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When the sky becomes a sign of the times: Luke 12:54–56 and a hermeneutics of traces for Indonesia's socio-ecological situation

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Abstract: Indonesian contextual theology possesses tools for reading social situations, such as the see–judge–act method, the pastoral circle, and social analysis, yet it has neither given methodical status to material traces, such as flood-borne logs in Sumatra, temperature anomalies, and mountains of waste, nor provided a procedure for testing competing interpretations of them. This library-based conceptual-constructive study reads Luke 12:54–13:9 narratively, lexically, and redactionally, in conversation with Edward Farley's hermeneutics of situations, Dipesh Chakrabarty's thesis and its critics, Paul Ricoeur's concept of the trace, Carlo Ginzburg's evidential paradigm, Anna Tsing's arts of noticing, and Rob Nixon's slow violence. It argues that the Lukan unit offers four movements—seeing, interpreting, testing (dokimazein), and judging what is right while still on the way—which together form a hermeneutics of traces with a typology of natural, anthropogenic, and hybrid traces and operational criteria for testing. The construction rejects punitive theodicy and technocratic neutralization and yields a stepwise guide for public theology, theological education, and church statements.

Keywords: ecological crisis, hermeneutics of situations, hermeneutics of traces, Indonesia, Luke 12:54–56, public theology, signs of the times

Introduction

In late November 2025, Tropical Cyclone Senyar, which formed in the Strait of Malacca, triggered flash floods and landslides across Aceh, North Sumatra, and West Sumatra. By December 12, 2025, the National Disaster Management Agency (BNPB) had recorded 992 deaths, 226 people missing, and some 849,500 residents displaced.[1] Yet what most quickly captured public attention was not numbers but objects: logs piled up in rivers, on beaches, and in the yards of homes. The Ministry of Forestry suggested the timber could have come from rotten, fallen trees; the Chief of the National Police reported that some logs bore chainsaw cuts;

[1] Badan Meteorologi, Klimatologi, dan Geofisika, "Siklon Tropis Senyar Terbentuk, BMKG Minta Siaga Cuaca Ekstrem di Aceh dan Sumut," press release, November 26, 2025, https://www.bmkg.go.id/siaran-pers/siklon-tropis-senyar-terbentuk-bmkg-minta-siaga-cuaca-ekstrem-di-aceh-dan-sumut; "Jumlah Korban Meninggal Bencana Sumatra Bertambah Jadi 992 Orang," *NU Online*, December 12, 2025, https://nu.or.id/nasional/jumlah-korban-meninggal-bencana-sumatra-bertambah-jadi-992-orang-zGdfX.

and the Minister of Forestry used drone scans to reconstruct their origins.[2] A socio-ecological situation, in other words, does not first present itself as an official report but as a trace that demands to be read.

The reading of these traces then branched into decisions and counter-readings. On January 19, 2026, the President revoked the permits of twenty-eight companies based on an investigative report by the Forest Area Enforcement Task Force.[3] Civil society organizations read the same decision differently: Auriga Nusantara called it a gimmick, since the root of the problem was legalized deforestation; WALHI warned that reassigning the concessions risked replacing the operators without changing the extractive paradigm; and JATAM, Jikalahari, and Greenpeace Indonesia demanded ecological restoration while objecting that the decision had been classified as information exempt from disclosure.[4] The church also joined the reading: a January 2026 pastoral letter from the Ephorus of the Batak Protestant Christian Church (HKBP) called for a halt to PT Toba Pulp Lestari's operations while committing the church to accompany its workers.[5] The church, then, is already interpreting situations. What it lacks is a theological procedure that renders such interpretation accountable when traces, data, and readings compete.

The problem does not end with a single disaster. According to the Meteorology, Climatology, and Geophysics Agency (BMKG), 2024 was Indonesia's hottest year since observations began in 1981, with a mean temperature anomaly of 0.8°C relative to the 1991–2020 normal.[6] The face of Indonesia's sky is changing, and that change is no longer merely natural. Dipesh Chakrabarty states its epistemological consequence sharply: anthropogenic explanations of climate change mark the collapse of the long-standing humanist distinction between natural history and human history.[7] For theology, this thesis touches the church's

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[2] "Penyelidikan Kayu Gelondongan Banjir Sumatera: Modus Kejahatan Kehutanan," *Kontan*, December 3, 2025, https://nasional.kontan.co.id/news/penyelidikan-kayu-gelondongan-banjir-sumatera-modus-kejahatan-kehutanan; "Polri-Kemenhut Dalami Kayu Gelondongan dalam Banjir Sumatra," *Suara Surabaya*, December 4, 2025, https://www.suarasurabaya.net/kelanakota/2025/polri-kemenhut-dalami-kayu-gelondongan-dalam-banjir-sumatra/; "Tak Terburu-buru Usut Kayu Gelondongan Banjir Sumatera, Menhut: Beri Kami Kesempatan untuk Proses," *Republika*, December 5, 2025, https://news.republika.co.id/berita/t6s20h377/tak-terburuburu-usut-kayu-gelondongan-banjir-sumatera-menhut-beri-kami-kesempatan-untuk-proses.

[3] Kementerian Sekretariat Negara, "Mensesneg: Presiden Prabowo Cabut Izin 28 Perusahaan Pelanggar Pemanfaatan Kawasan Hutan," January 20, 2026, https://www.setneg.go.id/baca/index/mensesneg_presiden_prabowo_cabut_izin_28_perusahaan_pelanggar_pemanfaatan_kawasan_hutan.

[4] "Cabut Izin Perusahaan di Sumatra Dinilai Gimik dan Berpotensi Perparah Kerusakan Hutan," *NU Online*, February 12, 2026, https://nu.or.id/nasional/cabut-izin-perusahaan-di-sumatra-dinilai-gimik-dan-berpotensi-perparah-kerusakan-hutan-vEVxU; Ajeng Dwita Ayuningtyas, "Walhi: Jangan Sampai Pencabutan Izin di Sumatra Hanya Ganti Pemegang Konsesi," *Katadata*, February 15, 2026, https://katadata.co.id/ekonomi-hijau/investasi-hijau/6991725855d42/walhi-jangan-sampai-pencabutan-izin-di-sumatra-hanya-ganti-pemegang-konsesi; Sarjan Lahay and Sri Wahyuni, "Pasca Cabut Izin di Sumatera, Seriusi Pemulihan Bukan Malah Alih Kelola," *Mongabay Indonesia*, February 17, 2026, https://mongabay.co.id/2026/02/17/pasca-cabut-izin-di-sumatera-seriusi-pemulihan-bukan-malah-alih-kelola/.

[5] Victor Tinambunan, *Pesan Pastoral: Tanggung Jawab Iman bagi Pekerja dan Seluruh Pihak yang Menggantungkan Hidup pada PT Toba Pulp Lestari (TPL)*, No. 78/L08/I/2026 (Huria Kristen Batak Protestan, January 2026), https://hkbp.or.id/wp-content/uploads/2026/01/SURAT-PASTORAL-EPHORUS_260121_090103.pdf.

[6] Badan Meteorologi, Klimatologi, dan Geofisika, "Anomali Suhu Udara Rata-Rata Tahun 2024," https://www.bmkg.go.id/iklim/anomali-suhu-udara/anomali-suhu-udara-rata-rata-tahun-2024.

[7] Dipesh Chakrabarty, "The Climate of History: Four Theses," *Critical Inquiry* 35, no. 2 (2009): 197-222, https://doi.org/10.1086/596640.

classic task of scrutinizing the signs of the times and interpreting them in the light of the gospel, as affirmed by the Second Vatican Council and invoked again by Pope Leo XIV in October 2025, when he asked the church to update its educational offerings in light of the signs of the times.[8] If the sky itself has become part of history, the signs of the times can no longer be read without reading the appearance of earth and sky.

Theology does not begin from a vacuum when it reads situations. Edward Farley showed that the interpretation of situations had not been thematized as maturely as the interpretation of texts; Richard Osmer formulated four tasks of practical theology—the descriptive-empirical, the interpretive, the normative, and the pragmatic; Catholic social teaching codified the see–judge–act method, while Joe Holland and Peter Henriot developed the pastoral circle; and in Indonesia, J. B. Banawiratma and J. Müller pioneered an interdisciplinary social theology.[9] The problem is more specific: these tools were designed to read social structures through human testimony and social-scientific data, not material traces—some of them authorless—such as mud deposits, temperature anomalies, and driftwood. Delfo Canceran observes that church documents tend to treat the manner of reading the signs of the times as unproblematic, whereas this is precisely where the methodological problem lies.[10]

A literature search through Garuda, DOAJ, and academic search engines, with keywords such as "Lukas 12:54-56" and "tanda-tanda zaman" (signs of the times), yielded three streams. The first is ecological and environmental hermeneutics, from the Earth Bible project and Horrell, Hunt, and Southgate to Singgih's anthology *Bumi, Laut, dan Keselamatan* (Earth, sea, and salvation) and eco-hermeneutical articles on Colossians 1 and Genesis 1–2.[11] The second is the theology of disaster, which wrestles with theodicy, from readings of disaster as divine punishment or trial and the narratives of Aceh tsunami survivors to affirmations of God's

[8] Second Vatican Council, *Gaudium et Spes* (December 7, 1965), no. 4, https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_cons_19651207_gaudium-et-spes_en.html; Leo XIV, *Drawing New Maps of Hope: Apostolic Letter on the Occasion of the 60th Anniversary of the Conciliar Declaration Gravissimum Educationis* (October 27, 2025), no. 11.1, https://www.vatican.va/content/leo-xiv/en/apost_letters/documents/20251027-disegnare-nuove-mappe.html.

[9] Edward Farley, "Interpreting Situations: An Inquiry into the Nature of Practical Theology," in *Formation and Reflection: The Promise of Practical Theology*, ed. Lewis S. Mudge and James N. Poling (Philadelphia: Fortress Press, 1987), 9–11; Richard R. Osmer, *Practical Theology: An Introduction* (Grand Rapids: Eerdmans, 2008), 4; John XXIII, *Mater et Magistra* (May 15, 1961), no. 236, https://www.vatican.va/content/john-xxiii/en/encyclicals/documents/hf_j-xxiii_enc_15051961_mater.html; Joe Holland and Peter Henriot, *Social Analysis: Linking Faith and Justice*, rev. and enl. ed. (Maryknoll, NY: Orbis Books, 1983); J. B. Banawiratma and J. Müller, *Berteologi Sosial Lintas Ilmu: Kemiskinan sebagai Tantangan Hidup Beriman* (Yogyakarta: Kanisius, 1993).

[10] Delfo C. Canceran, "Reading the Signs of the Times," *Asian Horizons* 7, no. 3 (2013): 524–35, https://www.dvkjournals.in/index.php/ah/article/view/2655.

[11] Norman C. Habel, ed., *Readings from the Perspective of Earth*, The Earth Bible 1 (Sheffield: Sheffield Academic Press, 2000); David G. Horrell, Cherryl Hunt, and Christopher Southgate, *Greening Paul: Rereading the Apostle in a Time of Ecological Crisis* (Waco, TX: Baylor University Press, 2010); Forrest Clingerman et al., eds., *Interpreting Nature: The Emerging Field of Environmental Hermeneutics* (New York: Fordham University Press, 2013); Emanuel Gerrit Singgih, *Pengantar Teologi Ekologi* (Yogyakarta: Kanisius, 2021); Hans A. Harmakaputra et al., eds., *Bumi, Laut, dan Keselamatan: Refleksi-Refleksi Ekoteologi Kontekstual* (Jakarta: BPK Gunung Mulia, 2022); Monike Hukubun and Margaretha Martha Anace Apituley, "Gereja sebagai Komunitas Ekologis: Gambaran tentang Gereja dalam Konteks Kerusakan Ekologi di Maluku," *DUNAMIS: Jurnal Teologi dan Pendidikan Kristiani* 7, no. 2 (2023): 895–914, https://doi.org/10.30648/dun.v7i2.882; Grets Janialdi Apner, "Gereja Eko-Misional: Sebuah Tawaran Teologi Misi Ekologi Berdasarkan Eko-Hermeneutik terhadap Kejadian 1:27-28 dan 2:15," *DUNAMIS: Jurnal Teologi dan Pendidikan Kristiani* 7, no. 1 (2022): 171–183, https://doi.org/10.30648/dun.v7i1.659.

providence.[12] The third, and the closest to this article, reads the Sumatra disaster as a sign of the times by drawing on Matthew 16:2–4 and the see–judge–act method.[13] No study was found that takes Luke 12:54–56 as the biblical basis for a hermeneutics of socio-ecological situations or that reconstructs Farley's hermeneutics of situations by giving material traces a methodical place.

This mapping allows the gap to be stated more narrowly. The see–judge–act method, the pastoral circle, and Osmer's four tasks move from description to normative judgment without a distinct stage for testing the reliability of competing interpretations of the same traces. These frameworks also do not distinguish natural, anthropogenic, and hybrid traces, even though this distinction determines how the church attributes responsibility. The theology of disaster in Indonesia, for its part, has rejected punitive readings but has not derived from a Gospel text a verifiable procedure for rejecting them. The novelty of this article is therefore not a relabeling of existing frameworks in Lukan vocabulary but the movement of testing (*dokimazein*) as an independent stage with operational criteria, a typology of traces that links interpretation to a differentiated attribution of responsibility, and an exegetical anchor in Luke 12:54–13:9.

The article argues that the unit Luke 12:54–13:9 provides four interpretive movements—seeing, interpreting, testing, and judging what is right while still on the way—which, when brought into conversation with Paul Ricoeur's concept of the trace, Carlo Ginzburg's evidential paradigm, Anna Tsing's arts of noticing, and Rob Nixon's slow violence, form a hermeneutics of traces for socio-ecological situations. The study is a library-based conceptual-constructive inquiry within the framework of constructive theology, which deliberately builds articulations of faith through critical conversation between tradition and contemporary challenges.[14] Its procedures comprise a narrative, lexical, redactional, and text-critical analysis of the Greek text; a philosophical analysis of the concepts of text, situation, sign, and trace; and a theological construction assessed by the criteria of coherence, adequacy to the data, practical fruitfulness, and consonance with the gospel.[15] Three illustrations—the acute disaster in Sumatra, the chronic urban waste crisis, and the cyclical seasonal calendar of *pranata mangsa*—were chosen because they represent three temporal patterns and three kinds of traces; they serve to demonstrate the usability of the construction, not to prove it.

Dokimazein under the sky: Reading Luke 12:54–13:9 as a text about traces

Luke 12:54 marks a shift in audience: after teaching directed chiefly at the disciples (12:49–53), Jesus now addresses the crowds (*elegen de kai tois ochlois*), and a new scene in a synagogue at

[12] Abdul Mustaqim, "Teologi Bencana dalam Perspektif Al-Qur'an," *Nun* 1, no. 1 (2015): 92, 105–106; Annemarie Samuels, *After the Tsunami: Disaster Narratives and the Remaking of Everyday Life in Aceh* (Honolulu: University of Hawai'i Press, 2019), esp. chap. 5; Jonson Marpaung, Daud Marsahata Simamora, and Berton Bostang H. Silaban, "Pemeliharaan Allah dalam Konteks Bencana Alam," *KENOSIS: Jurnal Kajian Teologi* 10, no. 2 (2024): 233–47, https://doi.org/10.37196/kenosis.v10i2.1080.

[13] Thersiani Bheka, Monica Innanda Chiaralazzo, and Intansakti Pius X, "Membaca Tanda Zaman melalui Bencana Alam di Sumatera: Sebuah Refleksi Ekologis," *Sabar: Jurnal Pendidikan Agama Kristen dan Katolik* 3, no. 2 (2026): 77–87, https://doi.org/10.61132/sabar.v3i2.2082.

[14] Gordon D. Kaufman, *In Face of Mystery: A Constructive Theology* (Cambridge, MA: Harvard University Press, 1993); Serene Jones and Paul Lakeland, eds., *Constructive Theology: A Contemporary Approach to Classical Themes* (Minneapolis: Fortress Press, 2005).

[15] Ian G. Barbour, *Religion and Science: Historical and Contemporary Issues* (San Francisco: HarperSanFrancisco, 1997), 109–110.

13:10 closes the unit. Its unity rests on three literary markers. First, *kairos* functions as a catchword: Jesus rebukes the crowds for failing to test "this present time" (*ton kairon touton*, 12:56), and the next pericope opens "at that very time" (*en autō tō kairō*, 13:1). Second, the motif of a deadline intensifies: while one is still on the way (12:58), before perishing unless one repents (13:3, 5), and one more year before the tree is cut down (13:8–9). Third, Luke joins Q material that Matthew places in separate contexts (12:54–56, 58–59) with material of his own (13:1–9).[16] This arrangement reveals a redactional intent: reading the times is framed by the urgency of justice, the experience of disaster, and a patience that grants an opportunity for repentance.

The signs Jesus mentions are meteorological and local: a cloud rising in the west (*epi dysmōn*) brings a downpour from the Mediterranean, whereas the south wind (*notos*) brings scorching heat from the desert.[17] This knowledge arises from repeated observation and is verified by reality: *kai ginetai houtōs*, "and so it happens." Unlike Matthew 16:3, which speaks of "the signs of the times" (*ta sēmeia tōn kairōn*), Luke does not use the word *sēmeion*; the object of reading is the "appearance" (*prosōpon*) of earth and sky, a surface bearing observable marks and symptoms. Jesus does not belittle this skill but presupposes its validity. His critique is condensed in the address *hypokritai*, which here is better understood as hermeneutical inconsistency than as moral pretense: the capacity to read is applied carefully where immediate interests are at stake but withheld when the signs demand a change of life.[18] The failure is not cognitive. Modern societies possess weather satellites and climate models, yet are not always willing to draw the ethical consequences of what they read.

The key verb is *dokimazein*, which the Bauer–Danker lexicon glosses as making a critical examination to determine whether something is genuine and drawing a conclusion about its worth on the basis of testing.[19] Luke uses it for a guest who wishes to try out the five yoke of oxen he has just bought (14:19), and Paul uses it for discerning the will of God (Rom 12:2). The critical text of Nestle–Aland reads *pōs ouk oidate dokimazein*, whereas the Byzantine text reads *pōs ou dokimazete*;[20] the critical reading sharpens the contrast between a competence possessed and a competence left unused. The two objects of testing stand in parallel: the appearance of earth and sky, and this present time (*ton kairon touton*). *Kairos* in Luke is decisive time, the moment in which God acts and demands a response. The lament over Jerusalem shows the consequence: the city that did not recognize the time of its visitation (*ton kairon tēs episkopēs sou*, 19:44) ends in material destruction. This link between misreading time and tangible ruin is what makes the text speak so forcefully amid the ecological crisis.

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[16] James M. Robinson, Paul Hoffmann, and John S. Kloppenborg, eds., *The Critical Edition of Q*, Hermeneia Supplements (Minneapolis: Fortress Press; Leuven: Peeters, 2000), at Q 12:54–56 and Q 12:58–59. On the unity of the passage, compare Joel B. Green, *The Gospel of Luke*, NICNT (Grand Rapids: Eerdmans, 1997); Joseph A. Fitzmyer, *The Gospel According to Luke X–XXIV*, AB 28A (Garden City, NY: Doubleday, 1985).

[17] Fitzmyer, *Luke X–XXIV*; I. Howard Marshall, *The Gospel of Luke: A Commentary on the Greek Text*, NIGTC (Exeter: Paternoster Press, 1978).

[18] Compare François Bovon, *Luke 2: A Commentary on the Gospel of Luke 9:51–19:27*, trans. Donald S. Deer, ed. Helmut Koester, Hermeneia (Minneapolis: Fortress Press, 2013).

[19] Walter Bauer et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed., rev. and ed. Frederick W. Danker (Chicago: University of Chicago Press, 2000), s.v. "δοκιμάζω."

[20] Barbara Aland et al., eds., *Novum Testamentum Graece*, 27th ed. (Stuttgart: Deutsche Bibelgesellschaft, 1993), Luke 12:56; Maurice A. Robinson and William G. Pierpont, eds., *The New Testament in the Original Greek: Byzantine Textform 2005* (Southborough, MA: Chilton Book Publishing, 2005), Luke 12:56.

Verse 57 shifts the demand from testing to judging: why do you not judge for yourselves what is right (*aph' heautōn ou krinete to dikaion*)? The responsibility to judge cannot be wholly delegated to another authority. The example that follows addresses a defendant on his way to the magistrate with his accuser; if the case reaches the judge, he will be handed over to the officer charged with exacting payment (*praktōr*) and imprisoned until he has paid the very last *lepton* (12:58–59).[21] The exhortation *dos ergasian apēllachthai ap' autou* means to make every effort to settle one's own obligation before the verdict falls. The pericope, then, is not a general exhortation to mediate between parties in conflict. Reading the times, according to Luke, culminates not in a diagnosis of others but in a willingness to acknowledge one's own debt and to act before it is too late.

The unit culminates in 13:1–9, where Luke himself displays a reading of the traces of events. Some people come "reporting" (*apangellontes*) about the Galileans whose blood Pilate had mingled with their sacrifices; Jesus is confronted with a report of the event, just as the church today reads disasters through reports and data. He then adds the story of the eighteen killed when the tower near Siloam fell on them, an event involving both human workmanship and material fragility. In both cases, Jesus rejects the assumption that the victims were worse sinners (*dokeite … ouchi*) and then warns that his hearers will perish unless they repent (13:3, 5).[22] What is rejected is the moral inference from the victims' fate to their sin, not the naming of perpetrators, for the text itself names Pilate; the warning shifts the question to the hearers' collective trajectory (cf. 19:41–44). The parable of the fig tree (13:6–9) completes the picture: the time of grace is real but limited, and it is filled with the labor of digging and manuring the soil.

Read through the lens of traces, the unit yields three findings. First, Luke arranges a sequence of traces from the sky down to the soil: natural processes (12:54–55), lawsuit and debt (12:58–59), authored political violence (13:1–3), the hybrid collapse of a building (13:4–5), and tended soil (13:6–9). Second, the unit contains four interpretive movements: seeing (*idēte*), interpreting (*legete*), testing (*dokimazein*), and judging what is right while still on the way (*krinete to dikaion*, *en tē hodō*) in a spirit of repentance. Third, 13:1–5 supplies a norm that rejects the assumption that suffering is the victims' fault without rejecting the tracing of responsibility. These findings also explain the choice of Luke: besides the disputed textual status of Matthew 16:2b–3,[23] the Lukan saying is addressed to the crowds rather than to opponents demanding a sign, and it is embedded in a sequence concerned with justice, disaster, and repentance.

When the divide collapses: Chakrabarty, his critics, and the limits of a hermeneutics of situations

In Luke's world, reading the sky and reading the *kairos* are two distinct competencies, and the crowds' hypocrisy lives in the gap between them. Our world is witnessing that gap close from an unexpected direction. Chakrabarty argues that humans now act as geological agents, so

[21] Marshall, *Gospel of Luke.*

[22] Green, *Gospel of Luke.*

[23] Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, 2nd ed. (Stuttgart: Deutsche Bibelgesellschaft, 1994), note on Matt 16:2b–3; Charles L. Quarles, "Matthew 16.2b–3: New Considerations for a Difficult Textual Question," *New Testament Studies* 66, no. 2 (2020): 228–248.

that the old distinction between natural history and human history collapses;[24] in later work, he distinguishes global thinking, centered on the history of humans and capital, from planetary thinking, which situates humans within the far longer history of the Earth.[25] What was once read as the appearance of the sky is now, in part, a trace of human history itself. Reading the weather has become part of reading the times.

This thesis cannot be adopted uncritically. Andreas Malm and Alf Hornborg show that the Anthropocene narrative presents humanity as a single species, whereas the fossil economy was neither created nor sustained by humankind in general; the species category obscures the very inequalities that lie at the heart of the crisis.[26] Donna Haraway, in conversation with Anna Tsing, uses the term *Plantationocene* to direct attention to the plantation as a multispecies system of forced labor.[27] This critique bears directly on Sumatra, where what is at work is not an abstract species history but a regime of permits, concessions, and corporate and state actors who can be named. Chakrabarty himself does not foreclose differentiation: speaking of species thinking, he insists, does not mean rejecting the politics of "common but differentiated responsibilities," even though in the end there are no lifeboats for the rich and powerful.[28]

From this conversation, the article takes a clear position. Chakrabarty's thesis is employed at the epistemological level—reading the weather is now inseparable from reading history—while the critiques of Malm, Hornborg, Haraway, and Tsing are employed at the level of attribution—responsibility is always differentiated and situated. A hermeneutics of socio-ecological situations must therefore operate on two scales at once, and the Sumatra disaster displays both. On the planetary scale, a tropical cyclone in the Strait of Malacca was an event that BMKG itself described as uncommon in those near-equatorial waters. On the situated scale, the destructive force of the floods cannot be understood apart from the history of permits, concessions, and forest clearing in the watersheds, as the government acknowledged when it revoked the permits of companies whose violations had resulted in floods and landslides.[29]

Separating early warnings of extreme rainfall from audits of permits is a new form of hermeneutical hypocrisy: being adept at reading the symptoms of the weather while refusing to read the history that makes the weather deadly. Here the tradition of reading the signs of the times needs methodological renewal. Signs do not come labeled; they arrive as objects,

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[24] Chakrabarty, "Climate of History."

[25] Dipesh Chakrabarty, *The Climate of History in a Planetary Age* (Chicago: University of Chicago Press, 2021); see also Dipesh Chakrabarty, "Climate and Capital: On Conjoined Histories," *Critical Inquiry* 41, no. 1 (2014): 1–23, https://doi.org/10.1086/678154.

[26] Andreas Malm and Alf Hornborg, "The Geology of Mankind? A Critique of the Anthropocene Narrative," *The Anthropocene Review* 1, no. 1 (2014): 62-69.

[27] Gregg Mitman, "Reflections on the Plantationocene: A Conversation with Donna Haraway and Anna Tsing," *Edge Effects*, June 18, 2019, 5–6, https://edgeeffects.net/wp-content/uploads/2019/06/PlantationoceneReflections_Haraway_Tsing.pdf.

[28] Chakrabarty, "Climate of History."

[29] "BMKG: Siklon Tropis Senyar Tak Umum Terjadi di Selat Malaka," *Metro TV News*, November 27, 2025, https://www.metrotvnews.com/read/kELCnQzv-bmkg-siklon-tropis-senyar-tak-umum-terjadi-di-selat-malaka; "Banjir Bandang Sumatra, Jumlah Korban Meninggal Bertambah Jadi 303 Orang," *Kontan*, November 29, 2025, https://nasional.kontan.co.id/news/banjir-bandang-sumatra-jumlah-korban-meninggal-bertambah-jadi-303-orang; "Penyebab Banjir Sumatra, KLH Beberkan Pelanggaran Lingkungan dari 28 Perusahaan," *Bisnis.com*, January 21, 2026, https://kabar24.bisnis.com/read/20260121/15/1946055/penyebab-banjir-sumatra-klh-beberkan-pelanggaran-lingkungan-dari-28-perusahaan.

data, wounds, and competing narratives. The same timber can be read as fallen trees or as the product of logging, and the same flood as divine punishment, extreme weather, or the consequence of policy. Without a discipline of testing, the church can easily choose the reading most comfortable for its own position. The question of how to read is therefore theological, not merely technical.

Paul Ricoeur offers a philosophical bridge for treating situations as interpretable. Meaningful action, he argues, displays the features of a text: it becomes fixed in its social traces, its meaning detaches itself from the intention of its agent, its importance exceeds its original situation, and it remains open to an unlimited range of readers.[30] This model fits the anthropogenic components of a disaster: the meaning of forest clearing is not controlled by the intentions of those who issued the permits, and it speaks to distant readers, including consumers of commodities elsewhere. A cyclone, however, has no author, and a river does not write with intent. Environmental hermeneutics rightly maintains that understanding nature is a hermeneutical task,[31] yet to treat nature wholly as text risks reducing its materiality to discourse and forgetting the wounds really suffered by human and other bodies.

Edward Farley provides a theological framework closer to this need. For him, a situation is the way various things, powers, and events in an environment converge so as to call for a response; he even cites a thunderstorm as a brief situation and the ecological condition of the planet as a global one.[32] Identifying a situation's components—from individuals, worldviews, and groups to events and sedimented social powers—is not like taking a photograph but an act of theological self-criticism, for human beings filter situations through their idols; the interpreter must also trace the situation's past, which conceals old repressions.[33] Farley's limitation, then, lies not in his scope but in the critical-hermeneutical character of his procedure. He does not provide an evidential procedure for weighing material evidence, distinguishing authored from authorless components, and deciding which interpretation is most faithful to the evidence.

A similar limitation appears in Osmer. His descriptive-empirical task, which he links to a spirituality of presence—priestly listening to "living human documents"—tends in practice to be filled with interviews, congregational observation, and social data.[34] Socio-ecological situations leave another kind of data: saw marks on timber, mud lines on house walls, temperature anomalies in weather-station records, and permit documents in state archives. Such data are not voices that can be heard but traces that must be tracked and tested. What is needed, then, is a category that connects meaning with materiality and the planetary scale with the situated scale. That category is the trace.

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[30] Paul Ricoeur, "The Model of the Text: Meaningful Action Considered as a Text," *Social Research* 38, no. 3 (1971): 529–62.

[31] Clingerman et al., *Interpreting Nature*.

[32] Farley, "Interpreting Situations."

[33] Farley; cp. Edward Farley, "Interpreting Situations: An Enquiry into the Nature of Practical Theology," in *The Blackwell Reader in Pastoral and Practical Theology*, ed. James Woodward and Stephen Pattison (Oxford: Blackwell, 2000), 121.

[34] Osmer, *Practical Theology*, 32–34, 38.

Sign, trace, and clue: Constructing a hermeneutics of traces from Luke 12:54–13:9

The shift from "sign" to "trace" must be argued. A sign, in Luke 12:54–55, is a symptom read forward: a cloud in the west points to rain that is coming. A trace, in Ricoeur's sense, is a mark read backward. Ricoeur locates the trace among the connectors that constitute historical time, a third time that bridges lived time and cosmic time; the trace is a sign-effect that combines a relation of meaning, because it signifies something that has passed, with a relation of cause and effect, because it was really left behind by something.[35] The trace is thus a historiographical category designed precisely to connect human time and cosmic time—the very connection Chakrabarty problematizes. A clue, in turn, is a trace used as evidence in inferential reasoning: Ginzburg notes that divination looked to the future and the hunter's reading of tracks to the past, yet their intellectual stages—analysis, comparison, and classification—were identical.[36] Luke himself contains both directions: 12:54–55 reads forward, while 13:1–5 reads events that have already occurred. The hermeneutics of traces is the discipline of reading in both directions.

Traces must also be distinguished by origin. Some are authorless—cyclones, extreme rainfall, and sediment deposits; these are traces of natural processes. Others are authored—chainsaw cuts, permit documents, and heaps of waste; these are anthropogenic traces, whose meaning, in keeping with Ricoeur's model, escapes their makers' intentions. A third group, the one most characteristic of today's ecological crisis, comprises hybrid traces produced where natural processes and human action converge, such as flash floods in deforested watersheds or the collapse of a waste mountain. All three already appear in Luke: cloud and wind, the blood of the Galileans, and the fallen tower of Siloam. The distinction determines the ethical questions raised: anthropogenic traces demand the accountability of perpetrators; natural traces call for adaptation, lament, and solidarity; hybrid traces demand differentiated responsibility proportionate to each party's share. Traces of any kind cannot be reduced to discourse, for they are real, embodied, and often wounding.

Ginzburg, Tsing, and Nixon contribute three complementary sensibilities. Ginzburg's evidential paradigm supplies forensic acuity: knowledge moves from seemingly trivial data, such as prints in soft ground or a broken twig, toward a reality that cannot be observed directly.[37] Chainsaw marks, drone scans, and the anatomical identification of timber are practices within this paradigm, but conjectural reasoning can err and must therefore be tested. Tsing's arts of noticing supply a relational sensibility toward patchy life in damaged landscapes, without grand narratives of progress and ruin.[38] Nixon supplies a temporal sensibility through the notion of slow violence: violence that is gradual and out of view,

[35] Paul Ricoeur, *Time and Narrative*, vol. 3, trans. Kathleen Blamey and David Pellauer (Chicago: University of Chicago Press, 1988), 99, 104, 120.

[36] Carlo Ginzburg, "Morelli, Freud and Sherlock Holmes: Clues and Scientific Method," trans. Anna Davin, *History Workshop Journal* 9, no. 1 (1980): 252-276.

[37] Ginzburg, "Morelli, Freud and Sherlock Holmes," 12–13; an expanded version appears in Carlo Ginzburg, "Clues: Roots of an Evidential Paradigm," in *Clues, Myths, and the Historical Method*, trans. John Tedeschi and Anne C. Tedeschi (Baltimore: Johns Hopkins University Press, 1989), 96–125.

[38] Anna Lowenhaupt Tsing, *The Mushroom at the End of the World: On the Possibility of Life in Capitalist Ruins* (Princeton: Princeton University Press, 2015), 17–25.

dispersed across time and space, and generally not regarded as violence at all.[39] The three are combined under one condition: traces are always read situationally, so that the planetary scale is present through data while interpretations of responsibility remain anchored in particular places, actors, and histories. Rivers, forests, and soils do not become interpreters, but they are present as bearers of material testimony and as parties deserving of restoration.

With these resources, the hermeneutics of traces is constructed in four movements. The first, seeing (*idēte*, 12:54), is a discipline of attending to traces: the interpreter inventories material traces (timber, mud, waste), bodily traces (victims' wounds and testimonies), documentary traces (permits, audits, rulings), and atmospheric traces (temperature and rainfall data), marking each as natural, anthropogenic, or hybrid. The second, interpreting (*legete*, 12:54–55), maps the interpretations in circulation and their genealogies. The report about the Galileans (13:1–2) apparently already carried an implicit claim that the victims were worse sinners; the interpreter therefore asks who is saying what about a trace, from which position, and with what interest. Here Farley's task of unmasking past repressions meets Nixon's analysis, so that today's traces are read as the endpoint of long and often concealed trajectories.

The third movement, testing (*dokimazein*, 12:56), is the heart of the hermeneutics of traces and what distinguishes it from the see–judge–act method. Interpretations are tested before the church judges and acts, by three measures rooted in the Lukan unit. The first is fidelity to the traces (*kai ginetai houtōs*): which interpretation best accounts for the available traces, including the uncomfortable ones? The second is honesty about hypocrisy (*hypokritai*): are interpreters adept at reading symptoms yet unwilling to read their own complicity in chains of commodity consumption or in the church's financial relations with the parties under scrutiny? The third is fidelity to the gospel as displayed in Luke 13:1–5: rejecting the inference from suffering to the victims' sin, but also rejecting any interpretation that neutralizes an event so that it demands no one's repentance.

The greatest danger in this movement is confirmation bias, the tendency to seek out or interpret evidence in ways that favor beliefs one already holds.[40] Testing is therefore entrusted to a multilayered community of interpreters: affected residents as primary witnesses, experts as technical examiners, and pastors, theologians, or theology students as conveners of normative testing. The presence of affected residents guards against testimonial injustice, which occurs when prejudice against a speaker's identity leads hearers to accord their testimony less credibility than it deserves.[41] Five procedures accompany the testing: stating the interpreters' position and interests in writing; triangulating with at least three kinds of traces from independent sources; formulating the strongest counter-interpretation and seeking traces that refute one's own; separating the collection of traces from normative judgment; and recording the outcome as a provisional judgment open to revision, in keeping with *dokimazein* as repeated testing (14:19).

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[39] Rob Nixon, *Slow Violence and the Environmentalism of the Poor* (Cambridge, MA: Harvard University Press, 2011), 2.

[40] Raymond S. Nickerson, "Confirmation Bias: A Ubiquitous Phenomenon in Many Guises," *Review of General Psychology* 2, no. 2 (1998): 175-220, https://doi.org/10.1037/1089-2680.2.2.175.

[41] Miranda Fricker, *Epistemic Injustice: Power and the Ethics of Knowing* (Oxford: Oxford University Press, 2007), 28.

The fourth movement, judging what is right while still on the way (*krinete to dikaion, en tē hodō*, 12:57–59), turns the results of testing into action within a limited time. In line with the reading of 12:58–59, it is not a general exhortation to make peace but takes three forms. The first is settling one's own debt: the church and its members acknowledge their share in the damage, change their patterns of consumption and asset management, and make restitution while still on the way. The second is prophetic advocacy: judging for oneself what is right (*aph' heautōn*) and voicing it in the public sphere, including demanding that perpetrators be held accountable. The third is restoration: caring for victims, affected workers, and damaged land, as the gardener digs and manures the soil around the fig tree. All three live in the tension between the grace of opportunity and the urgency of a deadline, for the fig tree's additional year is time for work, not for postponement.

The theological status of this construction must be made clear. The hermeneutics of traces does not make situations a source of new revelation on a par with Scripture; it is a discipline of faith for reading the world responsibly in the light of the gospel, in keeping with constructive theology's understanding of theology as imaginative construction carried out in conversation with tradition.[42] Four guardrails accompany it. The first is a ban on sign-hunting (Luke 11:29; 21:8), so that the hermeneutics of traces does not turn into apocalyptic speculation. The second is the refusal of textualism, which treats suffering as material for interpretation while forgetting wounded bodies. The third is humility in claiming to speak for creation, steering between merely presenting the world of the text and subordinating the Bible to contemporary ethical values.[43] The fourth is the refusal of technocratic reduction: climate data and forensic analysis are indispensable, but neither by itself answers who is responsible, who must be restored, and what kind of repentance is required.

Reading traces on home soil: Implications for public theology and the church in Indonesia

The implications of the hermeneutics of traces are more aptly formulated within the frame of public theology, without setting contextual theology aside. Contextual theology answers the question of method—how context enters the way theology is done[44]—whereas public theology answers the question of venue and address. Binsar Jonathan Pakpahan defines public theology as the effort to interpret what society faces in the light of the divine, in language the public can understand and with openness to dialogue, including disagreement; Sebastian Kim regards it as a catalyst for open debate.[45] Church statements about disasters, permits, and waste are public acts scrutinized by citizens, the state, scientists, and corporations, and they therefore require a testing procedure that others can retrace.

The Sumatra disaster can be reread through the four movements. Seeing finds an unusual cyclone as a natural trace, saw marks and permit documents as anthropogenic traces, flash floods in denuded watersheds as hybrid traces, and casualty and displacement figures as

[42] Kaufman, *In Face of Mystery*; Jones and Lakeland, *Constructive Theology*.

[43] Horrell, Hunt, and Southgate, *Greening Paul*, 1.

[44] Emanuel Gerrit Singgih, *Berteologi dalam Konteks: Pemikiran-Pemikiran mengenai Kontekstualisasi Teologi di Indonesia* (Yogyakarta: Kanisius, 2000).

[45] Binsar Jonathan Pakpahan, "Editorial: Tema Teologi Publik di Tengah Krisis," *Theologia in Loco* 2, no. 1 (2020): 1–7, https://doi.org/10.55935/thilo.v2i1.188; Sebastian Kim, *Theology in the Public Sphere: Public Theology as a Catalyst for Open Debate* (London: SCM Press, 2011).

bodily traces. Interpreting finds competing readings: the timber as fallen trees or as the product of logging, and the permit revocations as state resolve or as a gimmick. Testing requires triangulating the authorities' forensic findings, the official account of the Task Force's investigation, and civil society testimony; acknowledging uncomfortable traces, such as the possibility that some timber came from fallen trees; and recording uncertainties, such as the incomplete disclosure of the revocation decree. In the fourth movement, the HKBP pastoral letter is primarily prophetic advocacy, while its concern for the workers and the Ephorus's hope that funds returned to the state be used to restore Greater Tapanuli exemplify restoration.[46] Settling one's own debt, in turn, applies to the church itself: its members' consumption of paper and plantation commodities, its institutional ties to the parties it criticizes, and the management of its own land.

Socio-ecological traces also pile up in cities, revealing the face of slow violence. In December 2025, the closure of the overloaded Cipeucang landfill left household waste heaped on road shoulders and sidewalks in South Tangerang,[47] while nationally the share of landfills operating as open dumps had fallen only from 95 to 63 percent.[48] These traces have a grim genealogy. On February 21, 2005, the waste mountain at the Leuwigajah landfill in Cimahi collapsed, killing 157 people, most of them waste pickers; the tragedy is now commemorated as National Waste Awareness Day.[49] A collapsing mountain of waste is a hybrid trace: built from the residues of human consumption but brought down by material forces no one controls. Read alongside Luke 13:4, this tragedy is an Indonesian tower of Siloam. Jesus's question—were they worse sinners?—becomes a question about why the poorest must live at the foot of mountains made from other people's consumption.

Atmospheric traces carry the hermeneutics of traces into the domain of local wisdom while demanding caution in testing. *Pranata mangsa*, the seasonal calendar of Javanese agrarian communities, is a cultural form of the competence named in Luke 12:54–55. An ethnoscientific study of 2023 data from Yogyakarta found 83.3 percent agreement with BMKG seasonal-period data but only 66.7 percent with the city's rainfall intensity.[50] Data from one city in one year do not by themselves prove that the sky has changed. They must be brought together with the testimony of Dieng farmers that *pranata mangsa* has not been accurate since

[46] Tinambunan, *Pesan Pastoral*; see also "Ephorus HKBP Minta Pemulihan Tapanuli Jika Kasus Pajak Toba Pulp (INRU) Terbukti Rugikan Negara," *KabarBursa*, August 18, 2026, https://www.kabarbursa.com/ekonomi-hijau/ephorus-hkbp-minta-pemulihan-tapanuli-jika-kasus-pajak-toba-pulp-inru-terbukti-rugikan-negara.

[47] "TPA Cipeucang Ditutup, Tangsel Darurat Sampah," *Metro TV News*, December 18, 2025, https://www.metrotvnews.com/play/NG9CzW6Q-tpa-cipeucang-ditutup-tangsel-darurat-sampah.

[48] Kementerian Lingkungan Hidup/Badan Pengendalian Lingkungan Hidup, "Indonesia Selesaikan Praktik Open Dumping di 2026, Fokus pada Pengelolaan Sampah Ramah Lingkungan," February 26, 2026, https://kemenlh.go.id/news/detail/indonesia-selesaikan-praktik-open-dumping-di-2026-fokus-pada-pengelolaan-sampah-ramah-lingkungan.

[49] "KLH Dorong Pengurangan melalui Asta Aksi Peduli Sampah pada Peringatan HPSN 2025," *ANTARA Megapolitan*, February 2025, https://megapolitan.antaranews.com/berita/347278/klh-dorong-pengurangan-melalui-asta-aksi-peduli-sampah-pada-peringatan-hpsn-2025; on the predominance of waste pickers among the victims, see "2 Dekade Kenangan Pahit Tragedi Longsor Sampah TPA Leuwigajah," *detikJabar*, February 21, 2025, https://www.detik.com/jabar/berita/d-7789439/2-dekade-kenangan-pahit-tragedi-longsor-sampah-tpa-leuwigajah.

[50] Kharisma Nabila and Mahbubi Satria Agusti Wirawan, "Sistem Pranata Mangsa: Tinjauan Etnosains dan Uji Keakuratan Data Iklim Tahun 2023 di Yogyakarta," *Lembaran Antropologi* 3, no. 1 (2024): 21-34, https://doi.org/10.22146/la.7254.

around 2007–2008[51] and with climate projections indicating an increased probability of a delayed onset of the rainy season in Java and Bali by 2050.[52] Without long time-series data, the interpretation that *pranata mangsa* registers a changing sky remains a plausible hypothesis. The hermeneutics of traces neither discards local wisdom nor venerates it uncritically; the mismatch between inherited knowledge and scientific data is treated as a sign of the times that calls for shared interpretation.

Within Indonesian contextual and public theology, the hermeneutics of traces functions as an extension, not a replacement. For practical-theological research, Osmer's descriptive-empirical task can be expanded with an inventory of traces, the interpretive task with a mapping of interpretations and genealogies of slow violence, the movement of testing can be inserted before the normative task, and the pragmatic task can be framed as time-bound action. For theological education, this means training trace literacy—the ability to read climate data, permit documents, and forensic findings critically alongside experts—and conducting fieldwork at rivers, landfills, or affected areas near campus. The exegesis of texts and the exegesis of situations should be taught as two disciplines that test each other, not as theory and its application. Table 1 summarizes the four movements as a stepwise guide for pastors and theology students.

Table 1. A Stepwise Guide for Applying the Hermeneutics of Traces

Stage and Lukan basis	Guiding questions	Activities and instruments	Outputs and completion indicators
1. Preparation: the interpreters' position (cf. *hypokritai*, 12:56)	Who are we, what are our interests, and who must be involved?	Form a multilayered team (affected residents, experts, pastors or theology students); write a statement of position and interests.	Positionality statement; complete when financial and institutional interests are declared in writing and the team includes at least one affected resident and one expert.
2. Seeing (*idēte*, 12:54)	What traces are available, where do they come from, and what kind are they?	Site visits, documentation, collection of documents (permits, audits, BMKG data), and recorded testimonies; a trace-inventory sheet (type, origin, source, date).	Trace inventory; complete when it contains at least three kinds of traces from independent sources, each sourced and dated.
3. Interpreting (*legete*, 12:54–55; 13:1–2)	Who is saying what, from which position, and in whose interest?	Interpretation matrix (actor, claim, traces, interests); timeline of permits, land use, or policy.	Map of interpretations; complete when it includes at least three actors, one of them contrary to the team's initial assumptions.

[51] Turasih, Lala M. Kolopaking, and Ekawati Sri Wahyuni, "Strategi Adaptasi Perubahan Iklim pada Petani Dataran Tinggi (Studi Petani di Dataran Tinggi Dieng, Kabupaten Banjarnegara)," *Sodality: Jurnal Sosiologi Pedesaan* 4, no. 1 (2016): 70-82, https://doi.org/10.22500/sodality.v4i1.14408.

[52] Rosamond L. Naylor et al., "Assessing Risks of Climate Variability and Climate Change for Indonesian Rice Agriculture," *Proceedings of the National Academy of Sciences* 104, no. 19 (2007): 7752-7757, https://doi.org/10.1073/pnas.0701825104.

Stage and Lukan basis	Guiding questions	Activities and instruments	Outputs and completion indicators
4. Testing (*dokimazein*, 12:56; 13:1–5)	Which interpretation is most faithful to the traces? Where are we implicated? Does any interpretation blame the victims or neutralize the event?	Triangulation; strongest counter-interpretation; search for disconfirming traces; expert consultation; three-measure rubric scored 1–3.	Provisional interpretation with its level of confidence; complete when the counter-interpretation is answered, uncertainties are stated, and no claim of divine punishment is made against the victims.
5. Judging what is right while still on the way (*krinete to dikaion*, 12:57–59; 13:6–9)	What is right? What debts must we settle? Who and what must be restored?	Formulate the settling of one's own debt, prophetic advocacy, and restoration; set deadlines and evaluation dates.	Time-bound action plan; complete when every action is tied to tested traces and interpretations.

For church life, the hermeneutics of traces provides a measure for public statements and congregational formation. A church statement about a disaster can be tested with four questions: what traces have been seen, what interpretations are in circulation, how those interpretations were tested and how confident the result is, and what action has been decided toward others and toward the church itself. A statement that leaps straight to a claim of divine punishment or a hasty accusation fails at the movement of testing. In congregational formation, the arts of noticing can be cultivated through intercessory prayers that name the rivers, forests, and landfills around the congregation, commemorations of tragedies such as Leuwigajah, and catechesis on where the goods we consume come from and where their residues are discarded. The liturgy thus becomes a school of attention so that the faithful do not become adept at reading the weather while remaining blind to the times.

This study has limitations. The construction was developed through library research, and its illustrations rest on secondary data; some primary documents, such as the permit-revocation decree, are not yet publicly accessible. The agenda for further research includes empirical studies of how congregations in disaster-prone areas interpret floods, landslides, and waste crises; time-series studies of how well local wisdom for reading natural signs agrees with long-term climate data; pilot testing of Table 1 in practical theology courses and in the drafting of churches' public statements; and critical studies of the risk that the language of the signs of the times may be misused for political ends or apocalyptic speculation.

Conclusion

Luke 12:54–56 rebukes the crowds for being skilled at testing the appearance of earth and sky yet unwilling to test the time that is unfolding before them. As climate change breaks down the divide between natural history and human history, that rebuke acquires new meaning: the face of the sky has become a sign of the times, and reading the weather can no longer be separated from reading the situated history of permits, concessions, consumption, and policy. This article has shown that Luke 12:54–13:9 provides four interpretive movements—seeing, interpreting, testing, and judging what is right while still on the way—which, together with Ricoeur's concept of the trace, Ginzburg's evidential paradigm, Tsing's arts of noticing, and Nixon's slow violence, form a hermeneutics of traces. Its distinctive contribution lies in an independent and operational movement of testing; in a typology of natural, anthropogenic,

and hybrid traces that links interpretation to differentiated responsibility; and in the norm of Luke 13:1–5, which rejects the inference from suffering to the victims' guilt without rejecting the tracing of responsibility. The hermeneutics of traces thus rejects punitive theodicy and technocratic neutralization alike and calls the church in Indonesia to test the traces of the world in the light of the gospel and to give a public account of its interpretations through settling its own debt, prophetic advocacy, and restoration.

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The authors affirm that both contributed to developing and completing the manuscript. Pardede contributed to the initial conceptualisation and formulation of the main ideas, while Siahaya provided critical insights, expanded the discussion, and collaborated in revising and refining the manuscript for final submission.

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