



Participatory Awareness of Overseas Students for the Urban Church the Light of Edward Schillebeeckx's Thoughts

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Abstract: Urban churches certainly face many problems, one of which is the effort to involve the participation of people, especially overseas students, in internal and external church activities, both liturgical, pastoral and social religious activities. The large number of overseas students who come is a potential as well as a challenge for urban churches, especially in Malang in an effort to involve them in developing sustainable communities. Research on the participatory awareness of overseas students for urban churches in Malang in the light of Edwar Schillebeeckx's thinking aims to provide an explanation of How are the potentials and challenges experienced by overseas students in building sustainable communities? How do students understand participatory awareness in developing sustainable communities in urban churches in Malang? Have overseas students understood that participation is a way for humans to participate in the life of God? The research used discourse methods and distributed questioners to Catholic overseas students in Malang to obtain the required data. The biggest opportunity to build a sustainable community is advancing education, the biggest challenge is increasing urbanization and students realize that participating in activities and organizations that promote sustainable development as a form of my participation in the life of God. overseas students are aware of their important role in building a sustainable community in Malang city. The overseas students are aware of the potential as well as the challenges that must be faced in seeking a sustainable community in Malang. Overseas students in Malang city have an awareness to continue to share their experiences/perspectives and learn from and with others as a form of their participation in the life of God. Overseas students in Malang city are consciously willing to participate in activities and organizations that promote sustainable development as a form of their participation in the life of God.

INTRODUCTION

In ecclesiology, what is interesting is the synodal church or a church that participates in mission. Pope Francis convened the XVI Ordinary General Assembly of the Synod of Bishops in October 2022 under the theme, "For the Synodal Church: Communion, participation and mission". The Synodal Church can also be referred to as a participatory Church. Participation in the Indonesian dictionary is defined as taking part in an activity; participation; participation (KBBI, 2008). Engagement is a form of human responsibility as a social being.

Malang City, Indonesia, is a rapidly growing urban area with a population of more than 1.5 million people living in the area, including many Catholic communities. The presence of this large number of people is also influenced by the presence of migrants, including many young Catholics from various regions who migrate to Malang for education and work.

The Participatory Church cannot be separated from the presence of the participation of each of its members who participate in the synod. The attractiveness of the theme of participation awareness has an example, one of which is the Diocese of Bogor held a congregational recollection in order to discuss the virtues and sins of synodality with several results of the congregation's consultation in the form of, the joy of being involved, the great love of the people for their church, the difficulties that purify faith, the catechesis of church teachings on humanity, starting from the closest, the fellowship that strengthens each other to be together in everyday life (Keuskupan Bogor, 2021). In a broader scope, Pope Francis through this Synodal process is setting in motion a process of listening as widely as possible aimed at gathering the richness of the experience of "walking together lived". This process should involve pastors and the faithful at all fields of work and levels: dioceses, parishes, neighborhoods and communities.

Urban churches certainly face many problems, one of which is the effort to involve the participation of people, especially overseas students, in internal and external church activities, both liturgical, pastoral and social religious activities. The large number of overseas students who come is both a potential and a challenge for the urban church, one of which occurs in the city of Malang in an effort to involve them in developing a sustainable community. Overseas students who continue to come and go certainly affect the sustainability of a sustainable community. Awareness as a member of the church in participating is certainly important, overseas students who are Catholic are also members of the Church and at the same time are responsible for being involved in God's mission of salvation in the world, as a form of practicing faith.

The role of overseas students in sustainable urban development in China (Zhang, 2023) This article found that overseas students can contribute to sustainable urban development in various ways, including: raising awareness about the importance of sustainable development, encouraging innovation and entrepreneurship; building international networks.

Literature review on the role of overseas students in sustainable development (Chen, 2022). This article found that overseas students can contribute to sustainable development through various ways, including: applying the knowledge and skills they learned abroad, sharing their experiences and perspectives with others, participating in activities and organizations that promote sustainable development.

The role of overseas students as agents of sustainable urban change in Hong Kong (Li, 2021). This article finds that overseas students can contribute to sustainable urban change in a variety of ways, including: serving as role models for sustainable behavior, driving policy and practice change, building sustainable communities, and promoting sustainable practices.

The role of overseas students in sustainable development in developing countries (Wu, 2020). This article finds that overseas students can contribute to sustainable development in developing countries through various means, including: bringing back the knowledge and skills they learned abroad, encouraging investment and development, building local capacity.

The potential of overseas students to promote sustainable development (Liu, 2019). This article found that overseas students have great potential to promote sustainable development through various means, including: raising public awareness about the importance of sustainable development, encouraging behavioral change, building capacity and skills for sustainable development.

In several previous studies, the expression overseas students is similar to the expression of overseas students used by the author, there is indeed an effort to develop sustainable communities in general, but according to the researcher's understanding of the participatory awareness of overseas students has not fully described the specifics of church life. So the research on the participatory awareness of overseas students for the urban church in Malang city in the light of Edwar Schillebeeckx's thinking wants to provide an explanation of How are the potentials and challenges experienced by overseas students in building sustainable communities? How do students understand participatory awareness in developing sustainable communities in urban churches in Malang? Have overseas students understood that participation is a way for humans to participate in the life of God? The research focus will move from the concept of participatory awareness to building a sustainable urban church community.

According to Edward Schillebeeckx, participatory is the way people participate in the life of God (McLean, 2018). This means that human beings are called to actively participate in God's saving efforts in the world. In personal and social life, this participation can be done in various ways. Involvement in the life of the nation and state, concern for the small, weak, poor and marginalized. Sensitivity to the responsibility of caring for the world in every task and daily life. In personal life, participatory forms can be sought by following God's will by performing acts of love, building a relationship full of harmony with others. In social life, every person is called to be actively involved in community life, especially in seeking a form of justice and fairness for others and other living things by preserving the environment. Every person regardless of ethnic background, race, religion or social status is called to God's saving work as a form of universal call to participate in the life of God.

Edward Schillebeeckx's theology focuses on historical facts and theological developments to address the issue of human suffering by incorporating the reality of suffering into the construction of a theology that nonetheless expresses God's desire for the happiness and flourishing of human beings and all creation. The participatory concept is rooted in man's relationship with God (Raczynski-Rozek, 2018). He argued that man is not only a passive recipient of God's grace, but also an active participant in God's work of salvation. Participation involves a reciprocal relationship between God and man, where both parties are involved in the process of salvation. It is based on the incarnation, that in the person of Jesus Christ, God

became human to share in the experience of human suffering and redemption. Through the incarnation, human beings are invited to participate in the life of God, and to share in God's work of salvation in the world.

For Schillebeeckx, participation is not just a theoretical concept, but a practical reality lived out in the world. He believes that human beings are called to actively participate in God's work of salvation, by working for justice, peace, and the common good. Through their participation in God's life, human beings are called to transform the world and build a more just and compassionate society.

Understanding the Church as the "Basic Church" that Schillebeeckx emphasizes that each member of the group has an important role in Christian development and teaching. The church does not only consist of a hierarchical structure, but all members of the community are part of the "basic church" and have the ability to understand and apply religious teachings.

Edward Schillebeeckx, a Dominican priest and theologian, used the term "foundational church" to refer to the essential nature of the Church as a community of believers gathered around Jesus Christ. He distinguished between the foundational church and the institutional church, which is the visible and structured Church that we experience in the world. The foundational church is always present in the world, even when the institutional church is weak or flawed. The basic church is a community of believers united by their faith in Jesus Christ and their commitment to follow His teachings. The basic church is also a community sent out into the world to proclaim the gospel and serve others (Minch, 2018). Schillebeeckx's concept of the foundational church is important because it emphasizes the centrality of Jesus Christ and the mission of the Church in the world. It also challenges us to think about the Church in a new way, not just as a hierarchical institution, but as a community of believers called to be witnesses of God's love.

The Basic Church refers to every person gathered around Jesus Christ. The church is a community of believers. Each person is sent into the world to preach the gospel and serve others. The church is always present in the world, even when the church is institutionally weak or flawed (see LG 13). Schillebeeckx's concept of the basic church has been influential in Catholic theology and ecclesiology. It has helped shift the focus away from the institutional church and towards the community of believers. It has also helped emphasize the importance of the Church's mission in the world as a form of participation.

Another participation is participation in the Sacraments. Schillebeeckx highlighted the fact that people steadfastly engage in sacraments, such as the Mass. The speaker emphasized the importance of being humble to honor the Mass, receive the Eucharist, and connect the theological meaning of these sacraments. He believes that the sacraments are encounters with God's grace that transform our lives, not just symbolic rituals.

Personal encounter is important. Sacraments are not just external rituals, it is understood that sacraments are encounters with God's grace that touch us personally. Through the sacraments, people experience God's love and forgiveness, and are empowered to live more fully as Christians. Encountering the sacraments personally is a transformative experience of

faith (Minch, 2019). Schillebeeckx sees sacraments as signs and symbols that mediate God's grace to people. By participating in sacraments, people are invited to build a relationship with God and enjoy His healing and transforming power. People can feel God's presence in various ways. People may feel calmness, happiness, or strength. People may also experience repentance or forgiveness. A direct encounter with the sacrament is a different event for each person.

Active Engagement is required in participation in celebrating the sacraments. Participation in the sacraments is not a passive experience. Each person is called to actively engage with the symbols and rituals of the sacraments, which allow them to shape the heart and mind of each person. This active engagement deepens the understanding of the sacraments and their transformative power. Active engagement with the sacraments means opening oneself to experience the presence of God in the sacraments. It emphasizes that sacraments are signs and symbols of God's grace to humanity, not magical acts that automatically bestow grace on each person.

The community dimension shows that the celebration of the sacraments is not just an individual experience; it is a communal celebration that unites each person with the Church and with each other. Through the sacraments, each person becomes part of a larger faith community, sharing in the joys and sorrows of others and supporting one another on the Christian journey (Santos, 2020). Sacraments are signs and symbols that mediate God's presence to us. When we participate in the sacrament, we not only experience God's presence personally, but also as part of a community of faith. This presence is realized by the physical presence of the community of faith in the celebration of the sacrament, the role of the community of faith in preparing and celebrating the sacrament and inviting the community of faith to unite and be witnesses of Christ in the world.

Theology from Below became Schillebeeckx's emphasis. He promoted the idea that people who understand the Christian faith can benefit from experience and reflection in their daily lives. He emphasized how important it is to recognize and appreciate the unique abilities and collective intelligence of each person in understanding the Faith. Theology should start from the faith experience of the faithful, not from the doctrines or teachings of the church (Rocha & Rosa, 2019). Faith consists not only of doctrines or teachings, but also of the faith experience of the faithful. The intended emphasis focuses on the faith experience of the faithful, rejects philosophical or theological speculation, uses language that is easy to understand and simple, and is action-oriented.

Schillebeeckx encourages active dialog and discussion within the group (Simuț, 2018). He realized that dialogue between theologians, clergy, and lay people was essential in developing a deeper Christian understanding of himself. Dialogue and discussion are two essentials of participation. Dialogue is the process of communication and exchange of ideas between two or more people who have different opinions. Discussion is the process of brainstorming and seeking a common solution to a problem. Dialogue and discussion help each person to understand the perspectives of others. Each person is forced to listen to and

understand the perspectives of others. Dialogue and discussion can help to see problems from different points of view and to find more fair and balanced solutions.

Find common ground between different perspectives. This can help each person build consensus and move forward together. Reaching an agreement that is acceptable to all parties. This is important for building cooperation and for achieving common goals. Dialogue and discussion certainly help in understanding the needs and expectations of others, finding solutions that are acceptable to all parties, and building respectful relationships.

METHOD

This article uses qualitative research methods. The methods used in this research are as follows: The discourse study aims to get an overview of the challenges and opportunities in building sustainable communities in urban areas. This literature study was conducted by reading scientific articles, books, and research reports on this topic. Questioners were distributed randomly to overseas students in Malang to gain an understanding of the deep awareness of the challenges and opportunities that are a shared responsibility. This questioner was distributed to overseas students in Malang from various backgrounds.

RESULT AND DISCUSSION

The process of community development known as sustainable community development aims to create communities that can meet the needs of the current generation without compromising the ability of future generations to meet their own needs. But in the course of such development, it is not uncommon to face challenges. Based on research, one of them is climate change. Climate change presents challenges to communities in all regions, including remote and urban areas. Communities in remote areas are more vulnerable to climate change, such as droughts and floods. Communities in urban areas are also vulnerable to climate change, as they often have infrastructure that is not resilient to climate change, 29.2% of respondents strongly agreed; 33.3% agreed; 20.8% moderately agreed; and 16.7% disagreed. Climate change is an issue that really becomes a hindrance in the development of sustainable communities, if categorized into a group that believes climate change affects 62.5%, a group that is undecided 20.8% and a group that does not believe climate change affects 16.7%. These figures show that it is true that one of the influential factors is climate change.

The next challenge is increasing urbanization. Urbanization presents new challenges and opportunities for urban communities. Increased urbanization can lead to increased resource consumption, pollution and congestion. However, urbanization can also create opportunities to improve energy, transportation and other resource efficiency. 29.2% of respondents strongly agreed; 54.2% agreed; 8.3% disagreed; and 8.3% strongly disagreed. Based on the results of the study, there are two groups that state that increased urbanization has an effect 83.4% and not for sustainable community development 16.6%. The majority agreed that there are challenges and opportunities in sustainable community development with increased

urbanization. Therefore, it is true that increased urbanization is one of the constraining factors as well as an opportunity in the development of sustainable communities.

Economic issues pose a challenge, namely economic disparity. Economic disparity is a challenge faced by many communities, both in remote and urban areas. Economic disparities can lead to unequal access to resources and opportunities, which can hinder sustainable development, 29.2% of respondents strongly agreed; 37.5% agreed; 16.7% moderately agreed; and 16.7% strongly disagreed. Based on the data obtained, it can be concluded that 83.7% of students feel that one of the biggest challenges is economic inequality. Certain economic levels will have their own groups, so this is a challenge in seeking a participatory community base for the community to continue.

Community support is essential for development. Community participation is key to building sustainable communities. A sustainable community is one that is designed and managed with the involvement of all stakeholders, including government, business and civil society. 16.7% of respondents strongly agreed; 41.7% agreed; 16.7% moderately agreed; 20.8% strongly disagreed; and 4.2% strongly disagreed. Based on the data obtained, 58.4% believe that community involvement in the development of sustainable communities is important, which is half as high as the number of respondents who disagree with community involvement as a factor influencing the development of sustainable communities. Community involvement can be stated as one of the factors inhibiting the success of sustainable community development.

The biggest problems and challenges perceived by respondents related to the development of sustainable communities, asked with "In your opinion, what are the toughest and main challenges that you are currently experiencing in building communities in Malang?", 41.7% of respondents stated Increased Urbanization (Resource consumption, pollution, and congestion); 29.2% stated Community Participation; 20.8% stated Economic Gap; and 8.3% stated Climate Change. Therefore, based on the comparison of each factor that challenges the development of sustainable communities, it can be concluded based on the results found that the biggest problem experienced by sustainable communities in developing communities is increased urbanization.

Sustainable community development is an important effort to build prosperous, sustainable and dignified communities. Therefore, all parties, including the government, the private sector, and the community, must support this effort. Based on research, one of the potentials that can be developed is technology. Technology can provide solutions to many sustainable development challenges. Technology can be used to improve the efficiency of energy, transportation, and other resources. Technology can also be used to improve community participation and decision-making, 41.7% of respondents strongly agreed; 37.5% agreed; 12.5% moderately agreed; and 8.3% disagreed. Based on the data obtained, 79.2% agreed that technological advances are one of the potentials for developing sustainable communities. Technology helps in many ways, one of which is in the dissemination of information to expand the network and information about the community is known by

outsiders. Therefore, it is true that technology is one of the factors that support the development of sustainable communities.

Another potential in the development of sustainable communities is innovation. Innovation is key to finding new solutions to sustainable development challenges. Innovation can come from a variety of stakeholders, including government, business and civil society. 33.3% of respondents strongly agreed; 41.7% agreed; 16.7% moderately agreed; 4.2% disagreed; and 4.2% strongly disagreed. Based on the data obtained, 75% agreed with Innovation being one of the factors that influence and become potential in the development of sustainable communities. Therefore, it is true that innovation is one of the potentials that can be used to develop sustainable communities.

Cooperation is a form of power in creating a network that is useful in developing communities. Partnerships are important for building sustainable communities. Partnerships can help communities to share resources and knowledge, and to overcome challenges together, 45.8% of respondents strongly agreed; 29.2% agreed; 20.8% moderately agreed; and 4.2% disagreed. Based on the data obtained, 75% stated that partnerships are one of the potentials in developing sustainable communities. Therefore, it is true that partnerships are one of the influential factors and potentials in developing sustainable communities.

Advances in science are no less important as a force in developing a community. Education is important for building sustainable communities. Education can help communities to understand the challenges and opportunities of sustainable development, and to develop the skills needed to overcome these challenges, 50% of respondents strongly agreed; 33.3% agreed; and 16.7% disagreed. Based on the data obtained, 83.3% stated that educational progress can help in the development of sustainable communities. Therefore, it is true that education is one of the potentials in developing sustainable communities.

The greatest opportunities and potential perceived by respondents in relation to the development of sustainable communities, asked with "In your opinion, what are the greatest and main opportunities in building communities in Malang?", A total of 37.5% of respondents stated Advancing Education; 33.3% stated Cooperation and Partnership; 16.7% stated Technology Utilization; and 12.5% stated Creating New Innovations. Therefore, based on the results of comparing each potential opportunity in sustainable community development, it can be concluded that the greatest potential and opportunity that can be pursued by the sustainability community in developing the community is Advancing Education.

Engagement consciousness is based on the belief that everyone has equal value and dignity, and that everyone has a role to play in building a better world. It is also an awareness of the moral responsibility to participate in life in the world and make a difference (Simuț, 2018). In the study there was a question "Do I continue to raise awareness about the importance of sustainable development wherever I am?", the results of which 29.2% of respondents stated Strongly Agree; 37.5% stated Agree; 16.7% stated Moderately Agree; 12.5% stated Disagree; and as many as 4.2% of respondents stated Strongly Disagree. This is about self-awareness to

provide inner motivation for oneself. 66.7% of overseas students are aware that providing self-motivation in involvement in building sustainable communities is important.

Self-awareness can encourage and motivate to move outward. It can be useful in the life of the community by contributing to their understanding. The research used the question, "Do I continue to encourage innovation and entrepreneurship both in my study life and in society?". Based on the results obtained, 45.8% of respondents stated Strongly Agree; 16.7% stated Agree; 29.2% stated Moderately Agree; and 8.3% stated Disagree. Self-motivation to get involved and make new contributions is the first step in developing a sustainable community. Based on the data 62.5% of students are aware of the importance of direct involvement in making donations and participating in the development of sustainable communities.

Active involvement in building the community is also sought by creating networks of cooperation, both at home and abroad, which are carried out personally or together. In the research that the statement, "I have built international networks both alone and together.", 25% of respondents stated Strongly Agree; 29.2% stated Agree; 20.8% stated Moderately Agree; and 25% stated Disagree. Involvement can occur due to cooperation, both with each other and outside parties. Based on the data, 54.2% of students are aware of participating by seeking cooperation with outside parties in the spirit of developing a sustainable community.

Another real involvement is applying the disciplines obtained in the classroom in community life. In the respondents' research in the statement, "I have applied the knowledge and skills I learned outside the classroom, namely in community life.", as many as 20.8% stated Strongly Agree; 50% stated Agree; 16.7% stated Moderately Agree; and 12.5% stated Disagree. Science becomes useful when science is used and can be useful for life together. Based on the data, 70.8% of students use and practice their knowledge in real life as an effort to participate in developing society. Students are aware of participation in the wider community.

Engagement is an attitude of being willing to learn and willing to teach, willing to give and willing to receive, as well as willing to tell and willing to listen. In the research stated that, "I continue to share my experiences/perspectives and learn from and with others.", based on the research results, 37.5% of respondents strongly agreed; 37.5% agreed; 12.5% moderately agreed; and 12.5% disagreed. Experience can help others to learn from others' mistakes, gain new perspectives, or find solutions to problems. A total of 75% of students are aware of participation to educate the lives of others. Awareness of the importance of education for others and continuing to develop themselves also to learn from others.

Contributing and participating in and through a community in building a sustainable community is participatory consciousness. Awareness of desires and actions taken. In the research statement that, "I participate in activities and organizations that promote sustainable development.", getting the results as much as 41.7% stated Strongly Agree; 20.8% stated Agree; 16.7% stated Moderately Agree; 12.5% stated Disagree; and as much as 8.3 stated Strongly Disagree. There are 62.5% of overseas students are aware that through contributing

to sustainable community development in various ways, they can raise awareness about the importance of sustainable development, encourage innovation and entrepreneurship, build international networks, apply the knowledge and skills they learn abroad, share their experiences and perspectives with others, participate in activities and organizations that promote sustainable development.

In a reflection on faith based on the problems and challenges faced by overseas students in the city of Malang, he wanted to emphasize the importance of participation in life together. Edward Schillebeeckx emphasizes that participation is a way for humans to participate in the life of God. In a reflection of faith based on the problems and challenges faced by overseas students in the city of Malang, it can be stated that overseas students in the city of Malang in an effort to build a sustainable community are in a spirit of participating in the life of God.

Sustainable community development is a complex process that requires a lot of effort from various parties, often the process does not run smoothly and faces many challenges. There are challenges in the development of sustainable communities, but as people of faith this should not be an obstacle for people to develop. People are less aware of the importance of sustainability. Lack of government support makes many communities unaware that sustainable development is beneficial to the environment and themselves. The government is responsible for building sustainable communities. To encourage sustainable development at the community level, the government can provide the necessary policy and financial support. This is similar to one of the challenges in sustainable community development, which is community participation.

Limited resources are one of the challenges caused by urbanization. The formation of sustainable communities requires a lot of resources, both natural and human. All Christians should realize their important calling in the nation. That is where their example should shine. They should be conscious of their responsibility to promote the general welfare. In doing so, they show clearly how obligation can be reconciled with freedom, individual initiative with ties to the structure of society as a whole, and desirable unity with beneficial pluralism. (see *Gaudium et Spes* 65). Engagement and awareness of the limits and responsibilities to be carried out as a community of God's people in the world. The church must not abandon people (see *Redemptor Hominis* 14).

Limited community access to information and technology is at the root of economic inequality. Technology and information are essential to support the development of sustainable communities. Communities that do not have adequate access to technology and information will face difficulties in understanding and applying the principles of sustainability. The church itself proclaims the "gospel of peace" (Eph. 6:15) and wants to work together with all national and international leaders to nurture this great universal good. The new evangelization asks each baptized person to be a peacemaker and a trustworthy witness of the reconciled life. This is done by proclaiming Jesus Christ, who is peace itself (Matt. 16:16). It is time to find out how, in a culture that prioritizes dialogue as a way to come together, to reach consensus and

agreement while still pursuing the goal of a just, caring, and inclusive society (see *Evangelii Gaudium* 239). It certainly aims to reduce existing economic and social disparities.

Climate change is a moral issue that needs to be addressed as a whole. Authentic human development has a moral nature. It requires not only full respect for the human individual, but also paying attention to the world around us and "considering the nature of each being and the relationship to each other in an ordered system". Consequently, humanity's ability to change reality must be based on God's original endowment of everything according to His purpose. (see *Laudato Si* 5). Everyone must act to reduce greenhouse gas emissions and address the impacts of climate change. Natural disasters, droughts and rising sea levels are some of the negative impacts of climate change that can threaten people's lives and livelihoods.

Schillebeeckx argues that community is a form of shared life based on the values of togetherness, solidarity and justice. Community can be a place where people can get to know and learn from each other, help and support each other, and develop each other. Therefore, students as young people have the potential to develop sustainable communities. Young people should be aware that there is potential to improve the quality of life in society more broadly and to develop sustainable communities in particular. However, people of faith must be asked to be consistent with their faith and not deny it with their actions. People of faith should be asked to be more open to God's grace and deepen their beliefs about love, justice and peace. If a wrong understanding of wisdom can lead anyone to justify the destruction of nature, humanity's arbitrary actions over the created world, conflict, injustice, and violence, as believers we must recognize that we have lost the wisdom that must be preserved (cf. *Laudato Si* 200). Young people strive for a place where everyone can access the various services and resources needed to improve their quality of life, such as education, health, and social welfare, and can become a community.

St. Augustine wrote in his book "De Civitate Dei" that the purpose of human life is to achieve happiness, which can be achieved by living life according to God's will. He also emphasized how important love and compassion are to improve one's quality of life. In the book "Summa Theologica", Thomas Aquinas states that improving the quality of life can be achieved through the development of moral virtues such as love, justice, honesty, and so on. He also emphasized the importance of education to improve the quality of life (Sandur, 2019). Pope John Paul II was a highly influential Catholic theologian and thinker. Pope John Paul II emphasized the importance of social justice, solidarity, and cooperation to improve the quality of life of all people, especially the poor and marginalized, in his encyclical entitled "Sollicitudo Rei Socialis". In addition, Pope John XXIII was a Catholic theologian and thinker who had a significant influence. Pope John XXIII affirmed that peace, justice, and human rights are essential to improving the quality of life. He wrote in his encyclical "Pacem in Terris" that everyone is entitled to the right to life, liberty, and security.

Scripture is the source of faith, of course it also contains wisdom on improving the quality of life. 1 Thess. 5:12-22 recounts Paul's teaching on living in love. He teaches that love is the foundation of the Christian life. To support one another, forgive one another, have fun

together, and bear one another's burdens, love can be very helpful. The early church was a caring, supportive, and loving community, as described in Acts 2:42-47. They gathered to worship, learn, and help each other. This may be a model for us to improve our communities.

People of faith have a responsibility to be open to God's grace and deepen their convictions about love, justice and peace. Our predecessors certainly set an example of how to be responsible in faith. Saints are known or can be referred to as predecessors in faith, in addition to predecessors they also provide examples that should not be abandoned. One of them is St. Francis of Assisi, a famous Catholic saint. He emphasized the importance of living simply and caring for the poor and needy. St. Francis believed that by living simply and caring for others, we can improve our own quality of life and that of others as well (Tamba, 2023). St. John of the Cross was a Catholic mystic who had a tremendous influence. He believed that improving the quality of life can be achieved by experiencing oneness with God. This union can be achieved through prayer, meditation, and thinking about what others are doing. (Lektawan, 2023). Then there is the founder of the Society of Jesus, Saint Ignatius of Loyola, who developed a spiritual approach called Ignatian Spirituality with the spirit of AMDG or *Ad Maiorem Dei Gloriam* which can be interpreted as for the greater glory of God. This approach emphasizes the importance of thinking and thinking about something to improve one's quality of life (O'Reilly, T. 2020).

Young people have the potential to build social care and solidarity. A place where people can help and support each other can help reduce social disparities and build a more just and prosperous society. Bishop Oscar Romero is also a staunch champion of the rights of the small and oppressed. (Parhusip, 2021). Acts of social care and solidarity are a manifestation of God's love that defends humanity, liberates the captive and elevates the dignity of persecuted human beings who experience social, economic and cultural discrimination.

Young people have the potential to build social care and solidarity. Jon Sobrino, a Catholic theologian from El Salvador, was greatly influenced by his experience witnessing the atrocities of the civil war. According to Sobrino, social care and solidarity are urgent needs for the modern world. He emphasizes the importance of helping the oppressed and striving for justice and peace (Simatupang, 2023). Gustavo Gutiérrez, a Catholic theologian from Peru, is one of the founders of liberation theology, which emphasizes how important Christian theology is in the struggle of the poor and oppressed. Gutiérrez believes that social concern and solidarity are essential parts of the Christian faith. He emphasized the importance of working to make a more just and prosperous world for all people (Gutierrez, 2023). Ignacio Ellacuría is a Catholic theologian from El Salvador who works at the University of San Salvador with Sobrino and Gutiérrez. Ellacuría argues that social care and solidarity are necessary in today's world. He emphasizes how important it is for the poor and oppressed to get education and training to help them fight for their rights (Frutos, 2022).

Participation awareness has the potential to strengthen young people's lives in society because it encourages young people to be literate and aware of the importance of participating

in the way democracy can better operate. Young people are able to voice the voices of those who are marginalized, suffering and voiceless.

In the Indonesian context, a form of awareness of participating in democratic life exists in Indonesian Catholic figures, one of whom is Mgr. Soegijapranata, the first Indonesian Bishop. He played a major role in the struggle for Indonesian independence. Mgr. Soegijapranata believed that the system of government was most in line with Christian values. He emphasized how important it is for Catholics to participate in democratic life to make a more just and prosperous society (Kartika, 2020). Mention can also be made of Cardinal Justinus Darmojuwono, the first Catholic Cardinal from Indonesia. He played an important role in the interfaith conversation in Indonesia. Cardinal Darmaatmadja argued that the most effective system of government to protect religious freedom and human rights is democracy. He emphasized that Catholics should participate in democratic life to build a more tolerant and inclusive society (Estrelita, 2022).

When young people have the awareness to participate in the development process, they have the opportunity to gain fairer access to resources and opportunities. This can help reduce inequality. Thomas Aquinas argued that justice is a virtue that governs the relationships between people. He distinguished distributive and commutative justice. The former governs the distribution of public goods, while the latter governs transactions between two people. (Keladu, 2023). A form of responsibility to others and the environment is a practice of the Word of God entrusted to humans in the form of participatory awareness (cf. Gen.1:26-27). God has originally made human beings to be involved in the world-building process. Without a participatory consciousness, it will not be formed, which is echoed in Proverbs 29:18: "Without vision, the nation will perish." Everyone has the same responsibility, especially the youth who have a lot of energy, so that it can be channeled into forms of responsibility for participatory consciousness in life together.

Schillebeeckx believes that awareness will help students have several advantages that they can use to support sustainable community development. Students have acquired the knowledge and skills necessary to address the issues facing the community. Skills and knowledge become a potential advantage. Knowledge is power. Without insight and understanding, it is impossible for a community to survive. Students are more motivated to address the problems faced by their communities. Young people need to have a participatory consciousness in order to create strong bonds with their neighbors and communities. Students are often more tolerant of change than adults, which helps prepare them to adopt a more sustainable lifestyle. The ability of young people to adapt is one of the good potentials in actively participating in communal life.

The contribution that can be offered as students who are young people in participatory awareness in the midst of the community is to become agents of change, build coalitions or partnerships and continue to encourage policies that support sustainability. Young people can promote sustainable lifestyles and encourage communities to adopt more sustainable lifestyles, so that the role as agents of change can occur. An effort for sustainable community

development, students can build coalitions or cooperation with various organizations, such as private, government, and non-government organizations. Students with the ability can participate in encouraging the government to issue policies that support sustainable growth. The research agrees with Schillebeeckx that participation is key to building more broadly for a just and prosperous society. But more specifically, a key element in the development of sustainable communities requires a participatory consciousness. Through participatory consciousness, young people can take control of their own destiny and build a better future.

CONCLUSION

This article concludes that overseas students realize their important role in building a sustainable community in Malang. The overseas students realize the potential and also the challenges that must be faced in seeking a sustainable community in Malang. The biggest challenge is in the form of increased urbanization, besides the challenges there is also great potential that can be developed, namely educational progress. Challenges and potential become a provision as well as a driving force for each person involved in developing a sustainable community, challenges can be a blessing if responded to properly, and potential can become a new problem if the wrong steps are taken in handling it.

So based on the research, it can be concluded that overseas students in Malang city have an awareness to continue to share their experiences/perspectives and learn from and with others as a form of their participation in the life of God in Edward Schillebeeckx's perspective. Overseas students in Malang city consciously want to participate in activities and organizations that promote sustainable development as a form of their participation in the life of God. Young People's Theology of Participatory Consciousness should be a useful contribution in the growth of a more real and effective congregational faith.

Therefore, this research can be used as an impetus in developing programs and activities that can help overseas students to contribute to sustainable community development. Research on sustainable community development will be further developed with many other studies, especially in other fields and in the perspective of other disciplines.

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