

## **Critical Ecospirituality for the Realization of the *Bonum Commune* and Agrarian Justice in Sekadau, West Kalimantan: A Postcolonial Deconstructive Approach**

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### **Abstract**

Environmental degradation in Sekadau, West Kalimantan, demonstrates that the ecological crisis is also a spiritual and moral crisis rooted in structural inequalities between Indigenous communities and capitalist powers. This study aims to examine the theological and ethical dimensions of critical eco-spirituality as a transformative paradigm for advancing the *bonum commune* and agrarian justice within a postcolonial context. Using a literature review and hermeneutical theological reflection through critical discourse analysis of theological texts, agrarian policies, and Indigenous narratives, this research identifies forms of spiritual resistance emerging from the ecological and social experiences of the Dayak community. The findings show that critical eco-spirituality integrates ecological awareness with transformative ethical praxis that is inherently political, grounded in the intersubjective relationship between humans, nature, and the Transcendent, and challenges the exploitative logic of colonial and neoliberal legacies. The study concludes that local spiritual values such as cosmic harmony and ecological solidarity can serve as an alternative epistemology for justice-oriented development. Critical eco-spirituality thus offers a new theological paradigm capable of strengthening inclusive and participatory socio-political agrarian praxis while affirming the cultural autonomy of Indigenous communities in the face of modern hegemonic pressures.

**Keywords:** **Agrarian Justice; Eco-Spirituality; Ecological Crisis; Environmental Ethics; Postcolonial**

### **Introduction**

The global ecological crisis reveals not only severe environmental degradation but also a profound spiritual and moral disorientation in human–nature relations. Contemporary eco-theologians such as Leonardo Boff, Sallie McFague, and Thomas Berry argue that the dominance of anthropocentric and economicistic worldviews has severed humanity from the sacredness of creation (Grace, 2016). This failure of modern theological paradigms underscores the urgency of developing ecospiritual approaches capable of integrating spirituality and ecological ethics as a unified framework for responding to ecological collapse. In Indonesia particularly in West Kalimantan deforestation, oil palm expansion, and illegal gold mining exemplify this intertwined ecological and spiritual crisis.

Sekadau Regency represents one of the most affected landscapes, with approximately 68% of its territory converted into oil palm plantations and forest concessions. These transformations have led to biodiversity loss, declining soil and water quality, and the erosion of ecological identities among Dayak communities whose livelihoods are intimately connected to the forest (Kwirinus, 2025). The degradation of

customary lands not only disrupts ecosystems but also weakens local spiritual traditions that have long functioned as ethical guidelines for maintaining ecological balance.

This situation highlights a persistent tension between development policies oriented toward investment and the ecological and spiritual needs of local communities. Agrarian conflicts have intensified as concession permits overlap with customary territories, with more than 120 land dispute cases recorded in West Kalimantan in 2023. Beyond legal disputes, these conflicts reflect an ethical crisis in which land is increasingly treated as an economic commodity rather than a sacred space woven with spiritual relationships among humans, ancestors, and the wider cosmos.

Against this backdrop, the present study raises a central question: how can spirituality serve as an ethical and transformative foundation for achieving *bonum commune* and agrarian justice in Sekadau? Critical ecospirituality becomes relevant here as a paradigm that unites theological reflection with social praxis, challenging the exploitative logic of colonial and neoliberal development (Luthfi, 2021). It builds on the assumption that spirituality is not merely contemplative but also political, shaping ecological consciousness and strengthening community solidarity in the face of structural injustices.

Critical ecospirituality encompasses theological, ecological, and political dimensions by rejecting the dichotomy between faith and practice. In the Sekadau context, it enables a reinterpretation of Dayak spiritual values such as ancestral land, forest guardian spirits, cosmic harmony, and ecological solidarity that have been marginalized within dominant development narratives. Through postcolonial deconstruction, this approach seeks to uncover how longstanding colonial-capitalist discourses have shaped agrarian policies and suppressed local epistemologies that offer alternative visions of ecological and social order (Ghalih, 2025).

The methodological approach of this research is reflective qualitative analysis within a critical discourse framework, drawing from agrarian policies, theological texts, and indigenous narratives. This method illuminates the power structures embedded in development discourses while highlighting the role of Dayak communities as epistemological subjects with their own cosmologies and ecological ethics. Preliminary insights indicate that Dayak rituals such as *gawai nyapat taun* and *begawai uma* function not only as spiritual expressions but also as acts of political resistance affirming community sovereignty over land and natural resources.

By integrating liberation theology, eco-theology, and postcolonial theory, this study constructs critical ecospirituality as a decolonial paradigm for agrarian justice in Sekadau. The revitalization of local ecological spirituality is proposed as a transformative strategy for restoring ecological balance, strengthening cultural autonomy, and promoting inclusive agrarian governance. Ultimately, this study contributes to a broader rethinking of theology and ecology in Indonesia by affirming the inseparability of humans, nature, and the Transcendent as the ethical foundation for realizing the *bonum commune*.

## Method

This study employs a qualitative theological-reflective approach using a hermeneutic literature review method to examine the meaning and construction of critical eco-spirituality within the context of agrarian justice and the *bonum commune* in Sekadau. The primary data sources include modern theological texts (such as the works of Leonardo Boff, Sallie McFague, and Thomas Berry), contemporary ecospiritual literature, and Church documents like *Laudato Si'* that provide moral and ecological guidance. The analysis follows three systematic stages: (1) a theological description of the ecological crisis and the anthropocentric assumptions underlying it, (2) a hermeneutic

interpretation of spirituality in relation to ecology, including a reinterpretation of Dayak spirituality within an eco-theological horizon, and (3) a critical synthesis aimed at formulating a transformative and decolonial eco-spiritual ethical paradigm. This methodological approach demonstrates that the study is not merely a reflective essay but a structured epistemological process integrating theological reflection, critical hermeneutics, and ethical ecological construction.

## Results and Discussion

This results and discussion section elaborates on the ecological, agrarian, and spiritual dynamics in Sekadau within the frameworks of critical eco-spirituality and postcolonial deconstruction. The discussion begins with the ecological realities characterized by environmental degradation, land-use changes, and agrarian inequalities that trigger social conflicts and the marginalization of indigenous communities. It then examines the spiritual crisis, which has led to a reduction of cosmic values and the dislocation of the Dayak community's ecological identity. The analysis proceeds to critical eco-spirituality as a decolonial paradigm, the deconstruction of development narratives, and the formulation of the *bonum commune* and agrarian justice as ethical orientations. Finally, this section underscores the integration of eco-spirituality into public policy and its contributions to both theoretical and practical transformations.

### 1. The Ecological and Agrarian Realities of Sekadau

This section discusses the ecological and agrarian realities in Sekadau, which reflect a multidimensional crisis resulting from extractive economic expansion and weak natural resource governance. Environmental degradation, land-use changes, and agrarian inequalities reveal an imbalance between development interests and ecological sustainability. These conditions have generated complex socio-ecological conflicts, culminating in the marginalization of the Dayak indigenous communities, who have lost access to land, ecological identity, and spiritual spaces.

#### a. Environmental Degradation and the Natural Resource Crisis

Environmental degradation in agrarian regions such as Sekadau constitutes not only an ecological crisis but also an ethical and spiritual rupture. This condition underscores the need for a conceptual framework that transcends technocratic development models and reorients human–nature relations toward ethical reciprocity. Critical eco-spirituality offers such a framework by positioning nature as a living subject with ontological value rather than a mere resource, thereby framing environmental degradation as both a material crisis and a crisis of meaning (Juhani et al., 2025).

Indonesia's agrarian landscape is marked by deforestation, land-use conversion, and extractive practices that surpass ecological regeneration. These processes correlate with rural poverty, revealing how unjust exploitation intensifies community vulnerability (Wahyuni et al., 2025). The dominance of economic development paradigms further erodes indigenous spiritual ecologies and threatens agrarian justice, as the spiritual and ecological habitats of rural communities are subordinated to market-driven interests.

In Sekadau, the conversion of indigenous forests into plantations and industrial concessions has degraded ecosystems while disrupting the Dayak community's spiritual relationship with ancestral lands and forest guardian spirits. This transformation is simultaneously physical and ontological: sacred landscapes are reframed as commodities. Critical eco-spirituality thus calls for dismantling anthropocentric and capitalist paradigms and advancing ecological–ethical frameworks that respect both material and spiritual dimensions of nature (Gafuruningtyas et al., 2024).

Patterns of deforestation and unauthorized mining further reflect colonial-capitalist power structures that marginalize indigenous knowledge and stewardship. Agrarian conflicts are rooted not only in overlapping land permits but also in the epistemological and spiritual displacement of local communities (Wijoseno et al., 2024). Critical eco-spirituality provides a basis for restoring indigenous agency, positioning communities as ecological and spiritual actors capable of sustaining the balance between humans, nature, and transcendence.

A sustainable agrarian future requires integrating technical, social, and spiritual approaches to resource management. Research on eco-spiritual care demonstrates that practices such as community-based environmental rituals can strengthen ecological awareness within pluralistic societies (Hidayati et al., 2024). In Sekadau, revitalizing Dayak environmental traditions can serve as a decolonial strategy that reinforces agrarian justice and the bonum commune. Ultimately, critical eco-spirituality advocates a paradigm shift in agrarian policy one grounded not only in legal reforms but also in reconstituting human–nature–transcendence relations to achieve ecological sustainability and social justice (Yulisinta et al., 2024; Kwirinus et al., 2025).

### **b. Land-Use Change and Agrarian Inequality**

Within the framework of critical ecospirituality, land-use change in Sekadau must be interpreted not merely as a physical transformation of landscapes but as a restructuring of human–nature relations shaped by profit-driven agendas and postcolonial continuities. The shift from food cultivation and traditional forests toward monoculture commodities and infrastructure development reflects ongoing patterns of ecological exploitation and the marginalization of indigenous communities who have historically served as ecological stewards and maintained spiritual ties to the land (Rejekiningsih et al., 2019). Such transformations therefore represent both material and ontological disruptions that undermine the foundations of the bonum commune.

These land-use changes also intensify agrarian inequality, concentrating land ownership and access in the hands of corporations, investors, and state actors while displacing smallholders and indigenous peoples. Evidence from West Kalimantan demonstrates how expansion of oil palm plantations has reduced paddy field availability declining, for instance, to 0.59 ha per household in one village thereby weakening local food systems and diminishing farmers' autonomy (Wijoseno et al., 2024). National studies further confirm that agrarian reform has yet to resolve historical inequities, revealing that land inequality is simultaneously economic, legal, and spiritual, as it disrupts the ecological identities and collective rights embedded in communities' relationships with ancestral land (Rejekiningsih et al., 2019).

The resulting inequitable distribution of natural resource benefits has profound implications for livelihoods, as traditional income sources decline and dependency on corporate capital deepens (Lumbanraja, 2023). Reports from Kalimantan show that corporate concession control over transmigrant and indigenous territories further erodes tenure security and well-being (Basuki et al., 2023). In response, critical ecospirituality emphasizes the need to restore ethical and spiritual human–nature relations, uphold community land rights, and promote agroecological practices rooted in local wisdom. Agrarian reform in Sekadau must therefore function as a process of internal decolonization that resists extractive capitalist logics and reorients land governance toward agrarian justice and the bonum commune (Winarsih et al., 2024).

### **c. Socio-Ecological Conflicts and the Marginalization of Indigenous Peoples**

Socio-ecological conflicts in Sekadau arise when development agendas prioritize commodity accumulation, disrupting the spiritual and ecological relationships that indigenous communities maintain with their lands. The conversion of forests into oil palm

plantations exemplifies such disruptions, generating tenure conflicts and marginalizing forest-adjacent communities (Herningtyas, 2021). From a postcolonial deconstruction perspective, these conflicts reflect the persistence of colonial logics that separate humans from nature and disregard the ontological and spiritual significance of indigenous land stewardship.

The marginalization of indigenous communities is exacerbated by weak recognition of customary rights and governance systems that favor external actors. Despite the cultural and ecological importance of indigenous forests, practical challenges in formal recognition often result in restricted access to traditional territories (Abdullah et al., 2024). Critical ecospirituality emphasizes that such marginalization extends beyond legal or economic deprivation, undermining communities' roles as ecological and spiritual stewards and eroding their capacity to maintain sustainable human–nature relations. This also affects livelihoods and local food security, as plantation expansion displaces communities, reduces traditional income sources, and threatens subsistence practices (Nilakrisna et al., 2016).

Addressing these conflicts requires agrarian policies grounded in the *bonum commune*, integrating material, spiritual, and ecological dimensions. Critical ecospirituality advocates participatory governance, co-management, and the revitalization of indigenous ecological knowledge to restore justice and human–nature reciprocity (Kwirinus et al., 2025; Ghalih, 2025). Collaborative approaches, including dialogue among communities, state actors, and private stakeholders, can reduce conflict and strengthen local capacities (Nurhidayah et al., 2023). By embedding spiritual, cultural, and ecological considerations into land governance, Sekadau can move toward agrarian justice that secures both material equity and the broader realization of the common good.

## 2. The Crisis of Spirituality and the Reduction of Cosmic Values

This section highlights the spiritual crisis afflicting the Sekadau community as a consequence of modernization and the secularization of development. The separation of spirituality from social praxis has eroded cosmic awareness and the sacred relationship between humans and the land. This process has led to the erosion of ecological wisdom and the replacement of a sacred worldview with a materialistic perspective. As a result, the Dayak community experiences ecological identity dislocation and a loss of spiritual meaning in their relationships with nature and ancestral heritage.

### a. The Separation of Spirituality from Social Praxis

Within the framework of critical ecospirituality, the separation between spirituality and social praxis reflects a dysfunction in human–nature and human–community relations, which obstructs the realization of the *bonum commune*. Studies in Indonesia indicate that ecospirituality, integrating spiritual values and ecological ethics, can foster tangible and collective pro-environmental behaviors. For instance, research by Yulisinta, Murniati, and Eigenstetter (2024) demonstrates that spirituality and local wisdom drive conservation actions within indigenous communities (Yulisinta et al., 2024). However, when spirituality remains detached from social action, the potential to uphold agrarian justice in the Sekadau context is reduced to merely technical or policy dimensions, lacking a profound ethical and cultural component.

The separation of spirituality from social action in the agrarian context of Sekadau can also be understood as an effect of colonialism and modernization, which treat nature as a production object while suppressing spiritual and community relations with the land. From a postcolonial deconstruction perspective, hegemonic development structures disconnect the spiritual foundations of indigenous communities from agrarian policies

and land use. This aligns with findings that eco-religious movements in Indonesia have the potential to integrate spiritual values into environmental social action, yet are often separated from agrarian and land distribution agendas (Leon et al., 2025). Therefore, restoring the integration between spirituality and social praxis is essential for achieving agrarian justice rooted in local communities.

This separation is not only philosophical but also practical in agrarian policies and development programs. For instance, the agrarian sector often emphasizes land redistribution or production efficiency without incorporating spiritual values, such as respect for land as a living entity, human–nature interconnectedness, and traditional community relations. Research in Bogor Regency by Supratikno, Rukminto Adi, and Lubis (2023) demonstrates that “farmer spirituality” influences both welfare and the implementation of agrarian reform, yet it is often neglected in technical policy design (Samosir & Moeis, 2023). Within the framework of critical ecospirituality, the spiritual dimension must be integrated with social praxis as a foundation for the redistribution of land and recognition of indigenous communities in Sekadau.

The experiences of indigenous communities in Indonesia also illustrate how the separation of spirituality from social action undermines socio-ecological resilience. A study by Sudarto et al. (2024) on the Tajakembang indigenous community in Central Java shows that ecospirituality-based agricultural management strengthens the resilience of socio-ecological systems, as community spirituality is integrated into everyday agrarian practices (Sudarto et al., 2024). Conversely, without such integration, communities lose relational values with nature, increasing vulnerability when faced with land-use changes or agrarian conflicts. In the Sekadau context, this implies that agrarian policies and land-use planning must incorporate spiritual dimensions as part of collective action toward agrarian justice.

To address this separation and foster authentic agrarian justice in Sekadau, strategies are needed that link spirituality with social action through community participation, multi-stakeholder dialogue, and policies that recognize the spiritual and cultural values of indigenous communities. Research on “eco-spiritual care” in the Indonesian context by Efendi et al. (2022) emphasizes that approaches integrating spirituality with environmental action effectively enhance engagement and produce tangible outcomes (Efendi et al., 2022). From a postcolonial deconstruction perspective, this process entails dismantling the colonial-era separation between the spiritual and the social, replacing it with an order in which humans, indigenous communities, nature, and spirituality are situated in an equitable relation in the pursuit of the *bonum commune*.

### **b. The Secularization of Development and the Erosion of the Sacred Value of Land**

Modern development in Indonesia often treats land as an economic commodity, detached from the spiritual and symbolic significance that indigenous communities attach to their territories. This process of development secularization separates sacred values from market-driven projects, undermining relational human–nature connections essential to the *bonum commune*. Evidence from new capital relocation areas indicates that land development regulations frequently neglect local meanings, privileging investment logic over ancestral and ecological considerations (Santoso et al., 2024).

The secularization of land transforms it ontologically: areas once regarded as relational spaces linking humans, ancestors, and nature are reframed as infrastructure or investment assets. In Sekadau, such land-use changes disrupt socio-ecological balance, disregarding sacred and ecological logics that guide indigenous practices (Faoziyah et al., 2024). Postcolonial deconstruction interprets this shift as a continuation of colonial rationalities, privileging accumulation over relational stewardship. Consequently, agrarian justice requires recognizing land as a relational subject rather than a mere object,

integrating sacredness and spiritual dimensions into policy and practice (Hernawan, 2023; Supratikno et al., 2023). Critical ecospirituality emphasizes that land management must incorporate ecological ethics, history, and spiritual values. In practice, this entails revising agrarian programs to respect indigenous knowledge, rituals, and sacred connections, enabling communities to maintain relational stewardship of their territories. Achieving the bonum commune in Sekadau therefore requires a shift from secular-technical development paradigms toward relational-sacred approaches that restore balance between humans, nature, and spirituality, addressing the ontological and socio-ecological disruptions generated by modern development (Santoso et al., 2024; Faoziyah et al., 2024).

### **c. The Dislocation of the Ecological Identity of the Dayak People**

The ecological identity of Dayak communities is deeply rooted in their historical and spiritual relationships with forests, swidden fields, rivers, and other natural resources, forming a framework through which they understand their presence in Kalimantan landscapes. Rituals such as the nahunan of the Dayak Ngaju exemplify this relational worldview, internalizing ecological values and emphasizing that “nature is family” (Cambah, 2022). Developmental pressures and land-use changes in regions like Sekadau, however, disrupt these relational frameworks, dislocating communities from their traditional environmental interactions and undermining their ecological identity.

This dislocation occurs when modern development systems introduce commercial capital, land conversion, and policies that marginalize local wisdom. For instance, studies of the Dayak Benawan illustrate how ecological changes not only affect livelihoods but also destabilize cosmologies and spiritual frameworks (Niko, 2025). Within critical ecospirituality and postcolonial deconstruction frameworks, such disruptions are understood as ontological and spiritual, severing intrinsic human–nature relations that constitute the core of Dayak identity and community life.

The weakening of ecological identity manifests in the diminished recognition and application of traditional knowledge in environmental management. Research on the Dayak Benuaq shows that relational responsibilities toward nature, embedded in local wisdom, are increasingly threatened by external pressures (Rahmawati, 2015). Consequently, the erosion of ecological identity undermines both ecosystems and the social-spiritual structures of communities, weakening their capacity to sustain collective decision-making, ancestral rights, and ecological stewardship.

Critical ecospirituality posits that restoring Dayak ecological identity is central to achieving the bonum commune and agrarian justice. This requires agrarian policies that go beyond material redistribution to reconstruct socio-spiritual relationships with land and nature, actively recognize traditional knowledge, and involve communities in governance processes. By repositioning Dayak communities as subjects rather than objects within ecological relationships, Sekadau can strengthen both ethical and practical foundations for sustainable agrarian justice, ensuring that land functions not only as a resource but as a relational entity sustaining community and ecological well-being.

## **3. Critical Ecospirituality as a Decolonial Paradigm**

This section elaborates on critical ecospirituality as a decolonial paradigm that reaffirms the local Dayak spirituality within the agrarian context. The rearticulation of cosmological and ecological values constitutes a form of resistance against the oppressive forces of capitalism that exploit both humans and nature. Through ecospirituality, faith is understood pragmatically as an ethical force that fosters ecological solidarity and advances social justice. Accordingly, spirituality is no longer merely contemplative but serves as a foundational basis for social and ecological transformation.

### a. The Reactualization of Dayak Local Spirituality in the Agrarian Context

The rearticulation of local Dayak spirituality necessitates the renewed recognition of the ontological relationship between humans and the natural community as the foundation for agrarian justice. Research indicates that Dayak land management systems are not merely technical production practices but embody values of “togetherness, compassion, ritual, and spiritual aspects” (Alkadafi & Mundung, 2025). Within a postcolonial deconstructive framework, this rearticulation is interpreted as the restoration of local epistemologies regarding land and forests, which have long been marginalized in modern policy.

Local Dayak spirituality is reflected in agrarian practices such as swidden cultivation systems, which are grounded in land restoration ethics and reverence for ancestors (Kwirinus & Yuniarto, 2023). For instance, the *kaleka* system, which integrates agroforestry and ritual practices, preserves land sustainability in Kalimantan, demonstrating how spirituality and ecology are inseparable in everyday praxis. In the context of Sekadau, this implies that agrarian policies must accommodate such ethically and spiritually informed practices, so that agrarian justice encompasses not only material distribution but also relational reconnection.

The rearticulation of local spirituality also encompasses a collective dimension: communal rituals among Dayak indigenous communities facilitate the strengthening of community cohesion in safeguarding land and forests as integral components of their ecological identity. A study found that traditional agricultural tools, such as the *malan manana*, embody ecological, social, and spiritual symbolism within the Ngaju and Ot Danum Dayak communities (Mardiana & Nopy, 2025). From a critical ecospirituality perspective, integrating such spiritual symbols into agrarian policies in Sekadau can reinforce participatory mechanisms and community-based redistribution.

The application of local Dayak spirituality within the agrarian constellation necessitates a policy transformation: it entails not merely the recognition of customary rights through formal certification but also the restoration of the spiritual values inherent in land, forests, and community livelihoods. Studies indicate that the acknowledgment of customary values and spiritual rituals by the Dayak contributes to the conservation of natural resources through a holistic approach (Murhaini & Achmadi, 2021). Agrarian policies in Sekadau that adopt this approach would be more closely aligned with the concept of *bonum commune*, the common good intrinsic to communities, nature, and future generations. Within a postcolonial deconstructive framework, the rearticulation of local spirituality entails challenging the hegemony of capitalistic development that separates humans from nature. Dayak communities possess ritual traditions and local wisdom values that have long been suppressed by large-scale projects and commodity monocultures (Raharso et al., 2025). By revitalizing this spirituality within agrarian structures, Sekadau can bridge the renewal of socio-ecological relations and land redistribution, rather than merely implementing legal formalities devoid of value transformation.

The implementation of the rearticulation of local spirituality in agrarian practices requires operational mechanisms: the involvement of customary leaders in land management, the recognition of agricultural rituals in local regulations, and the education of younger generations to reinforce socio-ecological spiritual relations. A study on digital technology applications in the *balian* traditions of the Dayak Siang demonstrates that strengthening community spiritual values through modern media facilitates the preservation and adaptation of local wisdom (Manik et al., 2024). In the context of Sekadau, this presents opportunities to develop agrarian practices that are inclusive, context-sensitive, and grounded in community values.

The rearticulation of local Dayak spirituality is pivotal for fostering the realization of *bonum commune* and agrarian justice in Sekadau. When local spirituality is detached from agrarian policies, land distribution remains confined to quantitative measures, disregarding the quality of human–nature relations. By integrating spirituality, ecological ethics, and local wisdom into agrarian regulations and practices through a critical ecospirituality approach and postcolonial deconstruction, agrarian transformation in Sekadau can achieve both radical and sustainable outcomes.

### **b. Ecospirituality as a Praxis of Resistance to Capitalism**

Ecospirituality in the agrarian context functions as a praxis of resistance against the reduction of land and nature to commodities under capitalist systems. Capitalism generates a “metabolic rift” between communities and ecosystems, disrupting indigenous socio-ecological and spiritual relations (Azman et al., 2025). In Sekadau, a postcolonial deconstructive perspective emphasizes that resistance involves not only material interventions such as land redistribution but also the restoration of relational and spiritual human–nature connections, reinforcing ecological identity and community cohesion.

This praxis requires a paradigm shift from accumulation and production toward relationality, resilience, and the common good (*bonum commune*). Ecological religious movements in Indonesia illustrate how spirituality can be mobilized as a tool for ecological politics, integrating ethical critique with local practices (Farucha & Asnawi, 2024). For Dayak communities in Sekadau, embedding local spirituality into agrarian practices offers a strategic response to capitalist encroachments, supporting both ecological balance and agrarian justice. Resistance is operationalized through communal management, rituals, taboos, and local ethics that limit exploitation and sustain ecosystem integrity (Juhani et al., 2025).

Critical ecospirituality further extends to education, collective awareness, and participatory governance, enabling communities to assert themselves as subjects rather than objects of development (Yesicha et al., 2023). In Sekadau, this approach underpins policies that recognize customary rights, strengthen Dayak participation in land-use decisions, and transform production relations away from purely capital-driven logics (Kwirinus et al., 2025). By integrating relational, ethical, and spiritual dimensions, ecospirituality constitutes both a cultural and structural form of resistance, advancing the realization of the *bonum commune* and substantive agrarian justice.

### **c. The Relationship between Faith, Ecology, and Social Justice**

The interplay between faith, ecology, and social justice positions faith as both an ethical and ecological force within collective life, extending beyond private or ritualistic practice. Studies in Indonesia highlight that religious environmental movements can foster ecological consciousness and strengthen commitments to social justice (Muntaqoa et al., 2023). Within critical ecospirituality, faith provides the normative foundation for sustainable human–nature relations oriented toward the *bonum commune*, countering purely individualistic or capitalist interests.

Ecology, when framed through faith, is understood as relational rather than instrumental: nature is a creation intertwined with human and communal existence. Eco-theological approaches emphasize moral and spiritual responsibility toward the environment as part of broader social and spiritual service, exemplified by the Ministry of Religious Affairs of Indonesia’s articulation of eco-theology as “a spiritual path for safeguarding the Earth.” In Sekadau, this perspective manifests as an integrative framework linking faith, ecological stewardship, and structural transformation in agrarian contexts.

Social justice within this nexus requires equitable access, control, and benefits from natural resources, encompassing economic, spiritual, and cultural dimensions.

Indigenous and women's movements demonstrate how local spirituality interconnects with ecological management and justice, framing humans and nature as interdependent (Situmorang et al., 2023). Critical ecospirituality positions faith as a tool of liberation, challenging capitalism, internal colonialism, and commodification of nature, while promoting agrarian policies, faith-based ecological education, and community-centered agroecological practices. In Sekadau, embedding faith into agrarian praxis strengthens the *bonum commune* and fosters holistic, sustainable transformation through the recognition of spiritual, ecological, and social interdependencies (Kwirinus et al., 2025).

#### **4. A Postcolonial Deconstruction of Development Narratives**

This section discusses the postcolonial deconstruction of developmental narratives that remain deeply embedded with colonial legacies within modern agrarian policies. The logic of exploitation and the hegemonic discourse of development have positioned Indigenous communities as objects rather than subjects of transformation. Through a deconstructive approach, oppressive power structures are exposed and dismantled, while local knowledge and spirituality are reaffirmed as legitimate epistemological sources for achieving ecological justice and community self-determination in Sekadau.

##### **a. Colonial Legacies in Modern Agrarian Policies**

The colonial legacy in Indonesia's modern agrarian policies originates from the implementation of the Dutch colonial land system, which transformed Indigenous communal land rights into state domains or commercial commodities (Fahmi, 2020). Policies such as the *Agrarische Wet* of 1870 and the *domeinverklaring* principle declared that lands without official certification were to be considered state property, thereby marginalizing customary (adat) rights. This structural legacy continues to shape contemporary agrarian policies, particularly in the human–nature relationship that has been detached from its sacred and communal values a critical challenge in realizing the *bonum commune* through a framework of critical eco-spirituality.

In the postcolonial era, Indonesia's agrarian policies such as the *Basic Agrarian Law of 1960* (*Undang-Undang Pokok Agraria, UUPA 1960*) represented an effort to address the colonial legacy of land ownership inequality and the marginalization of Indigenous communities (Rejekiningsih et al., 2019). Nevertheless, modern agrarian structures continue to bear traces of colonial logic, notably in the conception of the state as the ultimate authority over land and in the orientation of agrarian policy toward control and utilization rather than the community's spiritual relationship with the land. In the context of Sekadau, this historical impasse necessitates a process of deconstruction to achieve a more radical and inclusive form of agrarian justice.

The colonial legacy is also reflected in the orientation of agrarian development that prioritizes export-oriented commodity production and capital accumulation rather than the common good or the welfare of smallholder farmers. Studies indicate that in the postcolonial period, Indonesia's agrarian policies shifted from structural reform toward growth driven by exports and foreign investment (Efendi et al., 2022). Such an approach constrains the integration of local and eco-spiritual values within agrarian policymaking, which, within the framework of critical eco-spirituality, constitutes a significant impediment to realizing the *bonum commune* in Sekadau.

The colonial legacy is also evident in land use and state control over natural resources: lands that were once managed according to customary practices by local communities are now subject to state-capital regimes or commercial concessions. Natadireja, Ningrum, and Pancasilawan (2024) note that agrarian policies from the colonial period to the present have not substantially altered the pattern of centralized

control over land (Natadireja et al., 2024). From a postcolonial deconstructive perspective, the recognition of community–nature relationships requires dismantling such centralized control in order to restore the ecological and spiritual identity of the Dayak communities in Sekadau.

The colonial legacy has also resulted in the marginalization of Indigenous communities through land regulations that fail to accommodate customary ownership systems and spiritual rituals. The history of Indonesian agrarian policy demonstrates that, although customary rights are declaratively recognized, their implementation remains constrained by colonial and modern legal logics that favor individual ownership and formal certification (Tremblay et al., 2016). Consequently, communities such as the Dayak in Sekadau experience a dislocation of their ecological and spiritual identities, as agrarian policies do not integrate the sacred values they ascribe to land and forests.

Within the framework of critical eco-spirituality, the colonial legacy embedded in modern agrarian policies must be understood as a structural barrier to agrarian justice and the *bonum commune*. The postcolonial deconstruction process requires that agrarian policies address not only the material distribution of land but also the restoration of value-based and spiritual relationships among humans, Indigenous communities, and nature. Only through such an approach can agrarian practices in Sekadau reflect comprehensive justice, rather than merely administrative regulation.

The deconstruction of the colonial legacy necessitates agrarian policy reforms that integrate local spirituality, Indigenous community wisdom, and their active participation in land management. Luthfi (2023) emphasizes that critical agrarian studies in Indonesia call for the decolonization of agrarian knowledge liberating agrarian thought from colonial legacies, strengthening local epistemologies, and reaffirming human–nature relationships (Luthfi, 2023). In the context of Sekadau, this entails restoring the relational values of land and the Dayak community as foundational principles for agrarian justice.

The practical implementation of eliminating the colonial legacy in modern agrarian policy may include: the substantive recognition of customary (adat) rights; community-based land management grounded in spiritual values; and land-use policies that incorporate eco-spirituality as a prerequisite for social justice. Programs such as the Agrarian Reform Program must be rearticulated to avoid perpetuating exploitative colonial structures. In the context of Sekadau, such efforts are crucial for developing a sustainable and meaningful agrarian model for local communities.

By highlighting the colonial legacy in modern agrarian policies, the pursuit of the *bonum commune* and agrarian justice in Sekadau emerges as a transformative agenda that is both urgent and challenging. Critical eco-spirituality calls for viewing land and Indigenous communities not merely as objects of development, but as subjects of meaningful relationality. Through a postcolonial deconstructive approach, agrarian policies can be reoriented from colonial and capitalistic logics toward equitable and just human–nature spiritual relationships, ultimately strengthening socio-ecological connectedness, community identity, and the common good.

### **b. The Logic of Exploitation and the Hegemony of Development Discourse**

Modern development in Indonesia, including in regions such as Sekadau, is largely guided by a capitalistic logic that treats land, natural resources, and communities as growth assets. Corporate–state dominance legitimizes land acquisition without local participation, often reproducing colonial structures that sever Indigenous communities’ spiritual and ecological connections to their land and triggering agrarian conflicts and environmental degradation (Nadilla et al., 2025). Such development reduces human–nature relations to productive functions, undermining both ecological integrity and socio-cultural identity.

The hegemonic discourse of development, framed through technology, efficiency, and modernity, conceals power relations and marginalizes local knowledge. Concepts like “development projects” often justify external appropriation of land while excluding Indigenous participation (Utaminingsih, 2019). Critical ecospirituality calls for deconstructing these narratives to integrate the spiritual, ecological, and cultural values of Dayak communities into agrarian policy, ensuring that technology and governance serve relational and ethical ends rather than mere productivity (Yasmin et al., 2024).

Exclusionary decision-making and concession-based land regimes further entrench this logic, transferring control to corporations or the state at the expense of customary rights, ecological sustainability, and social welfare (Tjondronegoro, 2013; Purwanto & Kristiawan, 2025). Critical ecospirituality offers an alternative paradigm in which development is relational, valuing spiritual, ecological, and social dimensions alongside economic considerations. Through postcolonial deconstruction, Dayak communities in Sekadau can reclaim agency, strengthen collective rights, and uphold the *bonum commune*, fostering structural and cultural transformation that advances meaningful agrarian justice.

### **c. Dismantling Power Structures and Affirming Local Subjects**

The deconstruction of agrarian power structures in Indonesia requires a shift from externally imposed control to the empowerment of Indigenous communities historically marginalized in land and resource governance. Agrarian conflicts often stem from the dominance of state and corporate actors that treat local communities as objects rather than subjects of development (Nadilla et al., 2025). Within the critical eco-spirituality framework, achieving agrarian justice entails not only equitable land redistribution but also the renewal of human–nature relations through the active participation and agency of local actors.

Modern agrarian systems reflect colonial and capitalistic legacies that concentrate decision-making within bureaucratic and corporate institutions, perpetuating land ownership inequalities and displacing Indigenous communities (Leon et al., 2025). Empowering local subjects requires recognizing customary rights (*ulayat*) and communal ownership structures as foundations for participatory land management, thereby restoring the Dayak community’s role as ecological stewards and primary agents of agrarian governance (Thomson, 2025). Such empowerment also encompasses spiritual–ecological dimensions, reinforcing the ethical and relational bonds between communities and the natural environment.

Operationalizing local empowerment necessitates policy reform, institutional support, and the prioritization of local knowledge and narratives in agrarian development. Participatory mechanisms such as community-led land mapping, active territorial governance, and strengthening customary institutions enhance social justice and ecological sustainability (Yasmin et al., 2024). In Sekadau, integrating the Dayak as leaders in land and resource management enables the restoration of ecological identity and the realization of the *bonum commune*. Through a postcolonial deconstructive lens, dismantling colonial and capitalistic legacies creates an agrarian order grounded in spirituality, community values, and ethical human–nature relations, thereby advancing inclusive and sustainable agrarian transformation.

## **5. The Common Good and Agrarian Justice as an Ethical Orientation**

This section highlights the *bonum commune* and agrarian justice as an ethical orientation that integrates principles of socio-ecological theology. From the perspective of Catholic Canon Law, the *bonum commune* emphasizes the common welfare and moral responsibility toward the community. This concept is combined with agrarian justice as a

form of ecological solidarity, affirming the rights of communities to land and the environment. A community-based ecological ethical model grounded in spirituality reinforces harmonious relationships among humans, nature, and collective values, while also providing a practical foundation for sustainable development.

#### **a. The Common Good in Catholic Canon Law**

The concept of *bonum commune* in Catholic teaching refers to “the totality of social conditions that allow social groups and individuals to achieve their fulfillment more fully and more easily” (Nedungatt, 2011). This indicates that the Church’s understanding of the common good involves structural social dimensions, rather than merely individual accumulation. Within the framework of critical eco-spirituality, this interpretation is significant for linking faith, human–nature relations, and agrarian justice in Sekadau.

In the Catholic theological tradition, the roots of the concept of *bonum commune* can be traced to Thomas Aquinas, who asserted that all law is directed toward the common good (“*omnis lex ad bonum commune ordinatur*”) (Possenti, 2013). This understanding emphasizes that social laws, including agrarian policies, should be oriented not merely toward individual interests but toward collective relations, resonating with the themes of agrarian justice and the *bonum commune* in Sekadau.

Catholic Church law also conceives of the *bonum commune* as the interconnection between human dignity and social rights and duties: “respect for personal rights and social obligations constitutes an essential element of the *bonum commune*” (Dignitatis Humanae, 1965). From the perspective of critical eco-spirituality, this suggests that agrarian justice extends beyond mere land redistribution, encompassing the recognition of the dignity of indigenous communities and their relational engagement with nature in Sekadau. In canon law, the concept of *bonum commune ecclesiale* (the common good within the Church) emphasizes that ecclesiastical regulations are oriented toward the welfare of the faith community rather than merely that of individuals. “The scope of law in the Church … is the common good of the Church, … so that all can realize fully their Christian vocation” (Holland, 2020). This analogy enriches the understanding of agrarian justice, in which the Dayak indigenous communities in Sekadau are not merely objects of policy but relational subjects endowed with dignity and entitled to restored human–nature relationships.

Furthermore, Catholic social teaching emphasizes solidarity and subsidiarity as prerequisites for the *bonum commune* (Christie et al., 2019). Solidarity denotes a collective commitment to the welfare of all, whereas subsidiarity asserts that issues should be addressed at the level closest to the affected community. In the context of Sekadau, these principles support the empowerment of local Dayak communities and the foundational, community-driven management of land, rather than governance solely by the state or corporations. A critical eco-spirituality approach recognizes that the *bonum commune* also encompasses human–nature relations: nature is not merely an object of production but an integral part of the common good. Theological studies emphasize that modern conceptions separating humans from nature hinder the implementation of the *bonum commune* (Barron, 2020). For Sekadau, this implies that agrarian policies must incorporate ecological and spiritual dimensions to achieve agrarian justice and the common good in a comprehensive manner.

From a postcolonial deconstruction perspective, the implementation of the *bonum commune* in agrarian contexts such as Sekadau requires dismantling power structures that marginalize indigenous communities and the environment. Church teachings provide a normative framework by emphasizing social justice, the recognition of local communities, and human–nature relations as integral to the Church’s mission. In this way, religious spirituality is directly connected to structural actions for agrarian justice.

The implementation of the *bonum commune* in agrarian policy requires that the government, indigenous communities, and other stakeholders operate within a participatory and inclusive framework. Agrarian models that are purely technical, without ethical or spiritual dimensions, fail to capture the full meaning of the common good. Studies in Indonesia highlight the importance of integrating religious values and local wisdom into sustainable development (Nilan & Wibowanto, 2021). In Sekadau, strengthening faith, ecology, and social justice through a Catholic framework can reinforce agrarian movements oriented toward the *bonum commune*.

The understanding of the *bonum commune* in Catholic Church law provides both a normative and practical foundation for linking faith, ecology, and agrarian justice. In the context of Sekadau, through critical eco-spirituality and postcolonial deconstruction approaches, agrarian policy extends beyond land and capital to encompass human–nature relations, indigenous communities, and the common good. This framework calls for a holistic transformation grounded in faith, ecological awareness, and social justice toward genuine agrarian justice.

### **b. The Common Good in the Context of Socio-Ecological Theology**

Socio-ecological theology frames the concept of *bonum commune*, or the common good, as an interconnected ethical unity encompassing human relations with nature, fellow humans, and future generations. Within Catholic social teaching and integral ecology, the common good integrates spiritual and ecological values that enable humans and ecosystems to flourish collectively (Christie et al., 2019). In Sekadau, West Kalimantan, this framework provides a foundation for linking faith, ecology, and agrarian justice, positioning the Dayak communities' relational worldview as central to sustainable land governance.

The principle of *bonum commune* extends beyond human-to-human relations to include human–nature interactions, emphasizing that the earth itself participates in the common good (Encep et al., 2022). For the Dayak communities, land, forests, and rivers are living relations rather than passive resources, requiring agrarian policies that recognize ecological-spiritual dimensions. Socio-ecological theology thus advocates integrating indigenous ecological knowledge and practices into land management, ensuring that agrarian justice reflects both material and relational well-being.

From a postcolonial deconstructive perspective, socio-ecological theology critiques exploitative structures that prioritize efficiency and commodity expansion over relational and ecological values (Ambun, 2025). Implementing *bonum commune* in Sekadau involves empowering the Dayak as ecological stewards and holders of agrarian rights, rather than treating them as passive beneficiaries of development. Principles of solidarity and subsidiarity further guide policy design, ensuring decision-making occurs at the community level and responsibilities toward both humans and nature are equitably shared (Andreucci et al., 2023). Integral ecology also extends the common good to intergenerational responsibility, linking ecological justice with social justice and the universal destination of created goods (Bock, 2024). In practice, inclusive agrarian policies in Sekadau should safeguard the ecological relationships of communities for future generations, respect Dayak spiritual and customary practices, and integrate local knowledge into sustainable governance. Through critical eco-spirituality and postcolonial deconstruction, the values of indigenous spirituality, relational ecology, and intergenerational solidarity collectively support structural transformation toward authentic agrarian justice anchored in the *bonum commune*.

### **c. Agrarian Justice as a Manifestation of Ecological Solidarity**

Agrarian justice can be conceptualized as the equitable redistribution of access to, control over, and benefits from land, emphasizing both local community empowerment

and sustainable human–nature relations. Studies in Indonesia demonstrate that agrarian conflicts managed without inclusive participation often result in ecological degradation and social inequity (Nadilla et al., 2025). From the perspective of ecological solidarity, justice entails not only reorganizing land tenure but also fostering reciprocal and sustainable relationships between communities and their environments.

Ecological solidarity emphasizes that local communities, ecosystems, and future generations share rights and responsibilities. Research in Jambi and Papua highlights that community-based economies, rather than purely market-driven systems, can simultaneously support social and ecological justice (Wijoseno et al., 2024). In Sekadau, this implies that agrarian management models should integrate human well-being, environmental interconnectedness, and the agrarian heritage of the Dayak community, ensuring that land governance respects both cultural and ecological dimensions.

Within the critical eco-spirituality framework, agrarian justice requires recognizing Indigenous communities as active subjects in land and resource management rather than passive objects of development. Case studies in Tesso Nilo illustrate that conservation policies excluding local ethics and participation generate ecological and agrarian marginalization (Alkadafi & Mundung, 2025). Accordingly, agrarian reforms in Sekadau must empower the Dayak community in decision-making, preserve ecosystem integrity, safeguard intergenerational equity, and uphold ecological diversity. By strengthening local structures, acknowledging customary rights, and fostering ethical human–nature relations, agrarian policies grounded in ecological solidarity and critical eco-spirituality can realize the *bonum commune*, uniting communities, nature, and future generations in sustainable agrarian transformation.

#### **d. A Communitarian Spirituality-Based Model of Ecological Ethics**

A community-based spiritual ecological ethics model positions indigenous and local communities at the center of ethical relationships between humans, nature, and spirituality. Research in Indonesia demonstrates that integrating spiritual values with local knowledge promotes sustainable ecological practices, or “spiritual ecology,” within indigenous communities (Yulisinta et al., 2024). In Sekadau, this model provides a foundation for agrarian policies that recognize the Dayak community as active subjects in both ecological stewardship and spiritual engagement with the land.

Within a communitarian framework, spirituality functions collectively through rituals, customary traditions, and ancestor veneration, linking communities with their natural environment. Studies of the Tajakembang indigenous community indicate that agrarian practices grounded in eco-spirituality enhance socio-ecological resilience because they emerge from shared community values and local spiritualities (Sudarto et al., 2024). In Sekadau, embedding Dayak communal wisdom into land management can strengthen ecological sustainability while reinforcing social cohesion.

The model also emphasizes an egalitarian and relational understanding of humans and nature, where ecosystems are spiritual partners rather than exploitable resources. Research on the Arat Sabulungan belief system in the Mentawai Islands highlights that traditional ecological ethics maintain environmental balance by honoring nature as the dwelling of ancestral spirits (Hanani & Nelmaya, 2022). Implementing this approach in Sekadau requires participatory mechanisms, the recognition of local rituals, and the empowerment of indigenous institutions, thereby enabling agrarian policies that reconstruct human–nature relations and advance the *bonum commune* in both ecological and social terms.

#### **6. Integration of Eco-Spirituality into Social Practice and Public Policy**

The integration of eco-spirituality into social praxis and public policy emphasizes the importance of aligning local spiritual values with environmental management and

sustainable development. This approach encompasses strategies for revitalizing local eco-spiritual values as a foundation of cultural identity, strengthening indigenous community participation in agrarian governance, and designing policies that promote ecologically just development. In this way, harmony among humans, nature, and public policy can be realized, fostering a society that is more just, sustainable, and grounded in local wisdom.

### **a. Strategies for Revitalizing Local Eco-Spiritual Values**

The revitalization of local eco-spiritual values in agrarian contexts begins with value-based education and community awareness programs that integrate spirituality, human–nature relations, and agrarian justice. Research in Indonesia demonstrates that combining spiritual and local knowledge fosters pro-environmental behaviors, exemplified through “spiritual ecology and indigenous wisdom” (Yulisinta et al., 2024). In Sekadau, community-focused educational initiatives can instill these values among the Dayak, forming a foundational component for sustainable and just agrarian policies.

Participatory mapping of cultural and ecological assets provides a practical mechanism to embed eco-spiritual values into land management. By documenting local knowledge, rituals, and spiritual relationships with ecosystems, communities can guide just and resilient land-use planning. Case studies in Tajakembang indicate that such eco-spirituality-based approaches strengthen socio-ecological system resilience (Sudarto et al., 2024). In Sekadau, similar participatory mapping could enhance the Dayak community’s agency in shaping agrarian policies and land governance.

Revitalizing ritual practices and traditional wisdom further reinforces the connection between humans and nature through spirituality. Ancestor veneration, agrarian mantras, and ecologically embedded cultivation practices exemplify how spiritual values translate into sustainable environmental behaviors (Halim et al., 2023). For Sekadau, restoring Dayak ritual knowledge within agrarian policy frameworks ensures that cultural and spiritual dimensions are central to ecological stewardship and community participation.

Strengthening indigenous institutions and integrating eco-spiritual values into agrarian governance consolidates these efforts. Customary institutions with authority over land and rituals, combined with egalitarian collaboration with external actors, empower communities as active subjects in agrarian management (Sele & Mukundi, 2024). Community-based monitoring and evaluation further ensure that agrarian practices respect human–nature relationships and uphold the principles of justice and *bonum commune*, translating eco-spiritual revitalization into concrete outcomes for Sekadau (Sipahutar, 2023; Samosir & Moeis, 2023).

### **b. Indigenous Community Participation in Agrarian Governance**

Indigenous community participation in agrarian governance entails more than formal presence in decision-making; it signifies recognition of communities as active subjects in human–nature relations rather than passive objects of policy. Research demonstrates that indigenous involvement in natural resource management significantly shapes policy outcomes (Sutiyo, 2025). In Sekadau, meaningful Dayak participation requires positioning the community as agents in land management, customary rights, and ecological-spiritual relationships, ensuring their role extends beyond being merely “heard” to exercising authority in agrarian processes.

Effective participation necessitates inclusive, democratic mechanisms such as participatory mapping, collaborative planning, and community oversight. Studies in Rokan Hulu show that regulatory reforms incorporating indigenous voices enhance local legitimacy and policy responsiveness (Wardhani et al., 2024). Conversely, symbolic participation where communities are formally acknowledged but lack substantive control remains insufficient (Risamasu, 2025). In Sekadau, advancing agrarian justice and the

*bonum commune* depends on empowering the Dayak community to make decisions about land use, ecosystem management, and the preservation of eco-spiritual values, rather than being passive recipients of externally imposed programs.

Realizing meaningful participation also requires addressing structural barriers, including state regulations, corporate dominance, and colonial legacies that limit local authority. Research indicates that unclear customary rights and centralized governance constrain indigenous agency (Jakti et al., 2025), while strengthening local institutional capacity, access to information, and recognition of traditional knowledge enhances the effectiveness of participation (Efendi et al., 2022). In Sekadau, embedding these mechanisms within agrarian programs ensures that Dayak communities can govern land and ecosystems as central actors, thereby integrating ecological, spiritual, and social dimensions into agrarian justice and fostering sustainable human–nature relations grounded in critical eco-spirituality and postcolonial deconstruction.

### **c. Policy Implications for Ecologically Just Development**

Ecologically oriented agrarian policies necessitate legal and regulatory reforms that integrate ecological values with the spirituality and agency of indigenous communities. Research indicates that Indonesian land conversion policies have historically prioritized economic growth over ecological justice, resulting in environmental degradation and marginalization of local communities (Mashdurohatun et al., 2014). In Sekadau, this underscores the need to revise agrarian frameworks not merely to regulate land ownership and distribution, but also to strengthen human–nature relations and recognize the Dayak community as active subjects in agrarian governance.

Participatory approaches are essential for achieving both procedural and ecological justice in land-use policies. Studies on peatland and swamp protection in Kalimantan demonstrate that regulations lacking genuine local participation often fail to safeguard ecosystems or uphold community rights (Manningtyas & Furuya, 2023). For Sekadau, this implies that agrarian policies must institutionalize consultation mechanisms, empower Dayak customary institutions, and embed local ecological knowledge in decision-making processes to realize the *bonum commune*.

Equitable agrarian development also requires shifting from capital-centered policies to frameworks prioritizing ecosystem stewardship, community well-being, and intergenerational equity. Evidence from food estate programs shows that top-down approaches focused solely on production undermine ecological justice and marginalize local actors (Wijoseno et al., 2024). In Sekadau, effective ecologically just policies must combine strengthened legal recognition of indigenous ecological rights, participatory governance, and community-based monitoring to ensure that agrarian practices restore ethical human–nature relations and advance the collective good.

## **7. Theoretical and Transformative Implications**

This section highlights the theoretical and transformative significance of eco-spirituality, showing how it enriches contextual theology rooted in local social, cultural, and ecological realities. It informs decolonial studies and political ecology by challenging hegemonic knowledge, promoting ecological justice, and guiding the development of a critical Indonesian eco-spirituality paradigm fostering human–nature harmony and sustainable social transformation.

### **a. Contribution to the Development of Contextual Theology**

The development of contextual theology in Indonesia necessitates a faith praxis that engages directly with local realities, particularly the relationships between indigenous communities, land, and agrarian systems. Studies indicate that traditional beliefs, such as those in Manggarai, function as “ecotheological forces” that promote ecological sustainability (Juhani et al., 2025). Within a critical eco-spirituality

framework, this perspective provides a theological foundation that reflects the ecological identity of the Dayak communities in Sekadau, emphasizing that theology must be inseparable from agrarian contexts, social justice, and community-centered ecological responsibility.

Contextual theology further requires dialogue between faith traditions and local wisdom, integrating ritualized human–nature relations into theological reflection. Research on Catholic eco-catechesis in Aceh demonstrates that contextualized ecological spirituality strengthens both ecological identity and collective action (Azman & Hassan, 2025). In Sekadau, this approach entails reconstructing theology through postcolonial and eco-spiritual lenses, enabling faith to inform transformative agrarian practices, recognize customary rights, and guide human–nature–community relations. By embedding ritual, ecological, and social dimensions into theology, contextual theology provides a normative and practical framework for realizing the *bonum commune* and advancing equitable agrarian justice.

### **b. Relevance for Decolonial and Political Ecology Studies**

Decolonial studies in the agrarian context emphasize dismantling colonial legacies embedded in land systems and power relations in the Global South. Research highlights that empowering farmers and indigenous communities requires approaches grounded in solidarity, scholarly activism, and emancipatory agendas, prioritizing knowledge production by and for local communities (Itawan, 2023). Within this framework, critical eco-spirituality strengthens decolonial perspectives by integrating human–nature–community values, respecting local ecological wisdom, and framing regions like Sekadau as sites for exploring agrarian justice that extends beyond land redistribution to include recognition of interdependent ecological and social relations.

In political ecology, agrarian justice encompasses not only land access and tenure but also the broader dynamics among indigenous communities, the state, and private actors within contexts of extractivism and ecological vulnerability. Studies in Indonesia demonstrate that indigenous spirituality and knowledge foster sustainable practices, challenging technocratic and extractive development models (Yulisinta et al., 2024). Critical eco-spirituality provides a methodological and conceptual lens that integrates structural analysis with ethical and spiritual dimensions, deconstructing modernist separations of humans and nature (Promkhambut et al., 2023). In Sekadau, this approach enables multi-actor dialogue, strengthens collective capacities, and positions indigenous communities as central agents in achieving agrarian justice and realizing the *bonum commune* through relational human–nature frameworks.

### **c. Recommendations for a Critical Eco-Spirituality Paradigm in Indonesia**

The critical eco-spirituality paradigm emphasizes the centrality of indigenous knowledge and rights in agrarian transformation, advocating for the integration of local spiritual and religious practices into environmental and land policies. Research in Indonesia, such as studies on the “garbage care” movement, demonstrates that eco-spiritual awareness can be cultivated through practical activities that ethically link humans with their environment (Winslow, 2023). In practice, this calls for multi-actor dialogue forums and community-based education grounded in local knowledge systems to ensure that human–nature relations are recognized as relational and ethical, rather than purely economic. Implementing this paradigm also requires structural reform in agrarian governance to enable indigenous communities to exercise participatory autonomy in land and resource management. Studies on ecological religious movements in Indonesia highlight how spirituality and ecological stewardship can support social change (Diarsa & Haq, 2024). Accordingly, policies should strengthen community capacities, formally recognize indigenous rights, and deinstitutionalize development logics that separate

humans from nature. This involves integrating eco-spiritual values into educational curricula and establishing evaluation metrics that prioritize ecological relationships, cultural sustainability, and community well-being alongside conventional productivity indicators (Yasmin et al., 2024).

## Conclusion

This study affirms that critical eco-spirituality offers a renewed theological paradigm that holistically integrates spirituality, ecology, and ethics as an alternative framework for addressing the ecological and agrarian crisis in Sekadau. By foregrounding the ecological wisdom of Dayak communities and reinterpreting their spiritual values through the lenses of liberation theology, ecotheology, and postcolonial theory, this paradigm provides theoretical implications for advancing contextual theology and enriching global ecotheological discourse. Practically, it offers a constructive foundation for strengthening religious movements, shaping environmentally oriented pastoral strategies, and informing transformative environmental education. Within this framework, the repositioning of human spiritual consciousness within the cosmos becomes an ethical act that undergirds ecological solidarity, supports inclusive agrarian governance, and contributes to the realization of a justice-oriented *bonum commune*.

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