserts that the environmental crisis is essentially a "moral and spiritual crisis" that stems from an extreme anthropocentric worldview and humanity's consumptive attitude towards nature.

Laudato Si' broadens the discourse of spirituality into a field of eco-theological reflection that rejects the dichotomy between faith and science. It invites humans to understand nature not as an economic object, but as a relational subject that has intrinsic value. The spiritual dimension plays a significant role in shaping moral behaviour towards the environment, demonstrating that spirituality has real social and psychological implications. Thus, the multidimensional ecological crisis requires a holistic approach in which ecological spirituality becomes a bridge between scientific knowledge, ethical values, and human spiritual awareness of the universe.

Laudato Si' can be read as both a theological text and ethical literature that connects faith with environmental action. Pope Francis does not merely highlight theological aspects, but also integrates social and political awareness into ecological spirituality.[62] This is in line with the idea *of integral ecology*, where the integrity of creation cannot be separated from social justice and human welfare. Thus, *Laudato Si*'

61 Pope Francis, "Encyclical Letter Laudato Si'Of The Holy Father Francis On Care For Our Common Home", (2016): art. 216-221. Compare also with Encyclical Laudato Si', translator, Marin Harun, (Jakarta: Dokpen KWI), 2016: art. 137-162.

62 Pope Francis, "Encyclical Letter Laudato Si'Of The Holy Father Francis On Care For Our Common Home", (2016): art. 202-226. Compare also with John Joel S and Irona Bhaduri, "Spiritual Values, Evangelical Literature, and Environmentalism: A Reading of Pope Francis' Laudato Si," (2024): 50-52.

changes the paradigm of spirituality from individual to communal and transformative, a form of spirituality that drives systemic change.[63] Ecological spirituality also has a positive impact on welfare and health, expanding its meaning from the religious to the social dimension. Thus, ecological spirituality is not only about faith or belief, but about ecological awareness that is integrated into universal human spirituality.[64]

CONCLUSION

The effort to read and represent *Sweron* within the realm of integral ecology based on contextual theology, using Gadamer's phenomenological approach, the researcher asserts that *Sweron* is not only understood as an object of study, but as a subject that dialogues with contemporary theology, which then gives birth to what is called eco-theology. This method enables the development of an adequate understanding of contextual, integral eco-theology rooted in *Sweron* ecology as the foundation of Papuan local wisdom. This study is expected to produce an in-depth description of *Sweron* as a model of Papuan integral ecological education that reflects the spirituality of the Papuan people in respecting nature as mother, sibling and fellow creation of God.

Sweron, as a model of local ecology that can be discussed in relation to contemporary theology, gave rise to what is known as ecotheology. The results of the study show that the ecological crisis is not merely an environmental issue, but also a spiritual and moral issue that reflects humanity's alienation from its habitat. Through *Sweron*, ecological

63 Pope Francis, "Encyclical Letter Laudato Si'Of The Holy Father Francis On Care For Our Common Home", (2016): art.137-162. Compare also with A. Sršen, and Štefanac, D.P. "The Integral Ecology of Laudato si' as a New Framework for Social Sustainability Values," Obnovljeni Zivot, 78(2), (2023):211–220. Available at: https://doi.org/10.31337/oz.78.2.5 .

64 Pope Francis, "Encyclical Letter Laudato Si' Of The Holy Father Francis On Care For Our Common Home", (2016): art.202-226. Compare also with J. Gruber, "Ec(o)clesiology: Ecology as Ecclesiology in Laudato Si'," Theological Studies, 78(4), (2017): 807–824. Available at: https://doi.org/10.1177/0040563917731747.

awareness began to be built and internalised in a relational, communal, and ritualistic manner, thereby fostering responsibility towards nature as a common home.

Finally, the researchers concluded that *Sweron,* as a model of integral ecological education in Papua, is worthy of adoption as a paradigm of contextual theology in Indonesia in general, as well as in other regions with the potential to develop local ecotheology. However, the implementation of this model should take into account the dynamics of contemporary socio-ecological change and facilitate intergenerational dialogue so that community involvement is not merely ritualistic but truly translates eco-theology into everyday life.

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