



# Eco-Theology in the Catholic Perspective (A Study on Environmental Conservation Verses) at Santa Maria Cathedral Church, Palembang

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## Abstract

This study aims to identify issues related to the understanding and implementation of eco-theological teachings based on Genesis 1:26-28 and Psalm 24:1 in the lives of the faithful at Santa Maria Cathedral Church, Palembang, and to position eco-theology as a theological foundation for ecological responsibility. The research employs a qualitative method through interviews with key informants and a literature review of journals and articles related to Catholic eco-theology. The main findings indicate that the congregation understands eco-theology as a faith-based calling manifested in waste management, greening initiatives, and participation in church ecological programs. This study contributes to the development of theology, religious environmental studies, and pastoral practices that promote ecological awareness. The novelty of this research lies in the integration of local empirical data with Catholic eco-theological literature, emphasizing that ecological care is a spiritual practice shaping the behavior of the faithful.

**Keywords:** Eco-Theology, Catholic, Ecological Responsibility, Environmental Spirituality, Palembang

## 1. Introduction

The current environment faces serious challenges in the form of ecological crises such as global warming, floods, and forest fires, most of which are caused by human irresponsibility in managing nature.<sup>1</sup> From the Catholic faith perspective, humans are understood as co-workers with God, called

<sup>1</sup> Arianto, Antonius Denny Firmanto, and Nanik Wijiyati Aluwesia, "Tindakan Ekologis Gereja Katolik Di Indonesia Dari Perspektif Moral Lingkungan Hidup William Chang," *Forum Filsafat Dan Teologi* 50, no. 2 (2021), 113.

to care for all of creation.<sup>2</sup> Genesis 1:26–28 emphasizes that human dominion over the earth is not a license for exploitation but a moral mandate to protect and preserve creation to ensure the continuity of life on earth.<sup>3</sup>

The global Catholic eco-theological reflection reaches its pinnacle in the encyclical *Laudato Si'*, issued by Pope Francis in 2015.<sup>4</sup> This document emphasizes that the earth is a common home that must be cared for by all humanity. Through its moral teachings, the Catholic Church encourages collective actions such as the Global Divestment Movement and the Season of Creation, while fostering cross-national solidarity to achieve tangible changes in environmental sustainability. These teachings position ecological responsibility as an integral part of the Catholic faith.<sup>5</sup>

In addition to Genesis 1:26–28, another theological foundation is found in Psalm 24:1, which states, “The earth is the Lord’s, and everything in it, the world, and all who live in it.”<sup>6</sup> This verse emphasizes God’s absolute ownership of the earth, while humans are granted only the mandate to care for it. From the Catholic perspective, humans do not have absolute dominion over nature but are entrusted as stewards and guardians of creation. The restoration of a damaged environment is not a temporary task but a continuous faith-based calling.<sup>7</sup>

In Indonesia, the ecological crisis is evident through disasters such as forest and land fires (*karhutla*) in Riau and Kalimantan, which produce transboundary haze,<sup>8</sup> as well as deforestation caused by oil palm plantation expansion in West Sulawesi, threatening the sustainability of ecosystems.<sup>9</sup> These ecological impacts are not only environmental but also social, particularly affecting indigenous communities, smallholder farmers, and coastal populations who lose their livelihoods, air quality, and access to clean water.<sup>10</sup> This situation calls for the Church to act as a moral and spiritual agent advocating for ecological justice.<sup>11</sup>

Santa Maria Cathedral Church, Palembang, serves as a concrete example of implementing ecological responsibility at the local level. The church functions not only as a place of worship but also as a center for fostering ecological awareness among the faithful through the promotion of simple living, reduction of plastic waste, and participation in tree-planting activities.<sup>12</sup> All these efforts are rooted in the understanding that humans, as taught in Genesis 1:26–28 as bearers of the mandate to care for creation and reaffirmed in Psalm 24:1 that the earth and all its contents belong to God, hold a moral responsibility to preserve the environment.

<sup>2</sup> James Leach, “Working with God: The Practice of Connecting Christian Faith with Everyday Work,” 2022.

<sup>3</sup> Romo Markus Edi Sucipto, Ketua Gereja Katedral Santa Maria Palembang, *Interviewed*, 28 Oktober 2025.

<sup>4</sup> Albert Joseph Jesuraj and Liborius O Lumma, “Earth Is Our Common Home-An Eco-Theological Praxis of Pope Francis in *Laudato Si'*,” 2022.

<sup>5</sup> Rizki Maulana Firdaus, Antoneta Eveline Marianita Manginsela, and Hanna Puturuhi, “Terang *Laudato Si'*: Peran Gereja Katolik Dalam Diplomasi Lingkungan,” *Retorika: Jurnal Komunikasi, Sosial, Dan Ilmu Politik* 1, no. 6 (2024), 211.

<sup>6</sup> Alkitab, *Alkitab Terjemahan Baru Edisi Kedua* (Jakarta: Lembaga Alkitab Indonesia, 2025).

<sup>7</sup> Romo Markus Edi Sucipto, Ketua Gereja Katedral Santa Maria Palembang, *Interviewed*, 28 Oktober 2025.

<sup>8</sup> M Rizki Yudha Prawira et al., “Forest Fire Disaster In Riau And Indonesian Government Responsibility Reviewed From ASEAN Agreement of Transboundary Haze Pollution,” in *2nd International Conference Changing of Business Law (ICCLB 2024)* (Atlantis Press, 2025), 234–44.

<sup>9</sup> Naufal, “Relasi Penggunaan Ruang Kelapa Sawit Dan Deforestasi: Studi Kasus Kabupaten Pasangkayu, Sulawesi Barat,” *Jurnal Eboni* 4, no. 2 (2022), 80–81.

<sup>10</sup> Krystof Obidzinski et al., “Environmental and Social Impacts of Oil Palm Plantations and Their Implications for Biofuel Production in Indonesia,” *Ecology and Society* 17, no. 1 (2012).

<sup>11</sup> Romo Agustinus Gimán, Romo Gereja Katedral Santa Maria Palembang, *Interviewed*, 08 November 2025.

<sup>12</sup> Romo Markus Edi Sucipto, Ketua Gereja Katedral Santa Maria Palembang, *Interviewed*, 28 Oktober 2025.

In the development of modern theology, eco-theology is understood as a faith-based reflection that connects the human relationship with nature in the light of God's love.<sup>13</sup> Environmental degradation is not only an ecological issue but also a sin against God and His creation.<sup>14</sup> Consequently, eco-theology rejects anthropocentric views that place humans at the center, replacing them with theocentric and ecocentric paradigms that respect the intrinsic value of every creation. Thus, caring for the environment becomes an expression of genuine faith in the Creator.<sup>15</sup>

This study deepens the discussion by integrating Genesis 1:26–28 and Psalm 24:1 and situating them within the praxis of eco-theology at Santa Maria Cathedral Church, Palembang. This focus is chosen because these texts not only provide a normative foundation regarding the human relationship with creation but also shape the perspectives and meanings embraced by the faithful in understanding their moral responsibility toward the environment. By concentrating on these biblical texts, the research examines how eco-theological views and meanings are formed, comprehended, and internalized by the congregation, and how this understanding influences the implementation of ecological responsibility in daily life.

Therefore, this study is significant as it highlights the contribution of biblical understanding to the formation of a Catholic ecological ethos. The findings demonstrate that eco-theology is relevant not only as a theological reflection but also as a practical guide supporting a faith life that is responsible toward creation. This approach provides a meaningful contribution to the development of contextual Catholic eco-theology and enriches the understanding of the Church's role in fostering ecological awareness amid ongoing environmental crises.

## 2. Literature Review

The study of eco-theology within the Catholic Church has developed as a theological reflection emphasizing human faith-based responsibility toward creation. Arianto, Antonius Denny Firmanto, and Nanik Wijiyati Aluwesia highlight that ecological crises such as global warming, floods, and forest fires stem from irresponsible human behavior and underscore the need for active human involvement in restoring creation. This study emphasizes the concrete actions of the faithful in preserving the integrity of the natural environment.<sup>16</sup>

Riska highlights the relationship between creation theology and ecological responsibility, asserting that biblical teachings on creation form the basis for environmental ethics and ecological justice.<sup>17</sup> However, her study remains conceptual and does not focus on specific biblical verses. Rizki Maulana Firdaus, Antoneta Eveline Marianita Manginsela, and Hanna Puturuahu emphasize the role of the Church through the encyclical *Laudato Si'* as a moral actor in international environmental norms,<sup>18</sup> which differs from the focus of this study that situates ecological responsibility within the local context of Catholic believers.

<sup>13</sup> Mogomme A Masoga, "The Pragmatism of Practical Theology in the Conservation of the Natural Habitat: An Ecotheology Perspective.," *Pharos Journal of Theology* 105, no. 5 (2024).

<sup>14</sup> Marthinus Ngabalin, 'Ekoteologi: Tinjauan Teologi Terhadap Keselamatan Lingkungan Hidup', *Caraka: Jurnal Teologi Biblika Dan Praktika*, 1.2 (2020), hlm. 119.

<sup>15</sup> Esty Kurniawaty et al., "Teologi Penciptaan Dan Tanggung Jawab Lingkungan: Pendekatan Kristen Terhadap Krisis Ekologis," *Humanitis: Jurnal Humaniora, Sosial Dan Bisnis* 2, no. 10 (2024), 1498.

<sup>16</sup> Arianto, Firmanto, and Aluwesia, "Tindakan Ekologis Gereja Katolik Di Indonesia Dari Perspektif Moral Lingkungan Hidup William Chang," 113.

<sup>17</sup> Riska, "Ekoteologi Kristen: Teologi Penciptaan Dan Tanggung Jawab Terhadap Lingkungan," 1061

<sup>18</sup> Firdaus, Manginsela, and Puturuahu, "Terang Laudato Si: Peran Gereja Katolik Dalam Diplomasi Lingkungan," 205.

Edhi Prasetyo and Ruben Nesimnasi underline that the ecological stewardship mandate in Genesis 1:26–28 constitutes a moral calling to care for nature, not a license for exploitation.<sup>19</sup> This study develops this idea by interpreting biblical texts in the praxis of the faithful. Anlysia Eirene Kiaking emphasizes Church education and concrete actions, such as reforestation and waste management, as forms of pastoral ecological implementation.<sup>20</sup> This research adds a theological reflection dimension that connects the faith mandate with concrete ecological practices at Santa Maria Cathedral Church, Palembang.

Marthinus Ngabalin critiques anthropocentric views and stresses the restoration of the cosmological relationship between humans and nature,<sup>21</sup> while Fitria Nur Endah Puspita Sari highlights ecological spirituality as an expression of faith awareness that promotes harmony between humans and creation.<sup>22</sup> This study follows up by examining the application of these principles in the local practices of the congregation.

Hendrico Xanana Siwy emphasizes the Church's role as a transformative agent through Genesis 2:15,<sup>23</sup> whereas Orindevisa explores interreligious eco-theology as a bridge for ecological collaboration.<sup>24</sup> This research differs by focusing specifically on the Catholic faith context and the experiences of the faithful at the Cathedral. Esty Kurniawaty underscores human responsibility amid the global ecological crisis,<sup>25</sup> which is further explored by deepening the understanding of biblical verses as the foundation for ecological faith praxis.

Naufal highlights deforestation due to palm oil plantation expansion,<sup>26</sup> and Miswar Pasai emphasizes the moral dimension of ecological crises resulting from forest fires and weak environmental law enforcement.<sup>27</sup> This study confirms the urgency of human responsibility toward nature from a Catholic theological perspective. Linus Sumule stresses the paradigm shift from humans as rulers of nature to wise stewards,<sup>28</sup> Agustin Soewitomo Putri emphasizes stewardship as an expression of the *Imago Dei*,<sup>29</sup> and Posman Pangihutan and Demy Jura highlight the divine mandate in shaping the congregation's ecological awareness.<sup>30</sup>

Overall, previous studies emphasize eco-theology from conceptual, pastoral, global, or interreligious perspectives. This research differs by specifically examining the theological meanings of Genesis 1:26–28 and Psalm 24 and directly connecting them with the ecological faith practices

<sup>19</sup> Prasetyo and Nesimnasi, "Pemeliharaan Ciptaan Dan Mandat Penatalayanan Ekologis Menurut Kejadian 1:26-28," 8207.

<sup>20</sup> Kiaking et al., "Pastoral Ekologis: Menjaga Ciptaan Sebagai Tanggung Jawab Iman," 18.

<sup>21</sup> Ngabalin, "Ekoteologi: Tinjauan Teologi Terhadap Keselamatan Lingkungan Hidup," 118-120.

<sup>22</sup> Sari, "Spiritualitas Ekologi Dalam Ensiklik Laudato Si': Merangkai Kembali Keterhubungan Manusia Dengan Alam Dalam Perspektif Keagamaan," iv.

<sup>23</sup> Hendrico Xanana Siwy and Stimson Hutagalung, "Memelihara Surga Bumi: Analisis Persepsi Gereja Terhadap Ekoteologi Melalui Sudut Pandang Kejadian 2:15," *Veritas Lux Mea: Jurnal Teologi Dan Pendidikan Kristen* 6, no. 1 (2024).

<sup>24</sup> Orindevisa, "Struktur Epistemologi Konsep Ekoteologi Interreligi (Studi Komparasi Pandangan Agama-Agama Tentang Ekoteologi Di Kotabaru Yogyakarta)" (Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2025).

<sup>25</sup> Kurniawaty et al., "Teologi Penciptaan Dan Tanggung Jawab Lingkungan: Pendekatan Kristen Terhadap Krisis Ekologis," 1494-1495.

<sup>26</sup> Naufal, "Relasi Penggunaan Ruang Kelapa Sawit Dan Deforestasi: Studi Kasus Kabupaten Pasangkayu, Sulawesi Barat," 80.

<sup>27</sup> Miswar Pasai, "Dampak Kebakaran Hutan Dan Penegakan Hukum," *Jurnal Pahlawan* 3, no. 1 (2020).

<sup>28</sup> Linus Sumule, "Melampaui Antropocentrism: Ekoteologi Dan Etika Lingkungan Dalam Dialog, Sebuah Pendekatan Interdisipliner Untuk Keberlanjutan Dan Keadilan Ekologis," *Jurnal Abdiel: Khazanah Pemikiran Teologi, Pendidikan Agama Kristen Dan Musik Gereja* 8, no. 2 (2024), 166.

<sup>29</sup> Agustin Soewitomo Putri, Joko Sembodo, and Yusak Sigit Prabowo, "Menilik Prinsip Penatalayanan Manusia Terhadap Alam Berdasarkan Kejadian 1:26-28," *Dunamis: Jurnal Teologi Dan Pendidikan Kristiani* 6, no. 2 (2022), 749.

<sup>30</sup> Posman Pangihutan and Demy Jura, "Ecotheology and Analysis of Christian Education in Overcoming Ecological Problems," *International Journal of Science and Society* 5, no. 1 (2022), 13.

of the congregation at Santa Maria Cathedral Church, Palembang. Thus, this study enriches the discourse on Catholic eco-theology with an empirical and contextual dimension, highlighting the implementation of ecological faith in the local community and emphasizing the relevance of faith practices in daily life, in contrast to previous studies that were more general or theoretical.

### 3. Method

This study employs an empirical qualitative approach, with data obtained from in-depth interviews with priests and the congregation at Santa Maria Cathedral Church, Palembang, as well as a review of relevant literature and scholarly journals concerning environmental conservation verses from a Catholic perspective. The theoretical framework draws on Pope Francis' encyclical, which calls for care of the Earth as "our common home," serving as the basis for analysis. This framework emphasizes moral principles and ecological responsibility grounded in the *Laudato Si'* encyclical, providing guidance for interpreting biblical texts and understanding how ecological responsibility is enacted in the daily lives of the faithful.<sup>31</sup>

The analysis is conducted thematically to examine how Catholic biblical verses regarding human responsibility toward nature are applied in the congregation's practical environmental conservation efforts. This approach allows the study to delve not only into theological understanding but also into the concrete implementation of Catholic eco-theology. The findings are organized to demonstrate the relationship between the eco-theological principles of *Laudato Si'* and the faithful's practical actions, thereby providing a comprehensive view of how Catholic faith is translated into ecological practice at Santa Maria Cathedral Church, Palembang.

### 4. Findings and Discussion

The findings indicate that the understanding of eco-theology at Santa Maria Cathedral Church, Palembang, is grounded in Genesis 1:26–28 and Psalm 24:1, emphasizing human responsibility to care for the earth as God's creation. This understanding encourages various ecological activities, such as tree planting, waste sorting, eco-enzyme production, reduction of single-use plastics, and the use of tumblers, involving the religious community, catechetical groups, and parishioners. Beyond church activities, ecological attitudes are also applied at home through planting, processing organic waste, and reusing materials. The findings demonstrate that eco-theological values have become an integral part of the faithful's life, both in communal activities and daily practices.

#### a. Views and Meanings of Eco-Theology in the Teachings of Santa Maria Cathedral Church Based on Genesis 1:26–28 and Psalm 24:1

In this study, the terms "views" and "meanings" are explained as the basis for analysis. Views refer to a person's opinions or judgments, while meanings pertain to the significance or intention of words or actions. In the context of this research, views are understood as how Catholic parishioners and priests perceive the human relationship with nature, whereas meanings refer to the theological significance of biblical teachings concerning human responsibility toward creation. Catholic doctrine positions humans as part of creation with a special dignity to serve as stewards who maintain harmony.<sup>32</sup> Within eco-theology, the anthropocentric paradigm shifts toward an ecocentric

<sup>31</sup> Martin Harun, *Laudato Si' Terpujilah Engkau* (Jakarta: Departemen Dokumentasi dan Penerangan KWI, 2016), 8–9.

<sup>32</sup> Esty Kurniawaty et al., "Teologi Penciptaan Dan Tanggung Jawab Lingkungan: Pendekatan Kristen Terhadap Krisis Ekologis,"

perspective, and Laudato Si' emphasizes the Earth as a "common home" that must be collectively cared for.<sup>33</sup>

Table 1  
The Church's Views on Genesis 1:26–28

Source	Written	Views of the Cathedral Church
Genesis 1:26	Then God said, "Let Us make humanity in Our image, according to Our likeness, so that they may have dominion over the fish of the sea, the birds of the air, the livestock, all the earth, and every creeping creature that moves on the ground."	Nature as the Image of God. God grants humans dominion with full responsibility.
Genesis 1:27	So God created humanity in His own image; in the image of God He created them; male and female He created them.	Co-worker of God.
Genesis 1:28	God blessed them and said to them, "Be fruitful and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, and every living creature that moves on the ground!"	A Call to Steward the Earth Responsibly.

The table emphasizes that Genesis 1:26 and 1:28 are understood as the basis for the view that humans are created in the image of God and are granted dominion over creation; however, this dominion carries moral responsibility rather than domination.

Father Markus Edi Sucipto emphasizes that humans, as the image and likeness of God, are "co-workers of God," and therefore all actions toward the environment must reflect God's image. He asserts that "the human task is to protect, preserve, and care for all of creation."<sup>34</sup> Meanwhile, Father Aloysius Albertri Danier regards humans as the highest form of creation due to their rationality, yet this distinction demands moral responsibility toward the earth. According to him, humans must not act arbitrarily but are obliged to care for the environment as an expression of faith accountability.<sup>35</sup>

Furthermore, Father Agustinus Gimán emphasizes that the relationship among humans, God, and creation from the beginning is one of harmony. He underscores that the terms "subdue" and "have dominion" should not be understood as a license for exploitation but as a call to foster good relationships, nurture, and seek the well-being of all creation. Overall, the three priests share a consistent view that humans are called to steward nature in accordance with their dignity as God's image, where the dominion granted by God signifies ecological responsibility rather than domination.<sup>36</sup>

*Humanitis: Jurnal Humaniora, Sosial Dan Bisnis* 2, no. 10 (2024), 1498.

<sup>33</sup> Arianto, Antonius Denny Firmanto, and Nanik Wijiyati Aluwesia, "Tindakan Ekologis Gereja Katolik Di Indonesia Dari Perspektif Moral Lingkungan Hidup William Chang," *Forum Filsafat Dan Teologi* 50, no. 2 (2021), 122.

<sup>34</sup> Romo Markus Edi Sucipto, Ketua Gereja Katedral Santa Maria Palembang, *Interviewed*, 28 Oktober 2025.

<sup>35</sup> Romo Aloysius Albertri Danier, Romo Gereja Katedral Santa Maria Palembang, *Interviewed*, 08 November 2025.

<sup>36</sup> Romo Agustinus Gimán, Romo Gereja Katedral Santa Maria Palembang, *Interviewed*, 08 November 2025.

Table 2  
The Church's Views on Psalm 24:1

Source	Written	Views of the Cathedral Church
Psalm 24:1	The earth is the Lord's, and everything in it, the world, and all who live in it.	The Earth Belongs to God; Humans Are Only Stewards.

The table shows that Psalm 24:1 is understood as the basis for the view that the earth fully belongs to God, and humans act as its stewards.

Father Markus Edi Sucipto emphasizes that the awareness of God's ownership of nature encourages humans not to be greedy or to harm the environment. For him, humans, as co-workers of God, are obliged to care for and restore the earth.<sup>37</sup> Father Aloysius Albertri Danier connects Psalm 24:1 with the creation narrative, noting that since God created the world, humans, as the highest creatures, bear the responsibility to care for it rather than act arbitrarily. This perspective indicates that ecological responsibility is grounded in faith awareness.<sup>38</sup>

Meanwhile, Father Agustinus Gimán interprets Psalm 24:1 as affirming that being created in God's image does not grant humans the right to dominate creation. He emphasizes the importance of harmonious relationships among all creatures. For him, caring for creation means "striving for the good of all," not merely serving human interests.<sup>39</sup> All three priests agree that humans are not owners of the earth but stewards who are obliged to protect, preserve, and restore the environment. As images of God, humans have a moral responsibility to act according to ecological ethics, so that all actions toward nature must reflect respect for creation and the awareness that the earth belongs to God.

#### **b. Implementation of Eco-Theology Based on Genesis 1:26–28 and Psalm 24:1 at Santa Maria Cathedral Church, Palembang**

In this study, implementation is understood as the application of eco-theological values in the lives of Catholic parishioners at Santa Maria Cathedral Church, Palembang. According to the Indonesian Dictionary (KBBI), implementation refers to the execution of a plan or policy, and in this context, it denotes the concrete actions of the Church and its members in realizing faith teachings through care for God's creation. Eco-theological teachings refer to Genesis 1:26–28 and Psalm 24:1, which emphasize human moral responsibility in caring for creation. The encyclical *Laudato Si'* serves as a practical guide, explaining the significance of nurturing the earth. The implementation of eco-theology is evident through various ecological activities led by the priests and the congregation over the past ten years.

<sup>37</sup> Romo Markus Edi Sucipto, Ketua Gereja Katedral Santa Maria Palembang, *Interviewed*, 28 Oktober 2025.

<sup>38</sup> Romo Aloysius Albertri Danier, Romo Gereja Katedral Santa Maria Palembang, *Interviewed*, 08 November 2025.

<sup>39</sup> Romo Agustinus Gimán, Romo Gereja Katedral Santa Maria Palembang, *Interviewed*, 08 November 2025.

Table 3  
Implementation of Eco-Theology Based on Laudato Si’ at the Cathedral Church

Aspect	Laudato Si’	Implementation of Eco-Theology at the Cathedral Church
Air pollution	Fuel	Ecological Education: Tree Planting
	Transportation	Ecological Education: Tree Planting
Climate Change	Greenhouse Gases	Ecological Education: Reducing Plastic
	Fossil Fuel Combustion	Ecological Education: Tree Planting
	Deforestation	Ecological Education: Tree Planting
Water Pollution	Mining	Not Available
	Agriculture	Not Available
	Industrial Waste	Ecological Education: Eco-Enzyme Ecological Education: Waste Management
Loss of Biodiversity	Forest Exploitation	Ecological Education: Tree Planting
	Monoculture	Ecological Education: Tree Planting
Social Decline	Environmental Degradation	Ecological Education: Reducing Plastic
	Unsustainable Development Model	Not Available
Global Inequality	Environment	Ecological Education: Reducing Plastic
	Social	Not Available

The encyclical Laudato Si’ outlines six aspects of the ecological crisis, but provides solutions for only four: climate change, water pollution, loss of biodiversity, and global inequality. Climate change is addressed through emission reduction, renewable energy, and energy efficiency; water pollution through access to clean water, sanitation, and education; loss of biodiversity through habitat protection and ecosystem research; and global inequality through sustainable energy consumption. At Santa Maria Cathedral Church, Palembang, implementation is carried out through tree planting, waste management, plastic reduction, eco-enzyme production, and ecological education. The main obstacles stem from modern lifestyles that rely heavily on instant products and single-use packaging. Implementation takes two forms: education on biblical teachings and Laudato Si’, and concrete actions such as planting and community ecological movements.

Table 4  
Implementation of Eco-Theology Education at the Cathedral Church

No.	Form of Education	Description
1.	Explaining again the importance of verses Genesis 1:26-28 and Psalm 24:1.	Delivered in a regular weekly meeting at the congregation's house..
2	Material about God, humans, and nature.	On World Food Day, October 16th.

The table shows the implementation of eco-theology education at the Cathedral Church through weekly regular meetings held in parishioners' homes on a rotating basis. Activities are guided by facilitators selected from the faith community, specifically Catholic groups living nearby. The materials cover biblical teachings on human responsibility for caring for creation, as well as Church teachings, including *Laudato Si'*, emphasizing the stewardship of the Earth as our common home.

Based on interviews with the priests, education is conducted through communal prayer, in-depth study of Genesis 1:26–28 and Psalm 24:1, and teaching ecological themes. Parishioners are encouraged to respond to ecological issues and develop concrete actions, such as planting vegetables or flowers, using guidebooks on ecological education and faith teachings.<sup>40</sup>

Table 5  
Implementation of Eco-Theology Actions: Tree Planting at the Cathedral Church

No.	Tree Planting	Description
1.	Jasmine Bonsai	Maria Immaculata Conception Garden at the Cathedral Church
2.	Queen's Crape Myrtle ( <i>Lagerstroemia speciosa</i> )	Maria Immaculata Conception Garden at the Cathedral Church
3.	Red Palm	Maria Immaculata Conception Garden at the Cathedral Church Around each respective home
4.	Eggplant	Around each respective home
5.	Chili Pepper	Around each respective home
6.	Orchid	Maria Immaculata Conception Garden at the Cathedral Church
7.	Blood Flower	Maria Immaculata Conception Garden at the Cathedral Church Around each respective home

The table illustrates eco-theology actions at Santa Maria Cathedral Church, Palembang, as seen in the greening of the Maria Immaculata Conception Garden and the planting of various plants such as jasmine bonsai, crape myrtle, red palm, alamanda, and blood flower. Parishioners also cultivate vegetables and flowers in their home yards according to available space, ensuring that environmental stewardship occurs not only within the church but also in residential areas.

<sup>40</sup> Romo Markus Edi Sucipto, Ketua Gereja Katedral Santa Maria Palembang, *Interviewed*, 26 November 2025.

Based on interviews with Father Markus, approximately 80% of parishioners have participated in home greening, including planting in pots for those without yard space. However, 20% have not yet been involved due to time constraints and a lack of awareness that greening is part of their faith calling.<sup>41</sup> The Church continues to provide ecological education through zero-waste initiatives, the use of tumblers, and refillable water stations. Additionally, the Church organizes waste management activities, training, and the distribution of eco-enzymes to public spaces, as well as reducing the use of chemical fertilizers.<sup>42</sup> Father Aloysius emphasizes the importance of organic farming, waste sorting habits, and bringing personal water bottles.<sup>43</sup>

Two parishioner informants, Sister Mariati and Mrs. Theresia Yuni Astuti, explained the ecological practices carried out by the faithful, such as tending small gardens, sorting waste, using recycled containers,<sup>44</sup> and bringing tumblers to activities.<sup>45</sup> These simple measures serve as examples and concrete manifestations of ecological responsibility.

## 5. Conclusion

The understanding of eco-theology at Santa Maria Cathedral Church, Palembang, demonstrates that the human relationship with the environment is not perceived as a mandate of power, but as a form of spiritual responsibility grounded in the awareness that all creation falls within God's work. This perspective encourages the faithful to view ecological actions not merely as efforts for environmental conservation, but as an expression of faith that requires moral fidelity, spiritual discipline, and a way of life reflecting the Creator's will. The congregation's ecological experiences in daily practices ranging from waste reduction and household waste management to the care of plants indicate that ecological transformation emerges when theological teachings are genuinely internalized and lived as a spiritual habitus.

This phenomenon aligns with contemporary theological thought emphasizing that ecological awareness grows within faith communities when theological values are integrated with concrete, consistently practiced actions. Beyond confirming the idea that the Church plays a strategic role in shaping ecological culture, these findings also suggest that the most enduring changes arise from grassroots-level participation. Thus, this study asserts that eco-theology does not remain merely a conceptual idea, but evolves into a lifestyle and spirituality that enables the faithful of Santa Maria Cathedral Church, Palembang, to care for the earth as part of their faith calling.

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<sup>41</sup> Romo Markus Edi Sucipto, Ketua Gereja Katedral Santa Maria Palembang, *Interviewed*, 28 Oktober 2025.

<sup>42</sup> Romo Agustinus Gimán, Romo Gereja Katedral Santa Maria Palembang, *Interviewed*, 08 November 2025.

<sup>43</sup> Romo Aloysius Albertri Danier, Romo Gereja Katedral Santa Maria Palembang, *Interviewed*, 08 November 2025.

<sup>44</sup> Suster Mariati, Suster Gereja Katedral Santa Maria Palembang, *Interviewed*, 14 November 2025.

<sup>45</sup> Theresia Yuni Astuti, Jemaat Gereja Katedral Santa Maria Palembang, *Interviewed*, 14 November 2025.

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