

# CONTEXTUALIZING GOD'S KENOSIS OF THE ST. MONTFORT THEOLOGY IN RELATION TO THE APPLICATION OF OMNIBUS LAW IN INDONESIA

**Mathias Jebaru Adon<sup>1\*</sup>, <sup>2</sup>Fidelis Wolo Wotan,**

**<sup>3</sup>FX. Eko Armada Riyanto**

*<sup>1,3</sup>School of Theological Philosophy of Widya Sasana, Malang, Indonesia*

*<sup>2</sup>Pontifical Theological Faculty Marianum, Roma, Italy*

\*Corresponding E-mail: [mathiasjebaruadon@gmail.com](mailto:mathiasjebaruadon@gmail.com)

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## ABSTRACT

This research explores the role of theology in relation to socio-political challenges in Indonesia, particularly in light of the Omnibus Law Bill. The study draws on the theology of Kenosis as taught by St. Louis-Marie de Montfort, applying it to the contemporary Indonesian context. The Omnibus Law, favoring capital holders over workers, has prompted a call for the Indonesian Church to intervene. This study employs qualitative approach, relying on a literature review for data collection. The study finds parallels between the current situation in Indonesia and 17<sup>th</sup>-century France under Louis XIV, where Montfort developed the Theology of Kenosis in response to the king's centralization of power and heavy taxation. The Theology of Kenosis, emphasizing leaders' duty to serve their people, is found to be highly relevant to Indonesia today. The study concludes that this theological model can guide leaders in creating public policies that prioritize people's welfare over corporate interests. This aligns with the principle of divine solidarity with humanity, particularly the poor. The application of Kenosis theology to the Omnibus Law could result in greater consideration for worker welfare, environmental sustainability, and the overall well-being of the Indonesian people.

**Keywords:** Contextual Theology, Kenosis theology, St. Montfort's Theology, Omnibus Law

### **ABSTRAK**

Penelitian ini berfokus pada pandangan teologi dalam melihat tantangan sosial-politik di Indonesia, khususnya terkait RUU Omnibus Law. Studi ini menggunakan Teologi Kenosis dari ajaran Santo Louis-Marie de Montfort dan menerapkannya dalam konteks Indonesia saat ini. RUU Omnibus Law yang cenderung memihak pengusaha daripada buruh telah memicu seruan bagi Gereja Indonesia untuk turut serta. Metodologi penelitian ini bersifat kualitatif, dengan pengumpulan data melalui tinjauan literatur. Studi ini menemukan kesamaan antara situasi saat ini di Indonesia dan Perancis abad ke-17 di bawah pemerintahan Louis XIV, dimana St. Montfort mengembangkan Teologi Kenosis sebagai respons terhadap pemusatan kekuasaan dan pajak tinggi oleh raja. Teologi Kenosis, yang menekankan kewajiban pemimpin untuk melayani rakyatnya, menjadi relevan dengan situasi di Indonesia saat ini. Studi ini menyimpulkan bahwa model teologi ini dapat membimbing pemimpin dalam membuat kebijakan publik yang memprioritaskan kesejahteraan rakyat daripada kepentingan korporat. Hal ini sejalan dengan prinsip solidaritas Ilahi terhadap umat manusia, khususnya orang miskin. Penerapan Teologi Kenosis pada RUU Omnibus Law dapat menghasilkan kebijakan yang lebih berpihak pada kesejahteraan pekerja, keberlanjutan lingkungan dan kesejahteraan rakyat Indonesia secara keseluruhan.

**Kata kunci:** Teologi Kontekstual, Teologi St.Montfort, Teologi Kenosis, Omnibus Law

### **INTRODUCTION**

The Second Vatican Council marked a significant shift in the Church's perspective, wherein it sought to better align itself with the societal milieu in which it operated. *Gaudium et Spes*, Art. 1, validated this shift explicitly in articulating and acknowledging joy, hope, sorrow, and anxiety as shared experiences between the world at large and Christ's disciples.<sup>1</sup>

The Council posits that God's revelations are inherently intertwined with the unique cultural contexts in its own era. This indicates that the societal context, or reality, serves as a space that allows for

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<sup>1</sup> Dokumen Konsili Vatikan II, "Gaudium Et Spes (Kegembiraan Dan Harapan)," in *Konstitusi Pastoral Tentang Tugas Gereja Dalam Dunia Dewasa Ini*, ed. Konferensi Waligereja Indonesia, 19th ed. (Jakarta: Departemen Dokumentasi Dan Penerangan Konferensi Waligereja Indonesia, 2017), 1-88.

profound and empowered theological exploration, aimed towards an understanding of God's revelations in each temporal context. This faith-based wealth necessitates thorough exploration if theology is to effectively strive towards attaining the full humanity embedded in the Gospel's message.

The 1965 Asian Conference in Sri Lanka issued a statement asserting the existence of manifold truths revealed by Christ within Asia's religious, cultural plurality and poverty-stricken states.<sup>2</sup> Consequently, if Christianity and theology aim to resonate with Asia's day-to-day realities and to foster comprehensive understanding of Christ, they must embody a lifestyle of self-denial that resonates with Asia's societal ethos.

In Indonesia, the Church faced a range of challenges, including not only religious and cultural diversity but also socio-economic issues in the form of a poverty-driven humanitarian crisis.<sup>3</sup> Currently, Indonesia is facing the pervasive influence of global capitalism, which predominantly caters to the interests of the capital owners. In the beginning of 2020, the Indonesian Government intended to implement the Draft of the Job Creation Law (*RUU Cipta Kerja*), that used the concept of an *omnibus law*.

The objective of this law was to simplify, condense, and expedite the existing investment laws, in an effort to address the prevalent lack of interest among foreign investors in Indonesia. This initiative was driven by Indonesia's current demographic bonus, characterized by a significantly higher proportion of individuals within the productive age group compared to those of the nonproductive group.<sup>4</sup> Instead of facilitating progression, this Omnibus Law has been observed to restrict and undermine civilian rights. It paves the way for investors at the expense of workers' rights, among others concerning wages and employment relations.<sup>5</sup> Furthermore, the law eliminates several regulations regarding permits and protection in entrepreneurship. In essen-

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<sup>2</sup> Aloysius Pieris, *An Asian Theology of Liberation* (Maryknoll New York: Orbis Book, 1988), 76.

<sup>3</sup> Fransiskus Saitus Bembid, "Dialogue Between Christian Love and Pancasila Values According to Driyarkara," *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)* 9, no. 2 (2023): 147–61.

<sup>4</sup> Vincent Suriadinata, "Penyusunan Undang-Undang Di Bidang Investasi: Kajian Pembentukan Omnibus Law Di Indonesia," *Refleksi Hukum: Jurnal Ilmu Hukum* 4, no. 1 (2019): 115–32,

<sup>5</sup> "Omnibus Law Diam-Diam Aturan 'Cilaka,'" *Tempo* (Jakarta, 2020), [www.tempo.co](http://www.tempo.co)

ce, passing this law to foreign investors in the chamber of commerce signifies the government's overt allegiance to entrepreneurs, contradicting the societal mandate to prioritize the local workers.<sup>6</sup>

A similar social issue was experienced by St. Louis-Marie de Montfort (1673-1716) in the beginning of the 18<sup>th</sup> century in France, which shaped his theological perspective significantly. He personally witnessed the immense suffering endured by the French people due to the oppressive rule of King Louis XIV (1638-1715), who amplified his own glory through relentless wars. For a period spanning fifty-four years, Louis XIV maintained absolute control over his kingdom, refusing to appoint new ministers and centralizing power under his authority. His infamous motto, "The state, that's me<sup>7</sup>," clearly encapsulates his reign's essence.

As a priest, Montfort was intimately acquainted with the people's hardships and sought to address this issue through the development of the theology of God's kenosis. The God he preached was characterized by humility; a God in the likeness of men (Phil. 2:7), weeping with those who wept, groaning with those who hurt and laughing with those who laughed. Montfort's missionary endeavors primarily revolved around contemplating the mystery of Christ's incarnation.<sup>8</sup> This approach elicited repentance and spiritual renewal among many, leading Montfort to place the mystery of God's kenosis at the heart of his teachings and theological framework.<sup>9</sup>

This case demonstrates that contextual theology is a dynamic discipline capable of responding to the unique challenges of each era. Theology must adapt and foster the faith of the people, ensuring the Church's relevance within society. To facilitate this, the Church must rejuvenate theological spirit, objectives, and methodologies, grounding itself in Holy Scriptures while engaging in a dialogue with the tangible realities of national struggles.

Aloysius Pieris underlined this notion (1988), asserting that the Church in Asia must instigate an ecclesiological revolution. This revo-

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<sup>6</sup> Muhammad Nur et al., "Arabs in Manado: Network, Capitalism and Identity in the Early Twentieth Century," *Jurnal Lektur Keagamaan* 20, no. 1 (2022): 59–88.

<sup>7</sup> Hubert Hechtsermans, *Segalanya Atau Tidak Sama Sekali*, ed. A. Djajiswaja, 1st ed. (Bandung: Pusat Spritualtas Maria Montfortan, 2005), 39.

<sup>8</sup> Armada Riyanto et al., "Memoria Passionis of the Vincentian Missionaries during the Japanese Invasion: A Glimpse of the 100 Years of the Lazarists' Mission in Indonesia," *Bogoslovni Vestnik* 83, no. 1 (2023): 103–24.

<sup>9</sup> Hechtsermans, *Segalanya Atau Tidak Sama Sekali*, 79.

lution requires a metaphorical 'double baptism,' an immersion in the Jordan of Asian religion and the Calvary of Asian poverty.<sup>10</sup> This suggests that the Indonesian Church must emulate the radical world-denial exemplified by John the Baptist, and the profound piety of the poor who were drawn to John's austere lifestyle and teachings. Jesus identified himself with the poor and the sinners.<sup>11</sup> Poverty, therefore, serves as a bridge between the Jordan and Calvary, offering a fitting missiological paradigm for Indonesia.

Kosuke Koyama (1984), a renowned Thai theologian, echoed this sentiment, asserting that theology must relate to the daily experiences of people.<sup>12</sup> Koyama introduced the concept of 'buffalo theology', a theological approach distinct from the crusading mentality prevalent in Western theology. Instead of a 'crusading mind' it adopts a 'crucified mind' – a methodology that commences by listening to and learning from people's narratives and struggles, and then supplementing these with our own stories.<sup>13</sup> This method mirrors the strategy employed by Paul when he preached the Gospel in Athens (Acts 17:21).

Facing a serious legislative issues in Indonesia, such as the Omnibus Law, the Church cannot maintain a passive stance; it should take a definitive position as these issues are manifestations of the decay of the nation's morality.<sup>14</sup> This law reflects a shift away from faith and religious teachings as the basis for communal coexistence; hence it no longer aligns with communal values and ideals. The societal and national life has gravitated towards egoism, consumerism, and materialism, leading to the sacrifice of common interests and the disregard of human dignity.

The principles embedded in the Omnibus Law favor the interests of entrepreneurs and capital owners to the detriment of the broader population that warrants protection. The creation of a law that disproportionately benefit investors and harms local workers indicates that existing theological concepts have minimal relevance to the actual

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<sup>10</sup> Pieris, *An Asian Theology of Liberation*, 35.

<sup>11</sup> Aloysius Pieris, *Berteologi Dalam Konteks Asia* (Yogyakarta: Kanisius, 1996), 7-9.

<sup>12</sup> Kosuke Koyama, "The Asian Approach to Christ," *Missiology: An International Review* 4, no. XII (1984): 435-47.

<sup>13</sup> Kosuke Koyama, *Waterbuffalo Theology* (Maryknoll, New York: Orbis Books, 1974), 68-67.

<sup>14</sup> KWI, "Nota Pastoral KWI 2004," 2004, 1-2.

daily experiences of individuals. Theological formulations seem confined to lecture halls, seminar rooms, and voluminous theology books.

In response to this issue, the Church is left with no option than to repent and reformulate its theology to resonate with the Indonesian context. Therefore, the Church must revisit the spirit and ethos of the Church Fathers, who deeply integrated theology within pastoral care.<sup>15</sup> The letters of Paul serve as an exemplary illustration of how he addressed each societal issue through faith. This approach aligns with that of St. Montfort, who developed the theology of God's kenosis in response to the oppressive reign of King Louis XIV. Due to policies such as the Omnibus Law that disproportionately favor a select group of entrepreneurs, the development of a theology of God's Kenosis is highly relevant.

Such theology enables Christians to comprehend their vocation and mission in the world, specifically their solidarity with the marginalized, reflecting God's alignment with the disadvantaged through Christ. In essence, the kenosis theology offers a solace for the weary and embattled, providing respite amidst life's struggles. The Church, therefore, would be remiss not to cultivate the theology of kenosis amidst the challenges posed by the implementation of the Omnibus Law, as its identity is intrinsically linked to its commitment to support the poor.<sup>16</sup>

Extensive research has been conducted on the implementation of the Omnibus Law in Indonesia. Vincent Suriadinata, for instance (2019), found that despite Indonesia's substantial economic potential, minimal investment was evident due to an unfavorable investment climate.<sup>17</sup> The Omnibus Law, in theory, could simplify investment licensing protocols. However, the law's implementation is impeded by the reduction in severance pay for employees terminated by their companies. This issue was the focus of Fajar Kurniawan's research (2020), which examined the stipulations in article 89 number 45 of the emp-

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<sup>15</sup> Berthold Anton Pareira, *Mari Berteologi: Sebuah Pengantar Teologi* (Yogyakarta: Kanisius, 2012), 76.

<sup>16</sup> Armada Riyanto, "Ceaseless Activity to Seek Peace in Living Together with Others. Catholics in Dialogue with Muslims," *Bogoslovni Vestnik* 71, no. 3 (2011): 369–81, <https://doi.org/06/2011>; sprejeto: 08/2011.

<sup>17</sup> Suriadinata, "Penyusunan Undang-Undang Di Bidang Investasi: Kajian Pembentukan Omnibus Law Di Indonesia", 12.)

loyment cluster concerning severance pay for laid-off workers.<sup>18</sup> This is a primary reason for the widespread rejection of the Draft of Job Creation Bill (*RUU Cipta Kerja*) by many workers.

From the investor's perspective, as investigated by Hernawati RAS and Joko Trio Suroso (2020), the Omnibus Law could attract foreign investors by providing legal certainty for foreign investment in Indonesia<sup>19</sup>, as stipulated in Law Number 25 of 2007 concerning investment. Meanwhile, Hariadi Kartodiharjo (2020) posits that the drafting of the Omnibus Law must consider ground realities and challenges, particularly environmental issues. If overlooked, the Omnibus Law could potentially run counter to global trends in environmental conservation.

Research on St. Montfort's life history and his theology of the mystery of God has been carried out by many. One of them is Hubert Hechtermans (2015) who discovered that Montfort's theology of the mystery of God's kenosis is inseparable from the historical context of French society at that time. This discovery parallels the conclusions already drawn by Montfort's college friend, Jean-Baptiste Blain, who argued that Montfort's personal confrontations and societal issues significantly shaped his theological viewpoints, as depicted in his seminal work, "The Love of Eternal Wisdom".<sup>20</sup>

The exploration of contextual theology from an Indonesian perspective has been explored by Pelita H. Surbakti and Noel GBP Surbakti's (2019) who introduced cross-textual hermeneutics as an alternative approach to Biblical interpretation, promoting a more considerate interaction with local Indonesian tribal beliefs.<sup>21</sup> In the same year, Johanis Putratama Kamuri's study (2019) focused on the ethical dimension of politicians, asserting that the formulation of

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<sup>18</sup> Fajar Kurniawan, "Problematika Pembentukan RUU Cipta Kerja Dengan Konsep Omnibus Law," *Jurnal Panorama Hukum* 5, no. 1 (2020): 63–76.

<sup>19</sup> R A S Hernawati and J T Suroso, "Kepastian Hukum Dalam Hukum Investasi Di Indonesia Melalui Omnibus Law," *Jurnal Ilmiah MEA (Manajemen ...* 4, no. 1 (2020): 392–408.

<sup>20</sup> Jean-Baptiste Blain, *Summary of the Life of Life of Louis-Marie Grignon de Montfort*, ed. Bross Julien Rabiller (Roma: St. Gabriel Press, 1977), 155-157.

<sup>21</sup> Pelita Hati Surbakti and Noel GBP Surbakti, "Hermeneutika Lintas Tekstual: Alternatif Pembacaan Alkitab Dalam Merekonstruksi Misiologi Gereja Suku Di Indonesia," *Societas Dei: Jurnal Agama Dan Masyarakat* 6, no. 2 (2019): 209, <https://doi.org/10.33550/sd.v6i2.116>.

public policies was intrinsically tied to the leader's moral and religious convictions. Kamuri's comparative analysis of the political ideologies of Jesus and Machiavelli offered insightful perspectives on this matter.<sup>22</sup>

In doing literature study, a gap can be noted in the studies examining the implementation of the Omnibus Law, which favors capital owners, in relation to Christian theology. Also explicit research on the connection between kenosis theology and the execution of public policies that neglect the common people cannot be found. The theological concept of Kenosis as conceptualized by St. Montfort remains largely unexplored in the Indonesian context. In order to fill this gap, this study aims to contribute to the scholarly discourse by examining the theology of God's kenosis in the context of the implementation of the Omnibus Law in Indonesia. Montfort has shown that theologizing is an effort of believers to reflect on their faith. In other words, theologizing means having faith, a faith that gets involved. This involved faith motivates individuals to engage with the realities of their life experiences. By its very nature, theologizing is a human endeavor that interprets life events and historical occurrences.

## **METHOD**

This study employed a qualitative research approach, incorporating a critical analysis of the phenomenon of the Omnibus Law implementation across all sectors in Indonesia. The primary data source was derived from an in-depth literature review, which included a comprehensive analysis of books, magazines, journals, and other relevant references related to the central focus of this study.

The references could be categorized into two groups. The first category comprised data obtained from Tempo Magazine and academic journals relating to the issues of the Omnibus Law in Indonesia. These data were analysed in depth from the perspective of philosophy and the Social Teachings of the Church to identify problems in implementing this law. The second category included historical data and theological analyses of St. Montfort, emphasizing the socio-historical context of French society, which formed the backdrop for his theology of the mystery of God humbling himself – a fundamental subject of his

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<sup>22</sup> Johanis Putratama Kamuri, "Yesus Dan Machiavelli: Moralitas, Religiusitas Dan Kompetensi Politisi Di Ruang Politik," *Societas Dei: Jurnal Agama Dan Masyarakat* 6, no. 2 (2019): 168, <https://doi.org/10.33550/sd.v6i2.123>.



evangelization activities. Biographies of Montfort and his writings were the source of these data.

Complementary data were obtained from previous research on contextual theologizing models in Indonesia, including results from the sessions of the General Assembly of the Indonesian Catholic Church (SAGKI), Pastoral Notes of the Indonesian Bishops' Conference (KWI), and other sources. The results from data analysis were then systematically examined from a theological standpoint, enabling the creation of a theology that is authentically contextualized to Indonesia.

## FINDINGS AND DISCUSSION

### Theological Problems Today

Theology fundamentally represents the Church's endeavor to articulate faith in God throughout different periods of time, while concurrently reflecting on its identity to maintain relevance in the modern world. This reflection is anchored in the event of God's incarnation—a Divine event based on true love and compassion, with the purpose of saving mankind. For the Church to effectively fulfil this mission, it must remain adaptable to the changing times. However, in pursuing modernity, the Church risks losing its distinct identity; meanwhile, rigidly maintaining identity might result in the loss of relevancy.

Navigating this dilemma necessitates the Church to delve deeper into its meaning and foundations, which are not based on abstract ideas, norms, or principles, but rather on the person of Jesus Christ. Hence, reverting to Jesus Christ is a method for contextual theology, implying that theology must realign with the Holy Scriptures, its spiritual core.

Walter Kasper (1977) posited that to be able of theologizing in an actual way, the Church must, firstly, formulate who Jesus intrinsically was. This historical inquiry is essential to understanding the temporal and spatial context of Jesus's life. Secondly, theology must be able to show the universal meaning of the unique and one-off event of Jesus for today, since the significance of the events that occurred when Jesus lived in Palestine differs from the context of today's society. What needs to be envisioned today is a theology that addresses contemporary issues and caters to the spirit and needs of the times.<sup>23</sup>

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<sup>23</sup> Ferry Simanjuntak, Markus Suwandi, and Petrus A. Usmanij, "The Reading of New Testament Bible Manuscripts in the Byzantine Text," *Jurnal Lektur Keagamaan* 20, no. 2 (2022): 535–66.

For several years, the world has been grappling with the devastating effects of the Covid-19 pandemic outbreak. People worldwide were infected with the Coronavirus, and many of them succumbed. Families were confronted with immense uncertainty due to a range of socio-economic problems, especially the poor ones. In response to these challenges, Pope Francis urged all Christians to focus their attention on Jesus, in order to embrace the hope of the Kingdom of God that Jesus introduced to humanity.<sup>24</sup>

Pope Francis observed that the global economy currently operates according to the capitalist system.<sup>25</sup> Hence, by refocusing on Jesus, Christians could catalyze restoration and salvation based on love. Justice and peace are achieved through acts of love, yielding the fruit of hope that strengthens faith. In Christian tradition, faith, love and hope are virtues instilled in humans by the Holy Spirit. Thus, the renewal of life in faith, hope, and love encourages individuals to foster a creative and renewable spirit, especially in a world dominated by competition and profit-seeking, which marginalizes the disadvantaged.<sup>26</sup>

Hegel identified a significant dichotomy in the contemporary society, which is increasingly characterized by global competition. He labelled this as a "chasm between faith and existence".<sup>27</sup> This dichotomy has the dual effect of estranging individuals from their personal experiences of faith and simultaneously distancing them from God, which is evident in the rise of religious formalism and the increasing ritualization of worship.<sup>28</sup>

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<sup>24</sup> Paus Fransiskus, "Ajaran Sosial Gereja Di Masa Pandemi," in *DOK-PEN KWI*, ed. SJ R.P. T Krispurwana Cahyadi, 1st ed. (Jakarta: Departemen Dokumentasi Dan Penerangan Konferensi Waligereja Indonesia 2020), 1–54.

<sup>25</sup> Sri Dewi Anggadini et al., "Quality of Indonesia Government Financial Statements," *Journal of Eastern European and Central Asian Research* 10, no. 1 (2023): 93–103.

<sup>26</sup> Benedikta Yosefina Kebingin and Emanuel Martasudjita, "A Local Wisdom in East Flores and the Shift: The Transition of the Lamaholot Religion to the Catholic Religion," *Advances in Social Sciences Research Journal* 9, no. 2 (2022): 146–58.

<sup>27</sup> Fransiskus Budi Hadirman, *Filsafat Modern: Dari Machiavelli Sampai Nietzsche* (Jakarta: Gramedia, 2007) 40-45.

<sup>28</sup> Ricky Pramono Hasibuan and Tony Wiyaret Fangidae, "The Communality Character of Dawn Prayer: A Liturgical Hermeneutic Study of Apostolic Tradition 41:1-4," *Jurnal Lektur Keagamaan* 20, no. 1 (2022): 29–58.

This development has profound implications, leading to the degradation of the value system inherent in human life. Consequently, daily life ceases to be a platform for the practical application of faith values. Religion becomes merely a supplementary aspect of tangible existence, devoid of the essential elements of life. The sacredness of life that characterizes the message of any religion has been lost.

Given these circumstances, it is imperative for the Church to revisit and reformulate its theology to ensure that the teachings of Christ remain relevant in contemporary times. This necessitates the introduction of innovative and contextually relevant theological concepts. Such concepts should aim to strengthen the relationship between faith and existence. In doing so, theology can be brought closer to the realities of human struggle, rather than remaining an abstract concept far removed from human experience.

As Kasper articulated, faith should be perceived as a declaration of belief in Jesus, who is truly human, and who celebrated life without creating a dichotomy between divinity and humanity. This is because Jesus himself did not separate concrete life from his teachings. The historical Jesus celebrated life through the prism of actual existence. Its theological implication is that Christology must be translated into the daily experiences of people today, so that Christ is not experienced far away from nowadays human life.

The challenge, however, is to determine the appropriate theological framework that could address the existing societal chasm. What version of Christ needs to be promulgated to ensure that the soteriological dimension of Christ is present and actualized in contemporary life? St. Montfort, a saint from the eighteenth century, proposed an alternative theological approach to address these issues, introducing the theology of God's kenosis. He presented Christ as the embodiment of Wisdom who humbled himself. Therefore, it is beneficial to first understand the historical context of Montfort's kenosis theology.

### **Historical Context of the Kenosis Theology of St. Montfort**

St. Louis-Marie de Montfort (1673-1716), known as Montfort, lived in a chaotic era characterized by significant political, economic, moral, and religious upheaval. This was the period of King Louis XIV's reign, a time when the monarch exerted absolute control, effectively usurping the role of God. Every aspect of society life, including the Church's leadership, was accountable to him. Louis XIV's ambitions to conquer the world required substantial financial resources, leading to increased taxation for his people, though he himself refrain-

ned from contributing. His primary focus was the construction of lavish castles for his mistresses.

In response to this societal turmoil, St. Montfort formulated a theology centered around the concept of a self-emptying God. He articulated his prophetic stance in his book, "The Love of Eternal Wisdom," where he addressed rulers, reminding them of their God-given power and their accountability to the Most High.<sup>29</sup> Montfort's theology of Christ as Wisdom, humbling himself, was intended to make rulers more mindful of their responsibilities. Hence, his fascination with the concept of Wisdom incarnated formed the foundation of his missionary zeal.

Montfort was devoted to his missionary work, especially serving the underprivileged, the ill, the poor, and the marginalized. Throughout his life, he conducted approximately 200 missions across various dioceses in Western France, ranging from one parish to another.<sup>30</sup> From his ordination until his death, his dedication to serving the people and guiding them towards proper Christian lifestyle never waned. His profound contemplation of the mystery of the incarnation, beginning from his seminary days, shaped his identity and commitment towards advocating for the poor and the disenfranchised. Upon his ordination on June 5, 1700, Montfort caught the attention of the poor who by November 1701, requested him to serve them as their chaplain at the Poorhouse in Poitiers.<sup>31</sup>

There, Montfort empathized with their grave situation, refusing any form of stipend and choosing the most austere room for himself. He even considered himself the most unfortunate sinner among sinners. According to François-Marie L  thel (2002), a Professor at Teresianum and a member of the Pontifical Academy for Theology, a correct interpretation of Montfort's doctrine necessitates an understanding of its historical context, specifically the socio-political situation of French society.<sup>32</sup> During Montfort's era, the teachings of the French School, adapted to the "classical ideal" framework, were emerging. This was a time marked by the rise of palatial residences, such as

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<sup>29</sup> Louis-Marie de Montfort, *The Love of Eternal Wisdom*. In: *God Alone. The Collected Writings of St. Louis Marie de Montfort*. (Montfort Publications, Bay Shore, NY, 1988), 49-50.

<sup>30</sup> Hechtermans, *Segalanya Atau Tidak Sama Sekali*, 45.

<sup>31</sup> Blain, *Summary of the Life of Louis-Marie Grignon de Montfort*, 35.

<sup>32</sup> Francois-Marie L  thel, *Lamour de J  sus-Christ En Marie, Dans Secr  tariat Via Prenestina (Eds) Louise-Marie de Montfort*. (Roma: Th  ologie Spirituelle, Centre International Montfortain, 2002), 41.

Versailles, with their geometrically perfect gardens, elegant inhabitants, and distinguished ladies. Additionally, scholars of that time were known for their arrogance, obstinacy, and propensity to find fault with others. They incessantly scrutinized even established practices followed by many.<sup>33</sup>

Montfort responded to this societal milieu with his austere lifestyle and developed a theology centered on God's kenosis. This was clearly articulated in "Love of Eternal Wisdom," where he stated, "What good will it do to us to know all the other branches of knowledge necessary for salvation if we do not learn the only essential one, the knowledge of our Lord Jesus Christ, the center towards which all other branches of knowledge must tend?"<sup>34</sup> He asserted, with conviction, "To know Jesus Christ incarnate Wisdom, is to know all we need. To presume to know everything and not know him is to know nothing at all".<sup>35</sup>

Montfort's beliefs and writings were eventually reflected in reality. During Montfort's era of significant success as a missionary for the people, the 'Sun King' Louis XIV experienced his greatest defeats. The king faced the consequences of his actions. The golden age of commanders had passed, destroyed by corrupt and nepotistic military leaders. By 1709, the once invincible Louis XIV, who had previously imposed laws on all his conquered territories, faced resistance from the allied countries of England, the Netherlands, Germany, and Austria. French troops were retreating on all fronts.<sup>36</sup> Furthermore, the allied nations discovered that the famine-stricken French people had revolted, leaving no resources to rejuvenate the morale of the demoralized soldiers.

### **Problems of *Omnibus Law* implementation in Indonesia**

In contemporary Indonesia, the nation continues to grapple with perplexing socio-economic challenges. The government has implemented various policies and allocated hundreds of billions in funds annually to address poverty; however, the poverty rate has shown little to no

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<sup>33</sup> Hubert Hechtermans, *Segalanya Atau Tidak Sama Sekali*, 1st ed. (Bandung: Pusat Spiritualitas Marial Montfortan, 2005), 25.

<sup>34</sup> Louis-Marie de Montfort, *The Love of Eternal Wisdom*, 52-53.

<sup>35</sup> Louis-Marie de Montfort, *The Love of Eternal Wisdom*, 52.

<sup>36</sup> Hechtermans, *Segalanya Atau Tidak Sama Sekali*, 76.

significant decrease.<sup>37</sup> This fact was confirmed by a survey conducted by the research institute Ipsol Global in their report "What Worries the World" in 2022, which reveals that 44% of the Indonesian population is concerned about poverty and social inequality.<sup>38</sup>

As the Indonesian government increasingly endorsed and promoted socio-economic empowerment projects, societal prosperity does not see a corresponding increase. Instead, society becomes more reliant on a select group of ruling elites, politicians, and foreign investors. This reality underscored the stark contrast between the actual state of socio-economic welfare and justice in Indonesia and the ideals set forth in the 1945 Constitution, which envisages a just and prosperous society.<sup>39</sup> According to Prof. Dr. Edy Suandi Hamid, M.Ec, during the 10<sup>th</sup> International Conference of Muhammadiyah and Aisyiyah Higher Education Association (ICMAHEA), the poverty rate in Indonesia remains relatively high. Approximately 26.42 million people live below the poverty line, and income inequality is increasing, as indicated by the rise in the Gini Ratio from 0.350 in 1965 to 0.381 in 2020.<sup>40</sup>

In response to these challenges, President Joko Widodo, during his inauguration speech on October 20, 2019, pointed out that the current population of Indonesia's productive age group (15-64 years) is significantly larger than the non-productive age group. The 2020 population census revealed that out of Indonesia's 270.2 million population in September, 70.72% were of productive age, while the age group of 65 years and over accounted for 5.95%, and the younger age

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<sup>37</sup> Singgih Muheramtohad, "Tata Kelola Keuangan Negara Madinah Dan Relevansinya Dengan Konteks Keindonesiaan," *El-Jizya : Jurnal Ekonomi Islam* 6, no. 2 (2018): 267–86.

<sup>38</sup> Erlina F. Santika, "Kemiskinan Dan Ketimpangan Sosial Jadi Masalah Paling Dikhawatirkan Di Indonesia," Databoks, 2023, <https://databoks.katadata.co.id/datapublish/2023/01/27/kemiskinan-dan-ketimpangan-sosial-jadi-masalah-paling-dikhawatirkan-di-indonesia> .

<sup>39</sup> Kurniawan Dwi Madyo Utomo, "Investigations of Cyber Bullying and Traditional Bullying in Adolescents on the Roles of Cognitive Empathy, Affective Empathy, and Age," *International Journal of Instruction* 15, no. 2 (2022): 937–50.

<sup>40</sup> HumasWidyaMataram, "Ekonomi Indonesia: Kemiskinan Turun, Ketimpangan Naik," Universitas Widya Mataram, 2020, <https://new.widya.mataram.ac.id/content/news/ekonomi-indonesia-kemiskinan-turun-ketimpangan-naik> .

group (0-14 years) comprised 23.33%.<sup>41</sup> While this demographic profile could be a significant opportunity for Indonesia's economic growth, it also presents a considerable challenge. Significant problems can arise when population growth is not accompanied by the development of human resources. This necessitates government support in the form of a conducive political and economic ecosystem, which can be facilitated through job creation.

However, a current issue is that Indonesia does not appear to be an attractive choice for foreign investors compared to other Asian countries like South Korea, Bangladesh, and Taiwan.<sup>42</sup> This can be attributed to factors such as lack of legal certainty, inadequate service, and overlapping licensing regulations. In light of this, the government is planning to enact Omnibus law to consolidate and simplify all forms of regulatory obstacles that deter investors.<sup>43</sup>

Investors require legal clarity and certainty when operating a business to guide their investment activities in Indonesia. Investors may be hesitant to invest if potential losses are not due to company mismanagement, but rather stem from a lack of clear legal protection from the government, both for the capital invested and the goods to be produced.<sup>44</sup>

Some major concerns for investors typically involve investment security, licensing procedures, law enforcement, and labor issues, among other concerns related to ensuring investment security. Legal uncertainty has resulted in Indonesia being known as an unfavorable country for investment. According to the Doing Business data released by the World Bank, as cited by Pudjo Utomo (2020), Indonesia's rank in terms of licensing processing fell from 153rd in 2015 to 140th in

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<sup>41</sup> Humas Sekretariat Kabinet Republik Indonesia, "Hasil Sensus Penduduk 2020; BPS: Meski Lambat, Ada Pergeseran Penduduk Antarpulau," Sekretariat Kabinet Republik Indonesia, 2021, <https://setkab.go.id/hasil-sensus-penduduk-2020-bps-meski-lambat-ada-pergeseran-penduduk-antarpulau/>.

<sup>42</sup> Pudjo Utomo, "Omnibus Law Dalam Perspektif Hukum Indonesia," *Uit.E-Journal.Id* 7, no. 2 (2019): 72–81.

<sup>43</sup> Trisya Benazir Dewinagara, I Gusti Ayu Ketut Rachmi Handayani, and Hari Purwadi, "The Omnibus Law Concept in the Job Creation Law and the Legal Consequences for Limited Liability Companies," *Sasi* 28, no. 2 (2022): 323.

<sup>44</sup> Hernawati and Suroso, "Kepastian Hukum Dalam Hukum Investasi di Indonesia Melalui Omnibus Law", 6.

2020.<sup>45</sup> This situation was further exacerbated by complex bureaucratic licensing processes and the prevalence of illegal levies.

In response to these challenges, the government, in early 2020, proposed two laws to the People's Representative Council (DPR): the Job Creation Law (*RUU Cipta Kerja*) and the Empowerment Law for Micro, Small, and Medium Enterprises (MSMEs) or *UU Pemberdayaan Usaha Makro, Kecil dan Menengah* (UMKM), employing the concept of Omnibus Law. This approach was expected to streamline various regulations and eliminate overlapping legal measures. In addition to proposing the Omnibus Law, the government also rescinded several regulations that conflicted with higher regulations and impeded investment ease in Indonesia.<sup>46</sup>

Through the Omnibus Law, one law can revise multiple, even dozens of laws. There are 1,224 articles in 79 laws that were amended through the ratification of the Omnibus Law. The government portrayed this bill as a strategy to stimulate the nation's economic development and attract investors.<sup>47</sup>

Furthermore, the Law can serve as a tool to eliminate several regulations considered to be out of sync with current developments and potentially detrimental to national interests. Its preparation was expedited in the month following President Joko Widodo's inauguration speech on October 20, 2019, in front of the DPR plenary meeting that would determine the 2020 Priority National Legislation Program.<sup>48</sup>

The drafting process for the Omnibus Law bill provoked significant controversy among various societal groups, including citizens, workers, regional leaders, and particularly civil society organizations. Public concerns stem from the government's failure to involve all stakeholders that the law will impact. Furthermore, there are suspicions that the government had misdiagnosed the root cause of the problems the bill is intended to address.<sup>49</sup>

The Omnibus Law should begin by amending investment sector laws related to licensing ease to avoid misconceptions and overlaps. In

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<sup>45</sup> Utomo, "Omnibus Law Dalam Perspektif Hukum Indonesia", 25.

<sup>46</sup> Utomo, 35.

<sup>47</sup> Fajar Kurniawan, "Problematika Pembentukan RUU Cipta Kerja Dengan Konsep Omnibus Law," *Jurnal Panorama Hukum* 5, no. 1 (2020): 63–76.

<sup>48</sup> "Omnibus Law Diam-Diam Aturan 'Cilaka' <https://majalah.tempo.co/read/laporan-utama/159551/diam-diam-aturan-cilaka>

<sup>49</sup> "Salah Kaprah Undang-Undang Sapu Jagat," *Tempo* (Jakarta, 2020), www.Tempo.Co, 28.)



this way, the law's harmonization through the Omnibus Law can benefit not just investors, but also society and the nation. The drafting of the Omnibus Law is perceived as opaque by the public, as its preparation is viewed as procedurally flawed due to the lack of public involvement. No academic manuscript is publicly accessible.

In fact, societal determination of legal norms should precede the establishment of subordinate norms, making a basic norm a presupposition.<sup>50</sup> According to Vincent Suriadinata (2020), the process of drafting laws in the investment sector was regulated in Article 7, Paragraph 1, of Law No. 12 of 2011 regarding the Formation of Legislative Regulations, as amended by Law Number 15 of 2019. This law outlines a hierarchy of statutory regulations that includes the 1945 Constitution, People's Consultative Assembly decrees, Laws/Government Regulations replacing Laws, Government Regulations, Presidential Regulations, Provincial Regulations, and Regency/City Regional Regulations. The lack of transparency in the discussion of the Job Creation Bill has led to public suspicion and disrupted the theory of statutory regulations' formation.<sup>51</sup>

The non-transparent drafting of the Omnibus Law became more problematic when numerous articles in the law were perceived as heavily favoring the interests of capital owners. Apart from the rushed 100-day deadline and the limited involvement of stakeholders in its creation, suspicions have arisen that several initial concepts of the Omnibus Law were modified due to the involvement of entrepreneurs in the discussion. 138 entrepreneurs were registered as crew members of the Joint Government Task Force for public consultation on the Omnibus Law.

Roy Jinto, General Chair of the Central Leadership of the All-Indonesian Textile, Clothing and Leather Workers' Federation, questioned the absence of worker representation in the discussion of the employment cluster design.<sup>52</sup> This was evident in the reduction of severance pay for workers whose employment is terminated by the company, as stated in Article 89, Paragraph 45 of the Job Creation Bill (*UU Cipta Kerja*), which replaces the provisions of Law Number 13 of

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<sup>50</sup> Andri Fransiskus Gultom and Marsianus Reresi, "Kritik Warga Pada RRU Omnibus Law Dalam Paradigma Critical Legal Studies," *Jurnal Pendidikan Kewarganegaraan* 10, no. 1 (2020): 38.

<sup>51</sup> Hendra G. Mulia, "Sejarah Dan Tinjauan Kritis Terhadap Teori Kenosis," *Pelita Zaman* 7, no. Mei (1992): 59–67.

<sup>52</sup> "Omnibus Law Diam-Diam Aturan 'Cilaka'," <https://majalah.tempo.co/read/laporan-utama/159551/diam-diam-aturan-cilaka>

2003, Article 156. The latter outlines several provisions for calculating severance pay for workers laid off by companies.<sup>53</sup>

This indicates that the inclusion of a team of entrepreneurs in the formulation greatly influenced the decisions in the preparation of the Omnibus Law. Such decision was the reset of the obligation to provide a maximum of 32 times wages as severance pay, which is considered burdensome for companies.<sup>54</sup>

Another critical issue with the Omnibus Law is the substance of the regulations. The government frequently cited overlapping regulations and complex licensing procedures as reasons for the slowing growth rate of the gross domestic product (GDP), which over the past five years had stagnated at around 5 percent.

The government also viewed these convoluted regulations as the primary obstacle to the investment climate and the ease of hiring workers. Regulations in the environmental and forestry sectors were often highlighted as key impediments to investment. Consequently, with the enactment of the Omnibus Law, the government could revise numerous cross-sector laws, thereby addressing the chronic issues plaguing the business sector. However, environmental and forestry regulations were initially designed to protect against extensive ecosystem exploitation. Granting the Chamber of Commerce and Industry the authority to filter regulations that could harm entrepreneurs seems akin to the government laying out a red carpet for entrepreneurs and investors.

In reality, the main factor deterring investors from Indonesia was not primarily overlapping licensing regulations, but rather legal uncertainty, prone to conflicts and changes. The inconsistency in implementing these regulations was what discourages foreign investors from investing in Indonesia. The government believes that reducing and simplifying permits can attract substantial investment and thus increase employment opportunities. However, the chaos that ensues was often the result of a collusive licensing process riddled with

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<sup>53</sup> Fajar Kurniawan, "Problematika Pembentukan RUU Cipta Kerja Dengan Konsep Omnibus Law," *Jurnal Panorama Hukum* 5, no. 1 (2020): 63–76.

<sup>54</sup> "Setir Baru Bagi Para Pembisnis," *Tempo* (Jakarta, 2020), <https://majalah.tempo.co/read/laporan-utama/159541/para-pengusaha-menyetir-omnibus-law-ruu-cipta-lapangan-kerja>

corruption, from the central to regional levels. This burdens investors in addition to the substance of overlapping laws and regulations.<sup>55</sup>

Therefore, the government should not only formulate regulations that provide legal certainty for investors but also organize a mental reform of bureaucrats. The president must remove officials who are susceptible to bribery, rather than merely reducing regulations. The public deems the reduction and simplification of regulations in the forestry and environmental sectors as reckless because it primarily serves the interests of entrepreneurs and starkly contradicts the global trend of increasing concern for environmental issues.

Civil society urged the government to be more discerning in analyzing investment barriers in Indonesia. According to the World Economic Forum (WEF), the primary obstacles to investment in Indonesia are corruption and bureaucratic inefficiency. Unstable government policies and inadequate infrastructure rank next, after the moral failings of public officials.<sup>56</sup> In other words, the closed preparation of the Omnibus Law resulted in the government misdiagnosing investment problems. Furthermore, solely listening to entrepreneurs, without considering public input, was likely to lead to new issues that favor investors. Therefore, the resolution of these issues must also involve labor unions and employers' associations who share common interests.

This approach will help ensure the government's prescriptions align with public needs. According to Hariadi Kartodiharjo (2020), the preparation of the Omnibus Law, taking into account the realities and challenges on the ground, allows the government to consider factors beyond just legal norms.<sup>57</sup> Hence, the government needs to make the results public, enabling the broader community to access them and provide relevant input.<sup>58</sup>

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<sup>55</sup> Hernawati and Suroso, "Kepastian Hukum Dalam Hukum Investasi Di Indonesia Melalui Omnibus Law", 396.

<sup>56</sup> "Setir Baru Bagi Pebisnis", <https://majalah.tempo.co/read/laporan-utama/159541/para-pengusaha-menyetir-omnibus-law-ruu-cipta-lapangan-kerja>

<sup>57</sup> Hariadi Kartodiharjo, "Omnibus Law dan Kerusakan Lingkungan Hidup," *Tempo* (Jakarta, 2020), <https://majalah.tempo.co/read/kolom/159504/omnibus-law-membahayakan-lingkungan>.

<sup>58</sup> Abdul Hakim Siagian, "Omnibus Law Draft in the Perspective of Constitutionality and Legal Politics," *Jambura Law Review* 3, no. 1 (2021): 93–111, <https://doi.org/10.33756/jlr.v3i1.7222>.

### **Theologizing from the *Omnibus Law* Implementation through the Kenosis Theology of St. Montfort**

The pressing issue for religious life in Indonesia today relates on how theological activities can be grounded in the daily experiences and struggles of the Indonesian people. A theology needs to be designed so that Indonesians can understand and grasp the theological significance underlying their everyday life situations. This implies that Indonesians understand that their nation's history forms part of God's salvation history.<sup>59</sup>

Montfort demonstrated a way to address these issues by exploring and originating from the social context of local problems. The serious problem currently facing the Indonesian nation is the implementation of the Omnibus Law. In fact, the Job Creation Bill's policy does not reduce poverty rates but instead fosters extraordinary dependency in small and medium communities on a few individuals controlling large-scale economic activities.<sup>60</sup> Unfortunately, the government, the People's Representative Council (DPR), and politicians, both national and local, seem to collaborate to accommodate the missions of large entrepreneurs and international corporations.

The Indonesian Bishops' Conference (KWI) Annual Session, held from November 1 to 11, 2004, had long recognized that Indonesian communal living had significantly weakened. Conscience was sidelined, actions and decisions were no longer based on responsibility towards God and others.<sup>61</sup> Confronted with this situation, the Church must first repent by undertaking a theological revolution of faith. The path to this theological revolution stems from the Indonesian people's own experience of the mystery of God.<sup>62</sup>

The mystery of God that can be contemplated is the mystery of kenosis, as portrayed by Montfort. Montfort preached about the God he believed in as the One who emptied Himself and lived among humans

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<sup>59</sup> Mathias Jebaru Adon, "The Spirituality of Catholic Teachers in Implementing Multicultural Education in Indonesia," *Millah: Journal of Religious Studies* 21, no. 1 (2021): 275–310.

<sup>60</sup> Asep Achmad Hidayat et al., "Nahdlatul Ulama in Facing the Guided Democracy 1959-1965: An Overview of Social and Political Factors," *Jurnal Lektur Keagamaan* 20, no. 2 (2022): 567–98.

<sup>61</sup> KWI, "Nota Pastoral KWI 2004", 3.

<sup>62</sup> M. Mhalla, A. K. Hamid, and A. Al-Riyami, "Jurisprudential and Legal Perspectives on the Protection of Rights and Freedoms in the 2021 Basic Statute of the Sultanate of Oman," *Information Sciences Letters* 12, no. 7 (2023): 2735–43.

like a shepherd caring for his sheep. Therefore, the phenomenon of demonstrations against the passage of the Job Creation Bill in various places is an expression of the Indonesian people's longing for a leader who is humble, honest, and more attentive to the people.<sup>63</sup>

Indonesian people's longing for a leader who is humble, unpretentious, and affable was evident in the enthusiasm surrounding the 2014 presidential and vice-presidential elections. The term "blusukan" became a winning slogan for Jokowi, who was then elected president. It is a Javanese word, meaning "entering a place with the aim of getting to know something." "Blusukan" became almost synonymous with his leadership style during his tenure as mayor of Solo and governor of Jakarta.<sup>64</sup> His approach of serving the people, listening to the public, engaging with the community, and touching people's hearts appealed to those weary of leaders who were detached from the people's suffering.<sup>65</sup> However, with the current government's creation of a Job Creation Bill using the Omnibus Law concept, it appears that the government enforced the market ruthlessly not aligning with the needs of the common people. This concern was articulated by Asfianawati, the Director of the Indonesian Legal Aid Foundation (YLBHI), who stated that the method of cutting regulations and simplifying licensing by eliminating permits to use forest areas for non-forestry sector activities is reckless, reminiscent of the pre-democratic era.<sup>66</sup>

In the face of a market economy that tends to be ego-centric, the government should ensure and side with the common community, rather than a handful of entrepreneurs and investors. The government therefore needs a culture of encounter where all voices are heard and

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<sup>63</sup> Suwandi Arham and Ahmad Saleh, "Omnibus Law Dalam Perspektif Hukum Indonesia," *Uit.E-Journal.Id* 7, no. 2 (2019): 72–81, <https://doi.org/10.1234/jh.v7i2> Oktober.652.

<sup>64</sup> Devi Yuanita Sari, "Konstruksi Kepemimpinan Dalam Iklan Kampanye Bakal Calon Presiden Gita Wirjawan Di Televisi," *Jurnal Unair*, 2019: 12-17.

<sup>65</sup> Icha Riani Sukma, "Analisis Kekalahan Pasangan Independen Sri Merdiotom-Karsidi Dalam Pemilukada Di Kabupaten Pati," *Jurnal Ilmu Pemerintahan* 1, no. 1 (2014): 1–9, <http://www.fisip.undip.ac.id/>.

<sup>66</sup> Dahyar Daraba et al., "Working from Home during the Corona Pandemic: Investigating the Role of Authentic Leadership, Psychological Capital, and Gender on Employee Performance," *Cogent Business and Management* 8, no. 1 (2021), <https://doi.org/10.1080/23311975.2021.1885573>.

all differing views from various societal levels are recognized. The question is, how can this be achieved?

This is where the role of the Church comes in as a gathering place for God's children, based on the appeal that the joys, hopes, griefs, and anxieties of the world are also those of the Church.<sup>67</sup> The Church can initiate by designing a theology of encounter that starts from the mystery of God's incarnation.<sup>68</sup> The incarnation of God, according to Montfort, speaks of a God of solidarity, who engages with the concrete reality of human life. When Jesus saw the crowds weary and scattered like sheep without a shepherd, He felt compassion at the very core of His being (Matthew 9:36).

When He realized the crowds following Him for several days were tired and hungry, He said, "My heart is moved with compassion" (Mark 8:2), as was the case with the widow in Nain who was burying her only child (Luke 7:13). Therefore, according to Montfort, solidarity with God is the path to a faith in truth that makes us human if we serve and fight for justice. This is the path that brings peace and solidarity. In this way, the theology of kenosis provides hope to the Indonesian people to persevere and fight for collective prosperity as a gift from the Creator.

The social, economic, political problems, and value chaos currently plaguing coexistence in Indonesia, if traced, are manifestations of more fundamental issues, namely, the loss of public civility. This is directly related to the mentality and life attitude of the Indonesian people themselves.<sup>69</sup> Today, communal life is dominated by things that appeal to the senses and are materially profitable: money and position. On this basis, the Indonesian Catholic Church in its General Assembly took the theme, "Rise and Move." Through this meeting, the Church was expected to enhance its zeal to become more involved in addressing the nation's concerns.<sup>70</sup>

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<sup>67</sup> Paus Fransiskus, "Ekonomi Fransiskus Membangun Narasi akan Tata Ekonomi Baru Pertemuan Economy of Francesco, Assisi, 19-21 November 2020," in *Seri Dokumen Gerejawi*, ed. SJ T. Krispurwana Cahyadi, 1st ed. (Asisi: Departemen Dokumentasi Dan Penerangan Konferensi Waligereja Indonesia, 2020), 19–21, [www.dokpenkwi.org](http://www.dokpenkwi.org).

<sup>68</sup> "Godium Et Spes (Kristus Tuhan)", 67-68.)

<sup>69</sup> Khairiah Khairiah et al., "Delegitimization of Leadership in Overcoming Difficulties in Online Learning during the COVID-19 Pandemic," *World Journal on Educational Technology: Current Issues* 14, no. 3 (2022): 726–39.

<sup>70</sup> SAGKI, "Sidang Agung Gereja Katolik Indonesia" (Caringin Bogor, 2005).

The deepest basis of this movement lies in the Christian faith itself, namely God's incarnational movement. St. Montfort (2002) in his book "True Devotion to Mary" (cf. TD 20) reveals that the Son of God became human and entered the concrete world of humans with the aim of divinizing humans.<sup>71</sup> By being divinized, humans are expected to participate in God's concern, namely building God's Kingdom in the world. The concept of the Church being the "salt of the earth" and "leaven of society" (Mt 5:13-16; Lk 13:21) underscores the intertwined nature of the Church's life and societal life.<sup>72</sup> Society and the world become fertile ground for the Church to sow the seeds of the Gospel, like "yeast that leavens the dough" (1 Cor. 5:6). This is because the issues such as conflict, religious radicalism, and blind application of the market are intimately linked with negative images and incorrect teachings about God's image by his followers.<sup>73</sup>

Essentially, the humans' image of God significantly influences their actions and lifestyles, both individually and in society. A false or distorted image can become an "ideology" that oppresses and disrupts social harmony. Therefore, an image of God that is inclusive, positively peaceful, friendly, and loving is the image of God that can counteract the destruction of public civility. The image of a self-emptying God, as offered by Montfort, can be a model and inspiration for a renewal of life for Indonesian society in all aspects, specifically in the implementation of the Omnibus Law.

According to Montfort, our understanding of the world will expand when our contemplation is directed towards the mystery of the incarnation of the Word in the flesh (John 1:14). By becoming human, Jesus expressed His solidarity with the weakest among humans, particularly those who are poor, property-less, lame, blind, and considered the refuse of society. His solidarity gave them hope, as it was to them that the news of the year of God's favor had come (Luke 4:18-19). This image of a self-emptying God can be a starting point for theology in

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<sup>71</sup> Adison Adrianus Sihombing, Irwan Abdullah, and Zaenuddin Hudi Prasojo, "Nostra Aetate and Space for Religious Moderation: Interfaith Dialogue in Multicultural Indonesia," *Journal for the Study of Religions and Ideologies* 19, no. 55 (2020): 142–57.

<sup>72</sup> Yohanes S. Lon and Fransiska Widyawati, "Food and Local Social Harmony: Pork, Communal Dining, and Muslim-Christian Relations in Flores, Indonesia," *Studia Islamika* 26, no. 3 (2019): 445–74.

<sup>73</sup> Fransiskus J. Hamu et al., "Liturgical Transformation of Diocesan Church in Palangkaraya, Indonesia," *HTS Teologiese Studies / Theological Studies* 79, no. 1 (2023): 1–11.

the current Indonesian context. The Magisterium of the Second Vatican Council emphasized that the salvation of the Church also concerns other people. This is expressed in *Lumen Gentium* No. 9, “God willed to make men holy and save them, not as individuals without any bond or link between them.”<sup>74</sup>

The kenotic movement of God, evident in Jesus' entire life, means that the Church cannot escape from the harsh realities of an uncivilized world. The Church must take responsibility for rebuilding the damaged public civility, thereby creating a new national habitus. Because concrete faith is always related to concrete life, which cannot be separated from everyday life events.<sup>75</sup> This is important because Indonesia in its history has almost always been unsuccessful in having clean and good leaders.

The government is often unable to uphold justice and the law, corruption is rampant, and state administrators always favor a group of wealthy individuals. Money has made people greedy, and that greed has destroyed the environment, leading to people no longer thinking about the future.<sup>76</sup> Therefore, politics and economics can no longer be separated from faith life. Economic and political development cannot only be based on mere economic calculations but primarily concern for the poor, the environment, and the welfare of society in general.

This new habitus should be built based on the spirit of the Gospel (Matthew 5-7), so that it does not fall as merely habit, but as a form of path of repentance from the old man who is controlled by sin to the new man who is controlled by the Word. And this path of repentance is also equipped with continuous reflection. In this way, the Church exists as an alliance of communities of hope that fight for a just and prosperous Indonesian society. When the Church has found her true identity in “the Word made flesh”, the Church must dare to suffer

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<sup>74</sup> OG Madung and WS Mere, “Constructing Modern Indonesia Based on Pancasila in Dialogue with the Political Concepts Underlying the Idea of Human Rights,” *JSEHR* 1, no. 5 (2021): 1–24, <https://heinonline.org/HOL/LandingPage?handle=hein.journals/jseahr5&div=6&id=&page=>.

<sup>75</sup> Firmanto, “Kehadiran Gereja Di Ruang Publik: Perspektif Eklesialogis Di Dalam Memandang Keadaan Akhir-Akhir Ini”, 284.

<sup>76</sup> Nur et al., “Arabs in Manado: Network, Capitalism and Identity in the Early Twentieth Century.”



the fate of being a victim in proclaiming the liberating Kingdom of God.<sup>77</sup>

The Church can start by getting used to reading social reality critically and solving it in the light of the Church's Social Teaching. As a form of the Church's concrete involvement in building public civility, the Church can seek and develop a new habitus through involvement with positive activities in society (organizations, etc.); change the mindset of leaders and develop servant leadership. Like Jesus' leadership style of "blusukan."<sup>78</sup>

This type of leadership style was employed by Montfort in his pastoral work in France during his time. For Montfort, Jesus was a pastoral example of "blusukan." When we examine Montfort's history, it is easy to find Montfort's "blusukan" which at that time was at odds with the leadership of King Louis XIV, who was preoccupied with expanding his kingdom. Montfort's way of life was indeed very contrary to the "Classical Ideal," which was the trend of that century.

The clergy were required to follow the "golden middle way"; not to do excessive and eye-catching things, always be self-aware, that in everything they should stand above the common people.<sup>79</sup> They must live in such a way as to be worthy of respect and reflect the dignity and majesty of the Church. Unlike Montfort, an impulsive man, always adhering to his motto 'All or nothing', for whom these times were a harsh trial. In the biography written by his close friend Blain, Montfort lived among beggars and as a beggar, he preferred to withdraw himself from the community and flog himself until he bled.

Montfort's lifestyle choices were deeply influenced by his commitment to follow the example set by Jesus. Jesus sought out those who were marginalized and worked to restore their lives. He was present when someone was suffering from illness, providing healing with full compassion. He expelled demons that tormented people. He was present amidst grieving families, offering comfort and hope. He

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<sup>77</sup>Raymundus Sudhiarsa, "Christian Migrants and Their Living Faith in Mission: An Indonesian Perspective," *Transformation* 40, no. 2 (2023): 119–30.

<sup>78</sup> Adison Adrianus Sihombing & Masmedia Pinem, "St. Fransiskus: Misionaris Teladan Iman Dan Guru Bagi Masyarakat Katolik," *Jurnal Lektur Keagamaan* 19, no. 2 (2021): 555–63.

<sup>79</sup> Hechtsermans, *Segalanya Atau Tidak Sama Sekali*, 59.

even raised people from the dead.<sup>80</sup> This personal image of Jesus, being gently present among the people, deeply influenced Montfort's pastoral approach and theological understanding.

Montfort's encounter with Jesus, the shepherd who mingled with the people – a style epitomized by the term "blusukan" – became the model for his pastoral work and the foundation for his theological teachings. Montfort's ministry and theology were thus rooted in the practice of Jesus; deeply involved with the people, showing compassion, and bringing transformation and renewal.<sup>81</sup>

Surely, Montfort's "blusukan" approach resonates with current Indonesia's president (Jokowi)'s campaign branding when he ran for president years ago. A critical question then arises, will Jokowi have Montfort's characters of leadership, the one who prioritized the weak and poor instead of the rich and powerful? A look into the past, which in this study refers to St Montfort's Kenonis theology has offered an insight into similar approach that current government could have also taken in favor for his people.

## CONCLUSION

This study has examined the Indonesian Catholic Church's response to the implementation of the Omnibus Law in Indonesia, emphasizing the necessity for the Church to actively engage rather than remain passive. The Church is tasked with embodying the truth of God's love, a mission that can be fulfilled by fostering the faith of its followers. The study identified a moral decline in Indonesian society and national life, attributed to a disconnect between faith and the tangible realities of daily life. This disconnect also influenced national and state governance, particularly in the formulation of public policies that often favor a minority. This is exemplified by the Job Creation Bill, which seemingly caters to the interests of investors and entrepreneurs at the expense of local workers' rights and obligations. The Church is thus compelled to advocate for justice actively.

The deterioration of public life is undeniably linked to a faith life that fails to engage with the people's struggles, resulting in a

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<sup>80</sup> Wilibaldus Gaut, "The Catholicity and Sacramentality of the Church as the Foundations for Interreligious Dialogue," *Louvain Studies* 46, no. 1 (2023): 12–29, <https://doi.org/10.2143/LS.46.1.3292267>.

<sup>81</sup> Kurniawan Dwi Madyo Utomo and Yohanes I.Wayan Marianta, "The Role of Social Support and Spiritual Well-Being in Predicting Internet Addiction Among Indonesian Seminarians," *Pastoral Psychology*, no. 0123456789 (2023), <https://doi.org/10.1007/s11089-023-01088-6>.

chasm between faith and everyday reality. The Church can bridge this gap by immersing itself in Holy Scripture and the Traditions of the Church Fathers, processed through prayer, meditation, and contemplation. This approach enables the Church to elucidate the issues at hand in light of the Gospel's teachings and formulate a theology that resonates with the people's challenges.

This study drew upon the example of Montfort, an eighteenth-century figure who developed the theology of God's kenosis in response to the dictatorship of King Louis XIV. This theology led to significant repentance and renewal among French leaders and citizens, offering hope and encouragement to ordinary people whose rights were often disregarded. This study suggests the Indonesian Catholic Church can develop a theology of God's kenosis in response to the Omnibus Law's implementation, which predominantly favors the interests of entrepreneurs and investors. This theological approach can remind national leaders and policymakers of their primary duty to enhance communal prosperity, not merely the prosperity of a wealthy few. The foundation of this process is God's incarnation in Christ. Consequently, the development of Montfort's theology of God's kenosis is highly pertinent to the socio-political and economic situation of Indonesia, which tends to favor a select group of entrepreneurs.

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