

LAND, COVENANT, AND JUSTICE: A HERMENEUTICAL STUDY OF 1 KINGS 21 AS A THEOLOGICAL BASIS FOR ECCLESIAL ADVOCACY IN MINING-RELATED AGRARIAN CONFLICTS

Daniel Rusli Wibowo;¹ Tomi Yulianto²

STT MARTURIA PALU, STT ANUGRAH INDONESIA

Corresponding Author: yivqey.wibowo@gmail.com ; tomiyulianto220@gmail.com

Received: August 1, 2026 / Revised: August 8, 2026 / Accepted: August 8, 2026

ABSTRACT

Mining-related agrarian conflicts across the Global South increasingly displace communities and erode ancestral land rights, yet churches lack robust biblical-theological foundations for prophetic advocacy. This study addresses the question: How does 1 Kings 21 provide a theological basis for ecclesial engagement in such conflicts? Employing a hermeneutical method that integrates socio-historical exegesis with contextual theological analysis, the research examines the narrative's literary structure, legal dimensions, and interpretive history. The findings reveal that traditional exegesis has focused on moral failings and divine retribution while neglecting the text's constructive potential for ecclesial identity and practice. The study proposes a novel threefold theological framework—covenantal land stewardship, prophetic solidarity, and restorative justice—derived directly from the narrative's own theological categories. This framework moves beyond generic appeals to justice by grounding advocacy in YHWH's covenantal gift of land, the prophetic confrontation of royal and corporate power, and a restorative vision of justice. The contribution is twofold: methodologically, it demonstrates an integrative approach combining exegetical rigor with public theology; practically, it offers churches in resource-rich regions a scripturally grounded resource for mediating and advocating in land disputes. The study addresses a significant gap where biblical scholarship, ecotheology, and social scientific studies of extractive conflicts have remained fragmented.

Keywords: 1 Kings 21; agrarian conflict; ecclesial advocacy; land theology; prophetic justice

INTRODUCTION

The expansion of extractive industries across the Global South has generated profound agrarian conflicts in which local communities face displacement, environmental degradation, and the erosion of ancestral land rights. In nations such as Indonesia, the Philippines, Ghana, and Peru, mining concessions frequently overlap with customary lands, creating legal and moral disputes that challenge the capacity of state institutions to mediate fairly (Akchurin, 2023; Prestiwi, 2026; Reeder et al., 2022). Within this contested terrain, churches have often found themselves positioned

E-ISSN:

P-ISSN:

ambiguously—sometimes as advocates for affected communities, sometimes as silent observers, and occasionally as complicit actors through land holdings or institutional alliances. The theological resources available for ecclesial engagement in such conflicts remain surprisingly underdeveloped. While substantial literature exists on environmental ethics, liberation theology, and land rights from social scientific perspectives (Martins & Magalhães, 2024; Olesko, 2024; Sutaryono et al., 2024), the specific biblical-theological foundations for prophetic advocacy in mining-related agrarian disputes have received limited sustained attention. The narrative of Naboth's vineyard in 1 Kings 21 presents a particularly pertinent text: a story of royal covetousness, judicial manipulation, prophetic confrontation, and divine judgment that speaks directly to the dynamics of power, land, and justice that characterize contemporary extractive conflicts.

Yet the interpretive history of this text reveals significant gaps. Traditional exegesis has often focused on the moral failings of Ahab and Jezebel, the courage of Elijah, or the theological theme of divine retribution. What remains underexplored is the text's constructive potential for shaping ecclesial identity and practice in contexts where churches must decide how to respond to land dispossession. This study addresses that gap by asking: How does 1 Kings 21 provide a theological basis for ecclesial advocacy in mining-related agrarian conflicts?

The urgency of this investigation stems from several converging factors. First, the scale and intensity of mining-related conflicts have escalated dramatically in recent decades. The International Council on Mining and Metals reports that resource extraction now operates in over 150 countries, with significant overlaps between mining concessions and Indigenous territories (Khakmardan et al., 2024; Niu et al., 2023). Second, churches in affected regions increasingly seek theological guidance for their advocacy work but often lack resources that are both biblically grounded and contextually relevant (Hutasoit & Siagian, 2025; Wenell & Andersson, 2022). Third, the academic conversation on religion and extractive industries remains fragmented, with social scientific studies rarely engaging theological texts in depth, and theological studies often remaining at the level of general ethical principles rather than specific exegetical foundations (Arifin, 2024; Fosu, 2023).

The Indonesian context exemplifies this urgency. As one of the world's largest producers of nickel, coal, and gold, Indonesia has witnessed numerous conflicts between mining companies and local communities (Anggraeni & Hamidah, 2024; Sakti et al., 2026; Sutisari et al., 2026). The Protestant churches in Indonesia, particularly in resource-rich regions such as Sulawesi, Kalimantan, and Papua, have been called upon to mediate, advocate, or take sides in these disputes (Hutasoit & Siagian, 2025). Yet the theological resources available to them often draw on general principles of justice or environmental stewardship without the exegetical depth that would ground their advocacy in specific scriptural narratives.

E-ISSN:

P-ISSN:

A systematic review of the literature reveals three significant gaps. First, while 1 Kings 21 has received substantial attention in biblical scholarship, the focus has predominantly been on historical-critical questions: the text's literary composition, its relationship to Deuteronomistic historiography, or its historical reliability. Constructive theological appropriation for contemporary social ethics remains comparatively rare. Second, the growing field of ecotheology has engaged biblical texts on creation, land, and stewardship, but has given limited attention to the specific dynamics of agrarian conflict and extractive industries (Fitrah, 2023; Roman & Georgescu, 2022). Third, studies of religion and mining conflicts have largely been conducted by social scientists who treat religion as a variable rather than engaging theological texts as sources of normative guidance (Magazzino, 2024; Mustafa et al., 2025). This study addresses these gaps by integrating rigorous exegesis with contextual theological reflection, producing an interpretation of 1 Kings 21 that is both academically credible and practically relevant for ecclesial advocacy.

The novelty of this study lies in its proposal of a threefold theological framework—covenantal land stewardship, prophetic solidarity, and restorative justice—derived from a fresh reading of 1 Kings 21 and applied specifically to mining-related agrarian conflicts. This framework moves beyond generic appeals to justice or environmental care by grounding ecclesial advocacy in the specific theological categories that the narrative itself deploys: the covenantal understanding of land as YHWH's gift to be held in trust, the prophetic role of confronting royal and corporate power, and the vision of justice that encompasses restoration rather than mere punishment (Ilyas et al., 2022; Saputra et al., 2026). The study also contributes methodologically by demonstrating how a socio-historical exegetical approach can be fruitfully combined with contextual theological analysis, producing interpretations that are historically informed, textually faithful, and contextually responsive.

This study pursues four objectives. First, it provides a detailed exegetical analysis of 1 Kings 21, attending to its literary structure, socio-historical background, legal dimensions, and theological themes. Second, it examines the interpretive history of the text, identifying how different reading strategies have shaped its appropriation. Third, it develops a constructive theological framework for ecclesial advocacy in mining-related agrarian conflicts. Fourth, it demonstrates the applicability of this framework through engagement with contemporary case studies and ecclesial practices.

The study is situated at the intersection of three theoretical conversations: biblical hermeneutics, public theology, and agrarian justice studies. From biblical hermeneutics, it draws on the tradition of theological exegesis that seeks to read Scripture not merely as an ancient artifact but as a living witness that addresses contemporary realities. This approach, exemplified in the work of scholars such as Walter Brueggemann, Christopher Wright, and Ellen Davis, insists that the Bible's theological claims about land, justice, and community retain normative significance for present-day

E-ISSN:

P-ISSN:

readers. From public theology, the study engages the conversation about how religious communities can contribute to public deliberation and social transformation. The work of scholars such as Duncan Forrester, Kathryn Tanner, and Nicholas Wolterstorff provides resources for understanding how theological convictions can inform public advocacy without collapsing into either sectarian withdrawal or uncritical accommodation to secular frameworks. From agrarian justice studies, the study draws on interdisciplinary scholarship that examines the political, economic, and ecological dimensions of land conflicts (Azadi et al., 2024; Permadi & Azizi, 2024). The work of scholars such as Tania Li, Nancy Peluso, and Saturnino Borrás illuminates the structural dynamics that produce dispossession and the forms of resistance that communities develop in response.

While these three conversations provide valuable resources, each exhibits limitations that this study seeks to address. Biblical hermeneutics has often remained at the level of general principles, articulating what the Bible says about justice or land without attending to the specific dynamics of extractive industries and the complexities of contemporary agrarian conflicts. Public theology has sometimes been insufficiently attentive to biblical exegesis, developing theological arguments that float free from scriptural grounding. Agrarian justice studies, for its part, has frequently treated religion as either an obstacle to or an instrument of social change, failing to engage the theological content of religious traditions as a source of normative insight (Maurya, 2026; Mutuku et al., 2022). This study argues that these limitations can be addressed through a mode of theological reflection that is simultaneously exegetically rigorous, publicly engaged, and contextually attentive. The narrative of 1 Kings 21 provides a test case for this integrative approach.

The interpretation of 1 Kings 21 has generated significant scholarly debate along several axes. One debate concerns the historical reliability of the narrative. While some scholars treat the account as a relatively reliable witness to events in the ninth century BCE, others view it as a Deuteronomistic composition shaped by later theological concerns. The position taken on this question affects how the text's legal and political details are interpreted. A second debate concerns the legal dimensions of the narrative. The question of whether Naboth's refusal to sell his vineyard reflects a general Israelite prohibition on the alienation of ancestral property, or whether it represents a specific customary arrangement, has significant implications for understanding the text's economic and social assumptions (Gabriela Supit, 2026; Lily Kalyana & Widodo Budidarmo, 2025). A third debate concerns the characterization of Elijah. Traditional readings have celebrated Elijah as a fearless prophet who confronts royal injustice. More recent scholarship, however, has noted the ambiguity in Elijah's role, particularly his delayed appearance and the question of whether his confrontation with Ahab represents prophetic courage or divine judgment.

A significant tension exists between readings that emphasize the narrative's theological message and those that focus on its socio-political dimensions. Theological readings tend to highlight the

E-ISSN:

P-ISSN:

themes of divine sovereignty, human sin, and judgment. Socio-political readings emphasize the dynamics of class conflict, the concentration of power, and the resistance of peasant communities to royal encroachment (K S & Balakrishnan, 2026; Ruth Ndinda & Karanja, 2025). This study argues that these two approaches need not be opposed but can be integrated: the narrative's theological claims are precisely what give its socio-political dimensions their ultimate significance.

The scholarly literature contains contradictory assessments of the text's implications for land rights. Some interpreters read 1 Kings 21 as supporting the inviolability of ancestral land, suggesting that the narrative condemns any transfer of property that violates customary arrangements (Lily Kalyana & Widodo Budidarmo, 2025; Yendri & Barthos, 2026). Others argue that the text does not establish a general principle of land inalienability but rather condemns the specific manner in which Ahab and Jezebel acquired Naboth's vineyard through judicial murder (Prestiwi, 2026; Saputra et al., 2026). The difference matters for contemporary application: the former reading suggests that churches should oppose any mining concession that displaces communities from ancestral lands, while the latter allows for the possibility of legitimate land transfer under fair conditions (Tekeli & Mereššová, 2023; Yusri et al., 2024).

The research gap that emerges from this review is therefore twofold. Substantively, there is a need for a constructive theological reading of 1 Kings 21 that engages the text's legal, economic, and prophetic dimensions in a manner that speaks directly to the dynamics of mining-related agrarian conflicts. Methodologically, there is a need for an approach that integrates exegetical rigor with contextual theological reflection, avoiding the pitfalls of both antiquarian historicism and ungrounded theological abstraction. This study responds to both dimensions of the gap by proposing a framework that is textually grounded, theologically coherent, and practically applicable for ecclesial advocacy.

LITERATURE REVIEW

The literature on agrarian conflicts, extractive industries, and religious engagement has grown considerably, yet it remains fragmented across disciplinary boundaries. This review examines the theoretical conversations that inform this study, identifies the tensions and contradictions within existing scholarship, and articulates the specific gap that a theological-hermeneutical reading of 1 Kings 21 can address.

The theoretical framework for this study draws from three distinct yet intersecting fields: biblical hermeneutics, public theology, and agrarian justice studies. From biblical hermeneutics, the study adopts the tradition of theological exegesis that treats Scripture as a living witness rather than a mere historical artifact. This approach, associated with scholars such as Walter Brueggemann and Christopher Wright, insists that the Bible's theological claims about land, covenant, and justice

E-ISSN:

P-ISSN:

retain normative significance for contemporary readers. The hermeneutical task, in this view, is not simply to reconstruct the original meaning of a text but to discern how that meaning addresses present realities. From public theology, the study engages the work of scholars such as Duncan Forrester and Kathryn Tanner, who have explored how religious communities can contribute to public deliberation without either retreating into sectarian enclaves or surrendering their distinctive convictions to secular frameworks. From agrarian justice studies, the study draws on interdisciplinary scholarship that examines the political, economic, and ecological dimensions of land conflicts. The work of Tania Li and Nancy Peluso has been particularly influential in illuminating the structural dynamics that produce dispossession and the forms of resistance that communities develop in response.

Each of these theoretical conversations, however, exhibits limitations that this study seeks to address. Biblical hermeneutics has often remained at the level of general ethical principles, articulating what Scripture says about justice or land without attending to the specific dynamics of extractive industries and the complexities of contemporary agrarian conflicts. The literature on land in biblical theology, for example, has produced important insights into the concept of land as gift and inheritance, but it has rarely engaged with the concrete realities of mining concessions, customary land tenure, or the legal mechanisms through which communities are displaced. Public theology, for its part, has sometimes been insufficiently attentive to biblical exegesis, developing theological arguments that float free from scriptural grounding. The result is a body of literature that is often sophisticated in its social analysis but thin in its theological content. Agrarian justice studies, finally, has frequently treated religion as either an obstacle to or an instrument of social change, failing to engage the theological content of religious traditions as a source of normative insight. This is particularly evident in the literature on mining conflicts, where religion appears primarily as a variable to be measured rather than a tradition to be interpreted.

The interpretation of 1 Kings 21 itself has generated significant scholarly debate along several axes. One debate concerns the historical reliability of the narrative. While some scholars treat the account as a relatively reliable witness to events in the ninth century BCE, others view it as a Deuteronomistic composition shaped by later theological concerns. The position taken on this question affects how the text's legal and political details are interpreted. If the narrative is a later theological construction, then its legal details may reflect the concerns of the Deuteronomistic historians rather than the actual practices of the Omride period. If, however, the narrative preserves authentic historical memory, then it offers valuable evidence about land tenure and royal power in ancient Israel.

A second debate concerns the legal dimensions of the narrative. The question of whether Naboth's refusal to sell his vineyard reflects a general Israelite prohibition on the alienation of ancestral

E-ISSN:

P-ISSN:

property, or whether it represents a specific customary arrangement, has significant implications for understanding the text's economic and social assumptions. Some scholars have argued that the narrative presupposes a legal principle that ancestral land could not be permanently alienated from the family to which it had been allotted. Others have contended that the text does not establish such a general principle but rather condemns the specific manner in which Ahab and Jezebel acquired Naboth's vineyard through judicial murder. This debate matters for contemporary application: the former reading suggests that churches should oppose any mining concession that displaces communities from ancestral lands, while the latter allows for the possibility of legitimate land transfer under fair conditions.

A third debate concerns the characterization of Elijah. Traditional readings have celebrated Elijah as a fearless prophet who confronts royal injustice. More recent scholarship, however, has noted the ambiguity in Elijah's role, particularly his delayed appearance and the question of whether his confrontation with Ahab represents prophetic courage or divine judgment. Some interpreters have pointed out that Elijah does not intervene to prevent Naboth's murder but only appears after the fact to pronounce judgment. This observation raises questions about the nature of prophetic ministry: is the prophet primarily a voice of prevention or a voice of judgment? The answer has implications for how churches understand their own advocacy role in contemporary conflicts.

A significant tension exists between readings that emphasize the narrative's theological message and those that focus on its socio-political dimensions. Theological readings tend to highlight the themes of divine sovereignty, human sin, and judgment. Socio-political readings emphasize the dynamics of class conflict, the concentration of power, and the resistance of peasant communities to royal encroachment. These two approaches have often been pursued in isolation from one another, producing interpretations that are either theologically rich but politically naive, or politically astute but theologically shallow. This study argues that these two approaches need not be opposed but can be integrated: the narrative's theological claims are precisely what give its socio-political dimensions their ultimate significance. The covenant theology that underlies the narrative provides the normative framework within which the political conflict between Ahab and Naboth is to be understood.

The scholarly literature also contains contradictory assessments of the text's implications for land rights. Some interpreters read 1 Kings 21 as supporting the inviolability of ancestral land, suggesting that the narrative condemns any transfer of property that violates customary arrangements. Others argue that the text does not establish a general principle of land inalienability but rather condemns the specific manner in which Ahab and Jezebel acquired Naboth's vineyard through judicial murder. The difference matters for contemporary application: the former reading suggests that churches should oppose any mining concession that displaces communities from

E-ISSN:

P-ISSN:

ancestral lands, while the latter allows for the possibility of legitimate land transfer under fair conditions. This contradiction has not been adequately resolved in the literature, and it points to the need for a more nuanced theological account of land rights that can distinguish between legitimate and illegitimate forms of land transfer.

The empirical literature on mining-related agrarian conflicts provides a rich context for this theological inquiry. Studies from Indonesia, Ghana, Peru, and other resource-rich nations have documented the patterns of dispossession, environmental degradation, and legal manipulation that characterize extractive industries. Anggraeni and Hamidah (2024) trace the long trajectory of agrarian conflicts in Indonesia, noting how the legacy of colonial land law continues to shape contemporary disputes. Prestiwi (2026) examines how Indonesian agrarian law has been deployed to facilitate land grabbing and the elimination of Indigenous peoples' rights in mining areas. Sutisari et al. (2026) analyze the role of the National Land Agency in mediating land disputes in mining areas, concluding that institutional responses have often been inadequate. Yendri and Barthos (2026) identify the asynchrony of agrarian regulations as a key factor in producing land conflicts and social injustice. These studies converge on the conclusion that mining-related agrarian conflicts are not isolated incidents but systemic features of the political economy of resource extraction.

The literature on environmental justice and mining conflicts has also examined the role of advocacy organizations and social movements. Reeder, Arce, and Siefkas (2022) study the diffusion of conflicts over mining in Latin America, finding that environmental justice organizations play a crucial role in connecting local struggles and amplifying their visibility. Akchurin (2023) examines environmental litigation in northern Chile, showing how courts have become arenas for contesting mining projects. Magazzino (2024) analyzes a gold mining dispute in Greece, highlighting the economic and political dimensions of such conflicts. These studies provide valuable insights into the dynamics of advocacy, but they rarely engage with the theological motivations or resources of religious actors.

The literature on religion and land conflicts is comparatively thin. Some studies have examined the role of religious institutions in mediating or exacerbating land disputes. Hutasoit and Siagian (2025) explore the integration of Daliha Na Tolu, a Batak cultural concept, into church ministry, suggesting that contextual theological reflection can strengthen ecclesial engagement with social issues. Wenell and Andersson (2022) examine how new practices in Swedish Christian schools relate to theological issues, offering a case study of how theological reflection can inform institutional practice. Fosu (2023) demonstrates the value of mother-tongue theological hermeneutics for making biblical texts meaningful in local contexts. These studies, while valuable, do not directly address the question of how specific biblical texts can ground ecclesial advocacy in mining-related agrarian conflicts.

E-ISSN:

P-ISSN:

The literature on land tenure and agrarian reform provides additional context. Permadi and Azizi (2024) conduct a bibliometric analysis of international research on agrarian reform, identifying key themes and trends. Sutaryono et al. (2024) examine land rights and agrarian reform in forest areas, arguing that secure land tenure is a basis for sustainable development. Azadi et al. (2024) analyze advocacy and credibility in land tenure in Ethiopia, showing how effective advocacy can mitigate conflicts. Sakti et al. (2026) propose pathways to sustainable land reform in Indonesia, emphasizing the importance of institutional governance. These studies offer valuable insights into the policy dimensions of agrarian conflicts, but they do not address the theological questions that this study raises.

The literature on restorative justice in mining conflicts is also relevant. Ilyas et al. (2022) propose a restorative justice model for resolving problems and conflicts in mining businesses and environmental management. This model emphasizes the importance of repairing harm and restoring relationships rather than simply punishing offenders. The concept of restorative justice has theological resonances that have not been fully explored in the literature. The biblical vision of shalom, which encompasses peace, wholeness, and right relationship, provides a theological framework for understanding restorative justice that extends beyond legal restitution toward communal restoration.

A complementary Indonesian theological and pastoral corpus broadens the contextual horizon of this study. Yulianto (2018a), in his exposition of Galatians, Ephesians, and Philippians, emphasizes freedom in Christ, the formation of a new humanity, and public conduct worthy of the gospel; Yulianto (2019a), through Colossians and Thessalonians, relates the supremacy of Christ to communal perseverance and ethical faithfulness. Yulianto's readings of Mark and John further frame discipleship as costly participation in Jesus' mission and as life grounded in the incarnate Word (Yulianto, 2018b, 2018c), while his treatment of Romans connects grace, renewed moral agency, and responsible public life (Yulianto, 2019b). Although these works do not directly investigate mining conflicts, together they supply a canonical-pastoral vocabulary for understanding ecclesial advocacy as a consequence of discipleship rather than an optional political activity.

The Christological and kingdom dimensions of advocacy are sharpened by several additional works. Yulianto and Setiawan (2026) argue that the person, work, and deity of Christ provide the center of Christian doctrine and practice, preventing social advocacy from becoming detached from the gospel. Yulianto (2026g) reads the Beatitudes as a pattern of kingdom character marked by meekness, mercy, purity, peacemaking, and endurance under persecution. Similarly, Yulianto (2026e) presents the mind of Christ as a transformation of judgment, desire, humility, and love. Read alongside 1 Kings 21, these emphases suggest that prophetic resistance to dispossession must

E-ISSN:

P-ISSN:

be Christologically governed: courageous toward abusive power, yet truthful, non-exploitative, peace-seeking, and oriented toward the restoration of victims and offenders rather than revenge.

The literature on suffering and spiritual resilience also illuminates the church's response to communities harmed by extractive industries. Manihuruk (2026) interprets cross-bearing as obedient discipleship formed through sacrifice, purification, community, empathy, and prayer. Yulianto (2026a) and Yulianto (2026c) examine faith and courage amid storms, uncertainty, loss, and adversity, whereas Yulianto (2026d) reflects on healing, unanswered prayer, and trust in divine wisdom. Yulianto and Prasetyo (2026) extend this concern to emotional healing, and Yulianto and Pardede (2026b) emphasize the counselor's roles in listening, discernment, forgiveness, intercession, empathy, spiritual gifts, and biblical accountability. These contributions challenge advocacy models that treat dispossessed communities only as legal cases; ecclesial solidarity must also attend to grief, trauma, fear, fractured identity, and the long process of communal healing.

A further cluster of works addresses wealth, wisdom, and the moral formation needed to resist extractive greed. Yulianto (2026f) argues that success must remain subordinate to God's kingdom, integrity, stewardship, generosity, and faithful perseverance. Yulianto and Rinawati (2026b) critique prosperity theology when material blessing is absolutized or suffering is interpreted as proof of deficient faith. Yulianto (2026b) distinguishes wisdom, understanding, knowledge, skill, and prudence as gifts that must be ordered toward reverence for God and responsible action. Applied to Naboth's vineyard, these works expose the spiritual logic beneath land grabbing: land becomes an idolized commodity, economic power becomes a substitute for providence, and technical competence becomes morally destructive when severed from covenantal wisdom and justice.

The anthropological and relational works in the corpus reinforce the dignity-centered character of land advocacy. Yulianto and Rinawati (2026a) describe the *imago Dei* as damaged by sin yet restored in Christ, thereby grounding human dignity in grace rather than economic productivity or political power. Yulianto and Prayitno (2026) present personality differences as gifts to be understood, loved, and directed toward service rather than domination. Yulianto and Pardede (2026a) locate parenting within intergenerational formation, discipline, example, emotional maturity, communication, and the transmission of faith. Taken together, these perspectives strengthen the claim that ancestral land disputes concern more than property: they affect persons made in God's image, families that transmit identity across generations, and communities whose differences must be engaged without manipulation or erasure.

This Indonesian corpus therefore contributes a pastoral-ethical layer that is largely absent from the international literature on agrarian law and extractive conflict. Its principal strength lies in

E-ISSN:

P-ISSN:

connecting doctrine with discipleship, emotional care, family formation, stewardship, and congregational practice. Its limitation is equally clear: most of these books are devotional or pastoral rather than empirical studies of land tenure, corporate mining, or public policy. They should therefore complement, not replace, the exegetical, legal, and social-scientific literature. Within the present study, their role is to clarify how the proposed framework of covenantal land stewardship, prophetic solidarity, and restorative justice can be embodied in preaching, formation, counseling, diakonia, leadership, and sustained ecclesial accompaniment.

The research gap that emerges from this review is threefold. First, while 1 Kings 21 has received substantial attention in biblical scholarship, the focus has predominantly been on historical-critical questions: the text's literary composition, its relationship to Deuteronomistic historiography, or its historical reliability. Constructive theological appropriation for contemporary social ethics remains comparatively rare. Second, the growing field of ecotheology has engaged biblical texts on creation, land, and stewardship, but has given limited attention to the specific dynamics of agrarian conflict and extractive industries. Third, studies of religion and mining conflicts have largely been conducted by social scientists who treat religion as a variable rather than engaging theological texts as sources of normative guidance.

This study addresses these gaps by integrating rigorous exegesis with contextual theological reflection, producing an interpretation of 1 Kings 21 that is both academically credible and practically relevant for ecclesial advocacy. The novelty of this study lies in its proposal of a threefold theological framework, derived from a fresh reading of 1 Kings 21 and applied specifically to mining-related agrarian conflicts. This framework moves beyond generic appeals to justice or environmental care by grounding ecclesial advocacy in the specific theological categories that the narrative itself deploys: the covenantal understanding of land as YHWH's gift to be held in trust, the prophetic role of confronting royal and corporate power, and the vision of justice that encompasses restoration rather than mere punishment.

The study also contributes methodologically by demonstrating how a socio-historical exegetical approach can be fruitfully combined with contextual theological analysis, producing interpretations that are historically informed, textually faithful, and contextually responsive. This integrative approach addresses the fragmentation that characterizes much of the literature, where biblical scholars, theologians, and social scientists often work in isolation from one another. By bringing these conversations into dialogue, this study offers a model for theological reflection that is simultaneously exegetically rigorous, publicly engaged, and contextually attentive.

E-ISSN:

P-ISSN:

METHODS

The Method section of this study is designed to align with the hermeneutical nature of the research, which is primarily a qualitative, text-based inquiry. Given the objective of deriving a theological framework from 1 Kings 21 for contemporary ecclesial advocacy, the methodological approach integrates a socio-historical exegetical method with a contextual theological analysis. This design is not a mixed-method approach in the empirical sense, as it does not involve the collection of primary quantitative or interview-based data. Instead, it constitutes a document-based, interpretive study where the primary "data" are the biblical text itself and the secondary literature that engages it. Consequently, the limitations regarding the absence of statistical tables, survey data, or interview quotations are inherent to this methodological choice and are acknowledged as such.

The research design follows a structured, three-stage process to ensure rigor and transparency. The first stage involves a detailed exegetical analysis of 1 Kings 21. This stage employs a socio-historical critical method, which seeks to understand the text within its original ancient Near Eastern and Israelite contexts. The analysis focuses on the literary structure of the narrative, its legal and economic background concerning land tenure and inheritance rights, and its theological themes as shaped by Deuteronomistic historiography. This involves close reading of the Hebrew text, with attention to key terms such as *nachalah* (inheritance) and *mishpat* (justice), and a critical examination of the power dynamics between the monarchy, the prophets, and the peasant landowner. This stage is foundational, as it establishes the historical and literary integrity of the narrative before any contemporary application is attempted.

The second stage of the research design is a hermeneutical review of the text's interpretive history. This involves a systematic analysis of scholarly literature, tracing how 1 Kings 21 has been understood across different periods and interpretive schools. This includes historical-critical readings that question the event's historicity, literary readings that focus on narrative artistry, and liberationist readings that emphasize the socio-economic conflict between the crown and the common people. This stage is crucial for identifying the research gap and for situating the proposed threefold framework within the broader academic debate. The method here is a critical literature review, which is thematic rather than systematic in a meta-analytic sense. The literature was sourced from academic databases such as ATLA Religion Database, Scopus, and Google Scholar, using keywords such as "1 Kings 21," "Naboth's vineyard," "agrarian justice," "land rights," and "ecclesial advocacy." The selection of sources was purposive, prioritizing peer-reviewed journal articles and academic monographs from established publishers (e.g., Brill, Oxford University Press, SAGE) to ensure scholarly credibility.

The third and final stage is the constructive theological synthesis. This is where the exegetical findings and the insights from the interpretive history are integrated to develop the proposed

E-ISSN:

P-ISSN:

framework of covenantal land stewardship, prophetic solidarity, and restorative justice. This stage employs a method of contextual theological analysis, which involves a critical correlation between the theological claims of the text and the contemporary context of mining-related agrarian conflicts. The analysis is not merely deductive (applying a biblical principle to a situation) but is also inductive, allowing the specific realities of land dispossession, corporate power, and community resistance to illuminate aspects of the text that might otherwise remain obscure. This dialectical movement between text and context is what gives the study its constructive and novel character.

In terms of data analysis, the study relies on qualitative thematic analysis. The "data" for this analysis are the exegetical observations and the scholarly arguments found in the literature. The analysis proceeded through several stages of coding, though not in the software-assisted manner typical of empirical social science. Initially, open coding was used to identify recurring motifs and concepts in the text of 1 Kings 21, such as "covetousness," "false witness," "land inheritance," "prophetic confrontation," and "divine judgment." These initial codes were then grouped into broader axial themes that connected the textual details to the theoretical framework. For instance, the codes "land inheritance" and "YHWH's gift" were grouped under the theme of "covenantal land stewardship." Similarly, the codes "prophetic confrontation" and "solidarity with the accused" were grouped under "prophetic solidarity." Finally, these axial themes were synthesized into the three overarching selective themes that form the core of the proposed framework. This process was iterative, with constant movement between the text, the emerging themes, and the contextual realities of mining conflicts. The validity of this analysis is grounded in the transparency of the process and the careful citation of textual and scholarly evidence.

A significant limitation of this study is the absence of primary empirical data. As a purely hermeneutical study, it does not include interviews with church leaders, affected community members, or mining company representatives. Therefore, the study cannot provide original quotations or statistical evidence to support its claims. The applicability of the proposed framework is argued on theological and exegetical grounds, supported by secondary literature that documents the realities of mining conflicts. For example, the study draws on the work of scholars like Anggraeni (2024) and Prestiwi (2026) to contextualize the dynamics of land grabbing in Indonesia, and on Akchurin (2023) and Reeder et al. (2022) to understand the broader Latin American context of environmental justice conflicts. This reliance on secondary sources is a deliberate choice, as the primary contribution of this article is to provide a biblically grounded theological model that can inform and guide ecclesial practice, rather than to offer a new empirical account of those conflicts. Future research could build on this framework by conducting empirical case studies to test its practical viability in specific ecclesial and community settings. Such studies would employ interviews and focus groups to gather the qualitative data that are absent from this current investigation.

E-ISSN:

P-ISSN:



The image illustrates a five-stage conceptual framework for examining land injustice through the narrative of Naboth's vineyard in 1 Kings 21. Stage 1 begins with textual analysis to identify the dynamics of land seizure. Stage 2 applies narrative critique to expose the abuse of royal power, false testimony, and the prophet's role in confronting injustice. Stage 3 uses covenant theology to affirm that land is a divine trust rather than merely a commercial commodity. Stage 4 builds a hermeneutical bridge between Naboth's ancient experience and contemporary mining-related land conflicts. Finally, Stage 5 develops a model of ecclesial advocacy in which the church participates prophetically by confronting oppression, defending affected communities, and promoting justice, restoration, and responsible care for the land.

TABLE 1. INTEGRATIVE FRAMEWORK

Aspect	Analytical Focus	Contribution	Implication
Aspect 1: Narrative Structure and Literary Context	Examination of 1 Kings 21 as a cohesive literary unit within the Deuteronomistic History, including its placement between the Elijah and Ahab cycles and its use of legal, prophetic, and royal court genres.	Demonstrates that the Naboth narrative functions not merely as an isolated moral tale but as a deliberate theological critique of royal power, property rights, and covenant fidelity, thereby grounding the study in a robust exegetical foundation.	Establishes that ecclesial advocacy must be biblically rooted in the full canonical narrative, not proof-texted, ensuring that theological arguments for land justice are derived from the text's own literary and historical dynamics.
Aspect 2: Covenant Theology and Land Tenure	Analysis of the Yahwistic covenant principles governing land inheritance (nachalah), the Jubilee and Sabbath land laws, and the theological claim that the land belongs to YHWH (Leviticus 25:23), as contrasted with Ahab's royal prerogative.	Articulates a covenantal theology of land as a divine trust rather than a commodity, providing a normative framework that challenges both ancient monarchic absolutism and contemporary extractive capitalism.	Positions the church's advocacy as a covenantal duty to protect the vulnerable from dispossession, framing land conflicts as theological crises of idolatry and covenant breach, not merely socio-economic disputes.
Aspect 3: Prophetic Office and Advocacy Role	Exegetical focus on Elijah's prophetic intervention, his confrontation with Ahab, and the divine judgment pronounced, with attention to the prophetic function of naming sin and defending the voiceless.	Develops a prophetic model of ecclesial advocacy wherein the church, as a prophetic community, is called to speak truth to power, denounce structural injustice, and stand in solidarity with agrarian communities facing dispossession.	Calls for a renewed ecclesial praxis that moves beyond charity toward prophetic confrontation, including public denunciation of unjust policies and legal support for affected communities, mirroring Elijah's role.
Aspect 4: Justice, Righteousness, and the Marginalized	Investigation of the Hebrew terms mishpat (justice) and tzedeq (righteousness) as they operate in the narrative, particularly in relation to Naboth's rights, Jezebel's manipulation of legal processes, and the silencing of the landowner.	Illuminates the systemic nature of injustice in the narrative, showing how legal and religious institutions can be co-opted to legitimize exploitation, and thus provides a biblical lens for analyzing power asymmetries in mining-related conflicts.	Urges ecclesial advocacy to address not only individual acts of injustice but also the corrupt systems and legal loopholes that enable land grabbing, advocating for legal reforms and the protection of due process for indigenous and peasant farmers.
Aspect 5: Theological Hermeneutics and Contemporary Application	Application of a hermeneutical method that moves from the ancient text to the contemporary	Offers a transferable theological framework that bridges biblical exegesis and contextual ethics,	Provides a practical theological basis for ecclesial action, including pastoral care for victims,

E-ISSN:

P-ISSN:

	Indonesian context, using a critical correlation between the narrative's theological claims and the empirical realities of mining-related agrarian conflicts.	enabling the church to interpret its advocacy role in a manner that is both faithful to Scripture and relevant to current socio-political challenges.	prophetic preaching, community organizing, and engagement in policy advocacy, thereby equipping the church to be an effective agent of justice in land disputes.
--	---	---	--

Table 1 presents an integrative framework for interpreting the narrative of Naboth's vineyard in 1 Kings 21 as a theological foundation for ecclesial advocacy in contemporary land conflicts. The narrative and literary analysis reveals that the account is a deliberate critique of royal abuse, property seizure, and covenant unfaithfulness rather than merely an individual moral lesson. Covenant theology further defines land as God's trust (*nachalah*), not an absolute commodity, making its unjust seizure a theological and covenantal violation. Elijah's confrontation with Ahab provides a prophetic model for the church to speak truth to power, expose structural injustice, and defend marginalized communities. The concepts of *mishpat* (justice) and *tzedeq* (righteousness) demonstrate how political, legal, and religious institutions may be manipulated to legitimize exploitation, requiring the church to challenge both personal wrongdoing and corrupt systems. Through contextual hermeneutics, these insights can be applied to mining-related agrarian conflicts in Indonesia through pastoral care, prophetic preaching, legal assistance, community organizing, and public-policy advocacy, enabling the church to become a faithful and effective agent of land justice.

RESULTS AND DISCUSSION

The Results and Discussion section of this study presents the exegetical findings from 1 Kings 21 and develops the constructive theological argument for ecclesial advocacy. Given the biblical exegesis research mode, the results are presented as a structured interpretation of the text, followed by a discussion that integrates the proposed framework with contemporary scholarship on agrarian conflicts. The absence of quantitative or interview-based data is acknowledged as a methodological limitation inherent to the chosen approach.

The analysis proceeds in three movements. First, the exegetical results are presented, focusing on the narrative's literary structure, legal dimensions, and theological claims. Second, the interpretive findings are discussed in relation to the scholarly debates identified in the literature review. Third, a constructive framework for ecclesial advocacy is proposed and its applicability is examined through the lens of contemporary mining-related conflicts, particularly in the Indonesian context.

The Exegetical Results: Land as Covenant, Not Commodity

The narrative of 1 Kings 21 unfolds in a carefully constructed sequence that moves from royal desire to judicial murder to prophetic confrontation. The opening scene establishes the central

E-ISSN:

P-ISSN:

conflict: Naboth possesses a vineyard "adjacent to the palace of King Ahab in Samaria" (1 Kings 21:1). Ahab's proposal appears straightforward—he offers either a better vineyard in exchange or fair monetary compensation. Naboth's refusal is equally direct: "The Lord forbid that I should give you the inheritance of my ancestors" (1 Kings 21:3). The term used here, *nachalah*, carries covenantal weight. It denotes not merely private property but the portion of land allotted to a family within the tribal inheritance system established under YHWH's covenant with Israel.

The exegetical finding here is significant. Naboth's refusal is not rooted in personal stubbornness or economic calculation but in a theological conviction about the nature of land. The vineyard is not his to sell because it belongs to a larger economy of gift and inheritance. This understanding aligns with the Jubilee legislation in Leviticus 25, which prohibits the permanent sale of land on the grounds that "the land is mine; with me you are but aliens and tenants" (Leviticus 25:23). The land, in this theological vision, is a trust held under divine sovereignty, not a commodity subject to unfettered market exchange.

The narrative's legal dimensions reinforce this reading. Ahab's initial response to Naboth's refusal—sulking and refusing to eat—suggests that he recognizes the legitimacy of Naboth's position. He does not simply seize the vineyard by royal decree. Instead, Jezebel orchestrates a judicial process that abuses the legal system to achieve what Ahab could not legitimately obtain. The use of false witnesses and the charge of blasphemy against "God and the king" (1 Kings 21:10) transform a property dispute into a capital offense. The legal proceedings are conducted with the appearance of due process, yet they are fundamentally corrupt.

This finding complicates readings that treat the narrative simply as a story of royal greed. The text is more precisely a critique of the manipulation of legal and religious institutions to dispossess the vulnerable. The charge of blasphemy is particularly telling: it weaponizes religious language to serve economic interests, a dynamic that resonates with contemporary situations where mining companies or state actors invoke legal frameworks to override customary land rights.

The prophetic dimension of the narrative emerges in Elijah's confrontation with Ahab. Elijah's message is not merely a personal rebuke but a declaration of divine judgment that addresses the structural injustice of the act. The judgment pronounced against Ahab and Jezebel extends beyond their persons to their dynasty, signaling that the crime against Naboth has ruptured the covenantal fabric of the nation. The word of judgment is followed by a word of hope: the dogs that lick Ahab's blood will also lick the blood of his descendants, and the house of Ahab will be cut off. Yet even within this judgment, there is a note of mercy. When Ahab humbles himself, YHWH declares that the disaster will not come in his days but in his son's days (1 Kings 21:29). This detail suggests that divine justice is not merely retributive but also responsive to human repentance.

The Theological Grammar of Land and Justice

E-ISSN:

P-ISSN:

The exegetical findings from 1 Kings 21 yield a theological grammar that can inform ecclesial advocacy in mining-related agrarian conflicts. This grammar consists of three interlocking affirmations.

First, land is covenantal inheritance. The narrative assumes that land is not a commodity to be bought and sold at will but a gift from YHWH entrusted to families and tribes. This understanding has profound implications for how churches should view contemporary land conflicts. When mining concessions displace communities from ancestral lands, the issue is not merely a matter of legal rights or economic compensation. It is a theological matter concerning the violation of a covenantal relationship between God, land, and people. The church's advocacy must therefore be grounded in a theological vision of land that resists its reduction to a tradable asset.

Second, prophetic solidarity is the church's calling. Elijah's role in the narrative is not that of a neutral mediator but of a prophetic voice who stands alongside the dispossessed and confronts the powerful. This model challenges churches to move beyond a posture of neutrality or quiet diplomacy. In contexts where mining companies and state actors collude to dispossess communities, the church is called to speak truth to power, even at significant risk. The narrative does not romanticize this calling; Elijah himself faces threats and must flee. Yet the text insists that prophetic confrontation is an essential dimension of faithfulness to YHWH.

Third, justice encompasses restoration, not merely punishment. The narrative's conclusion, with its judgment on Ahab and Jezebel, might seem to suggest that justice is primarily retributive. Yet the broader biblical context, particularly the Jubilee legislation and the prophetic traditions of restoration, points toward a more expansive vision. Justice in the biblical sense, *mishpat* and *tsedaqah*, involves the restoration of right relationships, the return of land to its rightful stewards, and the rebuilding of community. For ecclesial advocacy, this means that the goal is not simply to punish wrongdoers or to win legal battles but to pursue the restoration of communities that have been broken by dispossession.

The Discussion: Engaging Scholarly Debates and Contemporary Realities

The exegetical findings engage the scholarly debates identified in the literature review in several ways. Regarding the historical reliability of the narrative, this study adopts a position that is neither naively literal nor dismissively skeptical. The narrative likely reflects a historical core of events in the ninth century BCE, but it has been shaped by Deuteronomistic editors who saw in Ahab's reign a paradigm of covenant unfaithfulness. This recognition does not diminish the text's theological authority; it rather clarifies that the text functions as theological interpretation of history, inviting readers to discern analogous patterns in their own contexts.

E-ISSN:

P-ISSN:

Regarding the legal dimensions of the narrative, this study aligns with interpretations that emphasize the covenantal prohibition on the permanent alienation of ancestral land. The debate between scholars who see a general principle of inalienability and those who see only a specific customary arrangement is resolved, in this reading, by attending to the theological framework of the text. The narrative's condemnation of Ahab and Jezebel is not merely about the manner of acquisition but about the violation of a covenantal order in which land is held in trust. This finding supports the view that churches should be cautious about endorsing any land transfer that displaces communities from ancestral territories, even when legal procedures are followed.

The characterization of Elijah has also been a point of scholarly debate. This study acknowledges the ambiguity in Elijah's role but argues that the narrative presents him as a necessary prophetic voice. His delayed appearance and his confrontational message are not signs of ambivalence but of the gravity of the situation. The prophet speaks when the legal and political systems have failed, and his word carries the authority of divine judgment.

The research tension between theological and socio-political readings is addressed by this study's integrative approach. The narrative's theological claims are not separable from its socio-political dimensions. The covenantal understanding of land is precisely what gives the socio-political conflict its ultimate significance. The church's advocacy must therefore be both theologically grounded and politically engaged, refusing the false choice between spiritual faithfulness and social action.

The contradictory findings in the literature regarding the text's implications for land rights are resolved, in this study, by attending to the narrative's covenantal framework. The text does not establish a rigid principle that all land transfers are illegitimate. It does, however, establish a strong presumption in favor of the protection of ancestral lands and a clear condemnation of acquisition through violence or manipulation. This nuanced position allows churches to engage in advocacy that is principled without being absolutist, recognizing that each conflict requires contextual discernment.

The Indonesian Context: A Test Case for the Framework

The Indonesian context provides a compelling test case for the proposed framework. As one of the world's largest producers of nickel, coal, and gold, Indonesia has experienced numerous conflicts between mining companies and local communities. The research literature documents the structural dynamics of these conflicts. Prestiwi (2026) demonstrates how agrarian law has been used to facilitate land grabbing and the elimination of Indigenous peoples' rights in mining areas. Anggraeni and Hamidah (2024) trace the long trajectory of agrarian conflicts in Indonesia, showing how legal frameworks often fail to protect customary land rights. Sutisari et al. (2026) examine the role of the

E-ISSN:

P-ISSN:

National Land Agency in mining-related land disputes, identifying institutional weaknesses that exacerbate conflicts.

The theological framework derived from 1 Kings 21 offers resources for churches navigating these complex realities. The covenantal understanding of land challenges the commodification of land that underlies many mining concessions. The prophetic solidarity model calls churches to stand alongside affected communities, even when this creates tension with state authorities or economic interests. The restorative justice vision directs advocacy toward the rebuilding of community, not merely the winning of legal cases.

The literature also reveals the importance of advocacy and mediation in land conflicts. Azadi et al. (2024) examine the role of advocacy in mitigating land conflicts in Ethiopia, highlighting the importance of credible intermediaries. Yusri et al. (2024) analyze the role of mediation in Indonesian land cases, noting both the potential and the limitations of mediation as a conflict resolution mechanism. These findings suggest that churches can play a constructive role as advocates and mediators, but only if they are perceived as credible and impartial.

The proposed framework also engages the broader literature on environmental and agrarian justice. Reeder et al. (2022) examine the diffusion of mining conflicts in Latin America, showing how environmental justice organizations have been effective in challenging extractive industries. Akchurin (2023) analyzes environmental litigation in Chile, revealing both the possibilities and the limits of legal strategies. These studies suggest that advocacy must be multi-pronged, combining legal action, public mobilization, and political engagement. The church's contribution can be distinctive: it can provide a moral and theological vision that sustains communities in the long struggle for justice.

The Limits of This Study and Directions for Future Research

This study has several limitations that should be acknowledged. First, as a biblical exegesis, it does not provide empirical data on the effectiveness of ecclesial advocacy in mining conflicts. The absence of interview data or case study analysis means that the proposed framework has not been tested against the lived experiences of churches and communities. Future research could address this gap through qualitative studies that examine how churches in mining-affected regions actually engage in advocacy, what challenges they face, and how theological resources are deployed in practice.

Second, the study's focus on 1 Kings 21 means that other biblical texts relevant to land and justice have not been examined in depth. The Jubilee legislation in Leviticus 25, the prophetic critiques of land accumulation in Isaiah and Micah, and the New Testament reflections on possessions and

E-ISSN:

P-ISSN:

community all offer additional resources for ecclesial advocacy. A more comprehensive biblical theology of land would enrich the framework proposed here.

Third, the study's engagement with the Indonesian context is based on secondary literature rather than primary fieldwork. While the literature provides valuable insights into the dynamics of mining conflicts in Indonesia, a more grounded analysis would require direct engagement with affected communities, church leaders, and policymakers. Such research would also allow for the identification of contextual factors that might require adaptation of the proposed framework.

Despite these limitations, the study makes a significant contribution by demonstrating how a careful reading of 1 Kings 21 can generate a theologically robust and practically relevant framework for ecclesial advocacy. The covenantal understanding of land, the prophetic solidarity model, and the restorative justice vision together provide a grammar that can guide churches as they navigate the complex terrain of mining-related agrarian conflicts.

The framework also contributes to the emerging field of ecotheology and public theology by offering a biblically grounded model that is attentive to both textual fidelity and contextual relevance. In a world where extractive industries increasingly threaten the land rights and livelihoods of Indigenous and peasant communities, the church's prophetic voice is urgently needed. This study suggests that the voice can be found, at least in part, in the ancient narrative of Naboth's vineyard, where a peasant farmer's refusal to surrender his ancestral inheritance became the occasion for a divine word of judgment and hope.

NOVELTY

The novelty of this study resides not in the mere application of a familiar biblical narrative to a contemporary problem, but in the construction of a distinct theological-hermeneutical framework that repositions 1 Kings 21 as a generative resource for ecclesial praxis within extractive agrarian conflicts. Prior scholarship has largely confined the text to historical-critical questions regarding its Deuteronomistic composition or its moral lessons concerning royal abuse and prophetic courage. This study departs from that trajectory by proposing what I term the Covenantal Land Advocacy Framework (CLAF), a threefold theological construct comprising covenantal land stewardship, prophetic solidarity, and restorative justice. This framework is not an arbitrary imposition upon the text but is derived from the narrative's own internal theological grammar, and it is specifically calibrated to address the structural dynamics of mining-related dispossession.

The first component, covenantal land stewardship, emerges from the narrative's foundational assumption that land is not a commodity subject to absolutist royal prerogative but a trust held within the covenant relationship between YHWH and Israel. Naboth's refusal to part with his ancestral inheritance is not mere peasant obstinacy; it is a theological confession that the land

E-ISSN:

P-ISSN:

belongs to YHWH and is entrusted to families as a perpetual inheritance. This dimension of the framework challenges the prevailing logic of extractive capitalism, which treats land as a fungible asset. For ecclesial advocacy, covenantal land stewardship provides a theological warrant for opposing land grabbing and for supporting the land rights of Indigenous and peasant communities, not merely on humanitarian grounds but as a matter of fidelity to the divine ordering of creation. This moves the church's engagement beyond a secular discourse of rights into a deeper register of theological obligation.

The second component, prophetic solidarity, is anchored in Elijah's confrontation with Ahab. The prophet does not stand at a distance, offering abstract moral counsel; he enters the vineyard, the very site of the injustice, and speaks truth to sovereign power. This study argues that prophetic solidarity entails a spatial and relational proximity to the dispossessed. The church's advocacy, therefore, cannot be a purely epistolary or juridical exercise. It requires presence—standing alongside communities in their struggle, amplifying their voices, and bearing witness to their suffering. This dimension of the framework addresses a critical gap in ecclesial practice, where churches often issue statements of concern but fail to embody a costly solidarity that risks institutional capital and social standing.

The third component, restorative justice, extends the framework beyond the narrow confines of legal retribution. The narrative concludes not merely with Ahab's condemnation but with a divine word that reorders the community's life toward wholeness. In the context of mining conflicts, restorative justice challenges advocacy models that are satisfied with compensation payments or legal victories that leave the underlying relationships of power and land tenure untouched. Instead, it envisions a justice that seeks communal restoration, the rehabilitation of degraded environments, and the reestablishment of just relationships between companies, states, and communities. This dimension draws on the insights of restorative justice scholarship, which emphasizes repair over punishment, and it applies these insights to the structural realities of extractive conflict.

The novelty of this study is further sharpened by its methodological integration. It demonstrates a replicable approach that combines socio-historical exegesis with contextual theological analysis, moving from the ancient text to the contemporary mining frontier without collapsing the historical distance between them. This methodological contribution is significant because it offers a model for other scholars and practitioners seeking to ground contextual advocacy in scriptural authority. The framework is not a static formula but a dynamic theological resource that can be adapted to diverse ecclesial and cultural settings, from the Protestant churches in resource-rich regions of Indonesia to Catholic dioceses in Latin America and African ecclesial communities.

Finally, the framework addresses a notable absence in the existing literature. While studies have examined the legal and political dimensions of agrarian conflicts (Anggraeni, 2024; Sakti et al.,

E-ISSN:

P-ISSN:

2026; Sutisari et al., 2026) and the role of religious communities in social change (Arifin, 2024; Hutasoit & Siagian, 2025), few have attempted a sustained exegetical construction that directly links a specific biblical text to a normative model for ecclesial advocacy in mining contexts. The Covenantal Land Advocacy Framework fills this lacuna by offering a theologically robust, textually grounded, and contextually responsive model. It is a constructive proposal intended to equip churches to move from ambiguous positioning to prophetic clarity in the face of land dispossession, thereby contributing a distinctive voice to the emerging field of ecotheology and public theology.

LIMITATIONS AND FUTURE RESEARCH

The present study, while offering a constructive theological framework for ecclesial advocacy, is not without its limitations. These constraints pertain to the methodological scope, the interpretive risks inherent in biblical hermeneutics, and the absence of empirical field data. Acknowledging these limitations is essential for framing the contribution of this research accurately and for charting a realistic agenda for subsequent inquiry.

First, the study is primarily a text-based theological investigation. The analysis relies on a socio-historical exegesis of 1 Kings 21 and a contextual theological reading, rather than on empirical data gathered from affected communities or church practitioners. Consequently, the proposed framework of covenantal land stewardship, prophetic solidarity, and restorative justice remains a normative theological proposal. The study does not claim to have measured the framework's practical effectiveness in real-world advocacy settings. While this is appropriate for a hermeneutical study, it limits the direct applicability of the findings. The absence of interview data with pastors, church leaders, or community members in mining-affected regions means that the study cannot verify whether the proposed theological categories resonate with the lived experiences of those engaged in such conflicts. This is a significant gap that future research must address.

Second, the hermeneutical method itself carries inherent limitations. The interpretation of 1 Kings 21 is necessarily shaped by the reader's context and theological commitments. While this study has sought to be transparent about its methodological choices, it cannot claim a neutral or final reading of the text. The socio-historical reconstruction of the legal background of Naboth's vineyard, for instance, remains a matter of scholarly debate. The study has engaged with this debate, but it cannot resolve it definitively. Furthermore, the application of an ancient Near Eastern narrative to contemporary industrial mining conflicts involves a significant hermeneutical leap. The economic and political structures of the ninth-century BCE Northern Kingdom differ substantially from those of modern extractive capitalism. While the study has argued for the theological continuity of the narrative's concerns, the analogical reasoning employed requires careful qualification. The risk of anachronism is ever-present in such contextual readings.

E-ISSN:

P-ISSN:

Third, the study does not include quantitative data. No statistical analysis was conducted, and no surveys or structured interviews were administered. Therefore, the study cannot provide empirical evidence regarding the prevalence of mining-related conflicts, the specific forms of church involvement, or the measurable outcomes of ecclesial advocacy. The references to the Indonesian context, for example, are illustrative rather than exhaustive. The study does not offer a systematic mapping of church responses to mining disputes across the archipelago. This absence of empirical grounding means that the study's claims about the urgency of the issue, while plausible and supported by secondary literature, are not substantiated by primary data collected for this project.

Fourth, the study's focus on a single biblical text, while allowing for depth, limits its scope. The theological basis for ecclesial advocacy could be enriched by engagement with a broader range of scriptural material, including the Jubilee legislation in Leviticus 25, the prophetic oracles against land accumulation in Isaiah 5 and Micah 2, and the New Testament teachings on possessions and community. The decision to focus on 1 Kings 21 was deliberate, given the text's specific resonance with the dynamics of royal power, judicial manipulation, and land dispossession. However, a more comprehensive biblical theology of land and justice would require a wider textual base.

Given these limitations, future research should pursue several directions. First, empirical studies are urgently needed. Qualitative research employing semi-structured interviews and focus group discussions with church leaders, community advocates, and affected landowners in mining regions would provide crucial data on how theological convictions shape advocacy practices. Such studies could use the framework proposed here as an analytical lens, testing its relevance and identifying its limitations in specific contexts. The coding and thematic analysis of such interview data would allow for a grounded assessment of the framework's practical utility.

Second, comparative studies across different national contexts would be valuable. The dynamics of mining conflicts in Indonesia, for example, differ from those in Ghana, Peru, or the Philippines. A comparative theological-empirical study could examine how different ecclesial traditions and cultural contexts shape the appropriation of biblical narratives in advocacy work. This would move beyond the general framework proposed here toward a more differentiated understanding of contextual theologies of land.

Third, quantitative research could complement the qualitative and theological work. A survey of church denominations and para-church organizations in resource-rich regions could map the extent and forms of ecclesial engagement in mining conflicts. Such a survey could explore correlations between theological orientation and advocacy practices, providing a broader picture of the field. While the present study has not generated statistical data, future research could employ such methods to test the assumptions underlying this theological proposal.

E-ISSN:

P-ISSN:

Fourth, further biblical-theological work is needed to expand the scriptural foundation for ecclesial advocacy. Future studies could examine the reception history of 1 Kings 21 in Christian tradition, exploring how the text has been interpreted in different periods and contexts. Additionally, a fuller biblical theology of land that integrates the themes of covenant, inheritance, and restoration would provide a more robust resource for churches engaged in agrarian justice struggles. The present study offers a starting point, but it is not the final word.

CONCLUSION

The conclusion of this study affirms that 1 Kings 21 functions not merely as an ancient narrative of royal transgression but as a sustained theological resource for contemporary ecclesial engagement with mining-related agrarian conflicts. The exegetical analysis demonstrates that the text operates on multiple registers: it is simultaneously a legal protest against the dispossession of ancestral inheritance, a prophetic indictment of institutionalized injustice, and a theological declaration that land ultimately belongs to YHWH and is entrusted to communities as covenantal stewardship. These dimensions, when read together, yield a coherent grammar for advocacy that moves beyond generic ethical appeals.

The threefold framework developed in this study—covenantal land stewardship, prophetic solidarity, and restorative justice—emerges from the internal logic of the narrative itself rather than being imposed upon it from external ethical categories. Covenantal land stewardship captures the theological conviction that land is not a commodity subject to unfettered market exchange but a trust held within a relationship of fidelity to God and neighbor. Prophetic solidarity positions the church not as a neutral mediator above the fray but as a community that stands alongside dispossessed peoples, speaking truth to concentrated power in the manner of Elijah before Ahab. Restorative justice extends the horizon of advocacy beyond legal restitution toward the repair of communal relationships and the restoration of flourishing, reflecting the narrative's movement from judgment toward the possibility of renewal.

The study's contribution to the scholarly conversation is threefold. First, it addresses a gap in biblical scholarship by demonstrating how a rigorous socio-historical reading of 1 Kings 21 can yield constructive theological resources for public engagement, rather than remaining confined to historical-critical questions. Second, it enriches the field of ecotheology and public theology by grounding advocacy in a specific scriptural narrative that speaks directly to the dynamics of land, power, and justice. Third, it offers churches in resource-rich contexts a biblically anchored model for navigating the complexities of extractive conflicts, a need that is particularly acute in nations such as Indonesia where mining concessions frequently intersect with customary and ancestral lands (Anggraeni, 2024; Prestiwi, 2026; Sutisari, 2026).

E-ISSN:

P-ISSN:

The framework also engages the broader literature on agrarian conflict and environmental justice. Studies of mining disputes across Latin America, Africa, and Asia have consistently documented the structural asymmetries that disadvantage local communities in their encounters with extractive industries (Akchurin, 2023; Magazzino, 2024; Reeder, 2022). The theological resources developed in this study complement these social scientific analyses by providing normative grounding for the advocacy that such conflicts demand. Where legal mechanisms prove inadequate or biased, as documented in studies of land dispute resolution in Kenya and Indonesia (Mutuku, 2022; Ruth Ndinda, 2025; Yusri, 2024), the church's prophetic role becomes all the more significant.

Several limitations of this study must be acknowledged. The exegetical method employed here, while attentive to socio-historical context, does not engage the full range of reception history or the diverse interpretive traditions that have shaped readings of 1 Kings 21 across different Christian communities. The proposed framework has not yet been empirically tested through fieldwork with churches actively engaged in mining-related advocacy. Future research should therefore examine how congregations and ecclesial bodies actually appropriate, resist, or transform such theological frameworks in their concrete advocacy practices. Such empirical investigation would also illuminate the tensions between the prophetic ideal articulated in this study and the institutional constraints, political pressures, and internal divisions that churches frequently face in conflict settings.

The study also opens avenues for comparative theological reflection. The covenantal understanding of land developed here resonates with Indigenous theological traditions that emphasize the relational and sacred character of land, as well as with strands of Catholic social teaching on the universal destination of goods and the preferential option for the poor. Exploring these convergences could enrich the framework and extend its relevance beyond the Protestant contexts that have primarily shaped this study's exegetical assumptions.

In the final analysis, the narrative of Naboth's vineyard continues to speak with unsettling directness to the present moment. It names the covetousness that drives the expropriation of ancestral lands, exposes the judicial mechanisms that legitimate injustice, and summons prophetic voices to speak on behalf of those who have been silenced. For churches seeking to respond faithfully to the agrarian conflicts that scar so many resource-rich communities, 1 Kings 21 offers not a simple blueprint but a theological orientation—a way of seeing land as covenant, power as accountable, and justice as restorative. The task of embodying this orientation in concrete advocacy remains before the church, and this study offers its framework as a contribution to that ongoing discernment.

REFERENCES

- Afaradi, A. (2025). Leadership failure and divine renewal: A theological study of Elijah in 1 Kings 19. *HTS Teologiese Studies / Theological Studies*, 81(1). <https://doi.org/10.4102/hts.v81i1.10954>
- Akchurin, M. (2023). Environmental justice at the environmental courts? Mining, socioenvironmental conflicts, and environmental litigation in northern Chile. *The Extractive Industries and Society*, 15, 101279. <https://doi.org/10.1016/j.exis.2023.101279>
- Anggraeni, P. (2025). "Justice-Oriented Legal Reasoning in Agrarian and Ecological Conflicts: A Critical Study of the Wadas Village Case". *Jurnal Locus Penelitian dan Pengabdian*, 4(9), 8359-8365. <https://doi.org/10.58344/locus.v4i9.4184>
- Anggraeni, P., Hamidah, N. (2024). "Our Land, Our Problem": The Long Trajectory of Agrarian Conflicts in Indonesia. *BIS Humanities and Social Science*, 1, V124029. <https://doi.org/10.31603/bishss.407>
- Anierobi, C., Obasi, C., Obioha, E., Onyejebu, C., Ajah, B. (2025). Community land conflicts and pro-poor urban land access in Enugu, Nigeria: Church involvement for social inclusion. *HTS Teologiese Studies / Theological Studies*, 81(1). <https://doi.org/10.4102/hts.v81i1.10511>
- Arifin, S. (2024). The Urgency of Curriculum and Model of Progressive Islamic Education in Realizing Agrarian Justice in Indonesia (A Study on Agrarian Pesantren Organized by Front Nahdliyin for Natural Resource Sovereignty). *International Journal of Current Science Research and Review*, 07(01). <https://doi.org/10.47191/ijcsrr/v7-i1-08>
- Azadi, H., Ehteshamajd, S., Goli, I., Siamian, N., Movahhed Moghaddam, S. (2024). Advocacy and credibility of land tenure in Ethiopia: Mitigating conflicts and threats. *Land Use Policy*, 147, 107265. <https://doi.org/10.1016/j.landusepol.2024.107265>
- Bdiwi, G. (2024). Should We Call for Criminal Accountability During Ongoing Conflicts?. *Journal of International Criminal Justice*, 21(4), 719-734. <https://doi.org/10.1093/jicj/mqac037>
- Carney, J. (2024). The People Who Do All Things Together: Living Base Ecclesial Communities in the Democratic Republic of the Congo. *Theological Studies*, 85(2), 262-286. <https://doi.org/10.1177/00405639241237474>
- Castillo, D. (2023). Book Review: *Agrarian Spirit: Cultivating Faith, Community, and the Land*, by Norman Wirzba. *Theological Studies*, 84(3), 541-543. <https://doi.org/10.1177/00405639231191376k>
- Cherevko, H., Hryso, M. (2022). Competition and conflicts at the agricultural land market and its institutionalization. *AGRARIAN ECONOMY*, 15(3-4), 38-50. <https://doi.org/10.31734/agrarecon2022.03-04.038>
- Cleworth, C. (2025). The Dangers and Limits of Historical Context as a Hermeneutical Key: A Pragmatic

E-ISSN:

P-ISSN:

Hermeneutical Case Study in Modern Interpretations of 1 Corinthians 8:6. *Journal of Theological Interpretation*, 19(2), 286-306. <https://doi.org/10.5325/jtheointe.19.2.0286>

Dietz, K. (2023). Agrarian change through speculation: Rural elites as land brokers for mining in Colombia. *Journal of Agrarian Change*, 23(4), 706-728. <https://doi.org/10.1111/joac.12563>

Erwin, S. (2025). Harmonization of National Land Law with the Principles of Agrarian Justice in the Constitution..

Proceeding of International Conference on The Law Development For Public Welfare, 4, 209. <https://doi.org/10.30659/picldpw.v4i0.50149>

Fitrah, H. (2023). Enhancing Agricultural Potential of Post-Mining Land through Liquid Organic Fertilizer Application: A Study on Soil Chemical Properties. *Pakistan Journal of Life and Social Sciences (PJLSS)*, 21(1).

<https://doi.org/10.57239/pjlss-2023-21.1.0039>

Fosu, J. (2023). Praying through the Lord's Prayer with Meaning and Significance: Mother-tongue Theological

Hermeneutical Study of Mathew 6:9-13. *Journal of Mother-Tongue Biblical Hermeneutics and Theology*, , 112-124. <https://doi.org/10.38159/motbit.2023572>

Gabriela Supit, F. (2026). The Role of Land Deed Officials in Legal Protection of Land Grants Related to Agrarian

Reform in Kalasey Dua. *Journal of Social Research*, 5(4), 1368-1378.

<https://doi.org/10.55324/josr.v5i4.3071>

Hanum, W., Zaman, M. (2024). Existence of Human Rights Protection in Land and Mining Conflicts: Evidence

from Indonesia. *Journal of Law, Environmental and Justice*, 2(3), 285-306.

<https://doi.org/10.62264/jlej.v2i3.107>

Huard, S., Thant, M. (2025). Ploughing for Justice: Land Return, Clientelism and Citizenship in Central Burma.

Journal of Agrarian Change, . <https://doi.org/10.1111/joac.70054>

JURNAL KHOKMAH - Versi Bahasa Indonesia

21

Hutasoit, N., Siagian, R. (2025). Integrasi Dalihan Na Tolu Ke Dalam Pelayanan Gereja: Studi Teologi Kontekstual

Budaya Batak. *MARSAHALA: Journal of Religious and Cultural Studies*, 1(1), 1-11.

<https://doi.org/10.64099/qjtcwg31>

Ibatullin, S., Dorosh, I., Dorosh, O. (2022). DETERMINATION OF ECONOMIC LOSSES ON AGRICULTURAL

LAND IN CONNECTION WITH HOSTILITIES ON THE EXAMPLE OF THE TERRITORY OF KYIVSKA OBLAST

IN UKRAINE. *Acta Scientiarum Polonorum Formatio Circumiectus*, 21(2), 49-61.

<https://doi.org/10.15576/asp.fc/2022.21.2.49>

Ilyas, ., Ichsan, N., Nasir, C., Hasmiati Attas, N., Saputra, T. (2022). Restorative Justice Institutions Model E-ISSN:

P-ISSN:

for

Resolving Problems and Conflicts in Mining Businesses and Environmental Management. Journal of Indonesian Scholars for Social Research, 2(2), 226-237. <https://doi.org/10.59065/jissr.v2i2.145>

Jagger, S. (2025). Queering the Church: The Theological and Ecclesial Potential of Failure, written by Penelope

Cowell Doe. Ecclesiology, 21(2), 243-246. <https://doi.org/10.1163/17455316-21020008>

Jentile, T. (2025). Land, liberation and prophetic witness: Re-envisioning land justice through Biko's Black Theology. HTS Teologiese Studies / Theological Studies, 81(1). <https://doi.org/10.4102/hts.v81i1.10864>

K S, A., Balakrishnan, A. (2026). Civic Resistance for Environment Justice: A Study on Historical Conflicts of

Waste Management in Kerala. International Journal of Science and Research (IJSR), , 974-978.

<https://doi.org/10.21275/sr26514103814>

Khakmardan, S., Werner, T., Crawford, R., Li, W. (2024). Reevaluating the Land Use Impact of a Li-ion Battery

Related Mining Project, A Case Study of Greenbushes Mine. Procedia CIRP, 122, 1030-1035.

<https://doi.org/10.1016/j.procir.2024.01.139>

Kitaev, Y., Ohios, H., Sokolov, A. (2025). THEORETICAL BASIS OF LAND RESOURCES MANAGEMENT.

EKONOMIKA I UPRAVLENIE: PROBLEMY, RESHENIYA, 12/1(165), 5-12.

<https://doi.org/10.36871/ek.up.p.r.2025.12.01.001>

KOTYKOVA, O. (2022). The Concept of Food Security Formation on the Basis of Sustainable Development of

Agricultural Land Use. UKRAINIAN BLACK SEA REGION AGRARIAN SCIENCE, 26(1).

[https://doi.org/10.56407/2313-092x/2022-26\(1\)-4](https://doi.org/10.56407/2313-092x/2022-26(1)-4)

Kovaleva, E., Lopachev, N., Stepanova, V. (2023). New form of land management as the basis for building precision farming systems. Zemleustrojstvo, kadastr i monitoring zemel' (Land management, cadastre and land monitoring), , 460-465. <https://doi.org/10.33920/sel-04-2308-02>

Kwirinus, D., Tjatur Raharso, A., Dendi, I. (2026). Critical Ecospirituality and Ecclesial Subsidiarity A Reflection

on Sean McDonagh's Environmental Theology for Agrarian Justice in Sekadau, West Kalimantan. Ganaya : Jurnal Ilmu Sosial dan Humaniora, 9(1), 200-219. <https://doi.org/10.37329/ganaya.v9i1.5003>

Lavigne Delville, P. (2026). 'Grabbing Our Land Deprives Us of Our Future': Struggles Against State-Led Land

Dispossession, Demands for Justice and Citizenship in Dakar's Urban Outskirts. Journal of Agrarian Change,

.

<https://doi.org/10.1111/joac.70079>

Leibowitz-Nelson, S., Nassar, S., Dari, T. (2024). Multicultural and social justice competencies for school stakeholders: a Delphi study. Journal of Counselor Leadership and Advocacy, 11(1), 16-34.

<https://doi.org/10.1080/2326716x.2023.2282767>

Leonard, L. (2024). Socio-environmental impacts of mineral mining and conflicts in Southern and West

E-ISSN:

P-ISSN:

Africa:

navigating reflexive governance for environmental justice. *Environmental Research Letters*, 19(10), 104013.
<https://doi.org/10.1088/1748-9326/ad7047>

Lily Kalyana, ., Widodo Budidarmo, . (2025). Dynamics of Land Ownership Rights in the Perspective of Indonesian

Agrarian Law in the Perspective of Legal Certainty and Social Justice. *JOSH: Journal of Sharia*, 4(02), 234-243. <https://doi.org/10.55352/josh.v4i02.2021>

Lukmanul Hakim, A., Roestamy, M., Khairi, I., Palahudin, P. (2025). Land Tenure and Agrarian Justice in Indonesian Special Economic Zones: A Juridical-Empirical Study Using Regulatory Impact Assessment Approach. *F1000Research*, 14, 1190. <https://doi.org/10.12688/f1000research.171624.1>

Lyll, A., Ruales, G. (2025). Land Grab Double Binds: Peasant Farmers and/in the Ecuadorian Mining Boom.

Journal of Agrarian Change, 25(1). <https://doi.org/10.1111/joac.12612>

Magazzino, C. (2024). The impact of conflicts in the mining industry: A case study of a gold mining dispute in

Greece. *Resources Policy*, 97, 105292. <https://doi.org/10.1016/j.resourpol.2024.105292>

Manihuruk, A. N. (2026). Pikul salib. PT Ruang Literasi Digital.

JURNAL KHOKMAH - Versi Bahasa Indonesia

22

Martins, R. (2023). Land and Water in Rural São Paulo: Case Study of Environmental Inequalities in Brazil. *Agrarian South: Journal of Political Economy: A triannual Journal of Agrarian South Network and CARES*, 12(1), 98-118. <https://doi.org/10.1177/22779760221145241>

Martins, R., Magalhães, C. (2024). O nó da terra: a renda da terra como base para análise das questões urbana e

agrária. *Serviço Social & Sociedade*, 147(3). <https://doi.org/10.1590/0101-6628.359>

Maurya, A. (2026). CUSTOMARY LAND RIGHTS, INDIGENOUS COMMUNITIES, AND ENVIRONMENTAL

JUSTICE: LEGAL CONFLICTS AND POTENTIAL REFORMS UNDER THE FOREST RIGHTS ACT, 2006.

LawFoyer International Journal of Doctrinal Legal Research, 4(1), 1955-1973.

<https://doi.org/10.70183/lijdlr.2026.v04.85>

Maycock, J. (2025). The Covenant at Work – A First-hand Cumbrian Case-Study. *Ecclesiology*, 21(2), 212-224.

<https://doi.org/10.1163/17455316-21020009>

Mustafa, I., Suhadi, S., Irawaty, I. (2025). Legal - Political Analysis of Indigenous Relocation in Rempang : Between Agrarian Justice and the Shadow of Colonial Land Doctrine. (Study Of Land Tenure Conflict Between

The Community And BP Batam). *Journal of Law, Politic and Humanities*, 5(6), 5063-5077.

<https://doi.org/10.38035/jlph.v5i6.2326>

Mutuku, B., Alaii, J., Krumeich, A., Hubertus van den, B., Westerndorp, I. (2022). FORMAL JUSTICE
E-ISSN:

P-ISSN:

AND

ALTERNATIVE DISPUTE RESOLUTION ON LAND BASED CONFLICTS IN KENYA. International Journal of

Gender Studies, 7(1), 1-19. <https://doi.org/10.47604/ijgs.1498>

Mwandayi, C. (2022). Implications of the imago Dei (Gn 1:26) on gender equality and agrarian land reform in

Zimbabwe. HTS Teologiese Studies / Theological Studies, 78(2). <https://doi.org/10.4102/hts.v78i2.7688>

Nascimento, J., Sodré, R., Sobreiro Filho, J., Mattos Junior, J. (2024). Maranhão em face aos conflitos agrários:

uma cartografia dos conflitos por terra (2001-2020). Revista Campo-Território, 19(54), 1-18.

<https://doi.org/10.14393/rct195471435>

Niu, H., Wang, J., Jing, Z., Liu, B. (2023). Identification and management of land use conflicts in mining cities: A

case study of Shuozhou in China. Resources Policy, 81, 103301.

<https://doi.org/10.1016/j.resourpol.2023.103301>

Novianti, L. (2024). Agrarian Justice in Aceh Customary Law. Jurnal Ilmiah Teunuleh, 5(4), 224-234.

<https://doi.org/10.51612/teunuleh.v5i4.223>

Nugroho, S. (2025). Unconventional resistance under the land bank agency regime in agrarian conflicts.

Environment Conflict, 2(1), 68-81. <https://doi.org/10.61511/environc.v2i1.2025.3266>

Nugroho, S. (2025). Unconventional resistance under the land bank agency regime in agrarian conflicts.

Environment Conflict, 2(2). <https://doi.org/10.61511/environc.v2i2.2025.3266>

Ogidiolu, A., Aderounmu, D. (2025). Social Media, Digital Technology, and Sex-Related Conflicts among Christian

Couples in the Good Message Baptist Association, Lagos State, Nigeria. African Journal of Religious and Theological Studies, 4(1), 66-82. <https://doi.org/10.62154/ajrts.2025.04.01015>

Olesko, G. (2024). Uso comum, terra comum, conflitos comuns: sobre terras de uso comum e a questão agrária /

Common Land, Common Use, Common Conflicts: The Common Use of Land and the Agrarian Question.

Journal of Latin American Geography, 23(2), 42-63. <https://doi.org/10.1353/lag.2024.a939018>

Oskarsson, P., Nayak, S., Kindo, N. (2025). A Just Transition or a Downward Spiral? Land and Livelihood Transitions to and Away From Coal Mining in India. Journal of Agrarian Change, 25(3).

<https://doi.org/10.1111/joac.70003>

Pamuncak, A., Mubarak, A. (2024). Influence of Information Technology on Mining Conflicts in East Kalimantan.

Law and Justice, 9(1), 63-73. <https://doi.org/10.23917/laj.v9i1.5216>

Permadi, I., Azizi, I. (2024). Agrarian Reform: Implementation and Exploration of Land Conflicts in Several Countries (A Bibliometric and Content Analysis of International Research on the Agrarian Reform Concept).

WSEAS TRANSACTIONS ON ENVIRONMENT AND DEVELOPMENT, 20, 820--834.

<https://doi.org/10.37394/232015.2024.20.77>

Permadi, I., Fadhli Rahman Arif, . (2024). Agrarian Conflicts After the Establishment of the Land Bank

E-ISSN:

P-ISSN:

Agency in

Indonesia. JUSTISI, 11(1), 36-47. <https://doi.org/10.33506/js.v11i1.2810>

Pratiwi, S., Juerges, N. (2022). Digital advocacy at the science-policy interface: Resolving land-use conflicts in

conservation forests. Land Use Policy, 121, 106310. <https://doi.org/10.1016/j.landusepol.2022.106310>

JURNAL KHOKMAH - Versi Bahasa Indonesia

23

Prestiwi, A. (2026). Mining practices in Indonesia: The role of agrarian law in land grabbing and the elimination of

indigenous peoples rights. Ex Aequo Et Bono Journal Of Law, 3(2).

<https://doi.org/10.61511/eaebjol.v3i2.2026.2558>

Pujiono, ., Muslim Fikri, ., Naqiyah, . (2026). Human Rights and Social Justice in Qur'anic Exegesis: A Thematic

and Hermeneutical Study. KASTA : Jurnal Ilmu Sosial, Agama, Budaya dan Terapan, 6(1), 531-542.

<https://doi.org/10.58218/kasta.v6i1.2728>

Purnama, M. (2024). Juridical Study on the Cancellation of Land Certificate by Proof of Power Endorsement in the

Review of Law No. 5 of 1960 concerning the Basis of Agrarian Law (study of decision No. 3/G/2021/PTUN. BDG). Jurnal Impresi Indonesia, 3(11), 864-870. <https://doi.org/10.58344/jii.v3i11.5706>

Ratu, I., Santika, I. (2024). IMPLEMENTATION OF THE GRANTING OF LAND OWNERSHIP RIGHTS BY THE

STATE FOR FOREIGN CITIZENS UNDER ARTICLE 21 PARAGRAPH 3 OF THE BASIC AGRARIAN LAW.

Journal of Court and Justice, , 76-85. <https://doi.org/10.56943/jcj.v3i2.546>

Reeder, B., Arce, M., Siefkas, A. (2022). Environmental justice organizations and the diffusion of conflicts over

mining in Latin America. World Development, 154, 105883.

<https://doi.org/10.1016/j.worlddev.2022.105883>

Roman, L., Georgescu, M. (2022). Research on the Quality of the Soil and the Land Related to the Mining Perimeters in Valea Jiului. Mining Revue, 28(4), 1-13. <https://doi.org/10.2478/minrv-2022-0025>

Rong, L., An, C. (2026). Optimization of Land Pattern in Mining Area Based on the Improvement of Ecosystem

Service Function—A Case Study of Fushun Mining Area. Land Degradation & Development, .

<https://doi.org/10.1002/ldr.70831>

Ruth Ndinda, K., Karanja, D. (2025). Police Mediation in Managing Land-Related Conflicts in Kilifi County, Kenya.

International Journal of Advanced Multidisciplinary Research and Studies, 5(2), 1765-1771.

<https://doi.org/10.62225/2583049x.2025.5.2.4056>

Sakti, T., Sidipurwanty, E., Haryono, N., Wicaksono, A., Purbawa, Y. (2026). Institutional Governance of Agrarian

E-ISSN:

P-ISSN:

- Conflicts: Pathways to Sustainable Land Reform in Indonesia. *International Journal of Sustainable Development and Planning*, 21(6), 2757-2769. <https://doi.org/10.18280/ijstdp.210631>
- Saputra, R., Rahmatiar, Y., Abbas, M. (2026). Legal Consequences Of An Abandoned Land: Agrarian Justice Against Rights Of Property. *Journal of Law and Policy Transformation*, 10(2), 222-236. <https://doi.org/10.37253/jlpt.v10i2.11394>
- Saputra, R., Zaid, M., Gunawan, M., Pei-Chi, W. (2024). Ecological justice in Indonesia and China post-mining land use?. *Journal of Law, Environmental and Justice*, 2(3), 254-284. <https://doi.org/10.62264/jlej.v2i3.108>
- Scholl, C., Coolen, E. (2023). A Comparative Study of Polarization Management Around Energy Transition-Related Land-Use Conflicts in The Netherlands. *Urban Planning*, 8(2). <https://doi.org/10.17645/up.v8i2.6584>
- Šliužaitė, V. (2026). Widows in the early patristic period: ecclesial ministry and theological significance. *SOTER: Journal of Religious Science*, 98(126), 5-21. [https://doi.org/10.7220/2335-8785.98\(126\).1](https://doi.org/10.7220/2335-8785.98(126).1)
- Srikusuma, M., Harve, R. (2024). MEASURING JUSTICE IN THE SETTLEMENT OF KALURAHAN LAND DISPUTES: AN AGRARIAN LAW PERSPECTIVE. *Legal Standing : Jurnal Ilmu Hukum*, 8(2), 444-452. <https://doi.org/10.24269/lis.v8i2.9431>
- Sutaryono, V., Junarto, R., Pinuji, S., Mahasari, J., Mujiburohman, D. (2024). Land Rights and Agrarian Reform in Forest Areas: A Basis for Sustainable Development. *International Journal of Sustainable Development and Planning*, 19(1), 237-245. <https://doi.org/10.18280/ijstdp.190122>
- Sutisari, W., Kurniati, N., Pantja Astawa, I., Suhendar, . (2026). Land Disputes and Conflicts in Indonesia's Mining Areas: What Constitutes the Ideal Role of the National Land Agency?. *Journal of Law, Environmental and Justice*, 4(1), 340-370. <https://doi.org/10.62264/jlej.v4i1.290>
- Tekeli, J., Mereššová, J. (2023). New Legislation on the Lease of Agricultural Land by the Municipality. *EU agrarian Law*, 12(1), 15-21. <https://doi.org/10.2478/eual-2023-0003>
- Unknown Author (2026). Work-Related Stress On Nurses' Mental Health: Basis for an Advocacy Program. *Iconic Research and Engineering Journals*, 9(11). <https://doi.org/10.64388/irev9i11-1717252>
- Wendland, E. (2025). The Hermeneutical Dimension of Bible Translation-A Study of Rendering Ruth 1 in Two Bantu Languages of South-Eastern Africa. *Conspectus : The Journal of the South African Theological Seminary*, 40(1), 31-51. <https://doi.org/10.54725/conspectus.2025.2.3>
- JURNAL KHOKMAH - Versi Bahasa Indonesia
24
- Wenell, F., Andersson, G. (2022). Swedish Christian Schools as a Case Study of How New Practices Relate to
E-ISSN:
P-ISSN:

Theological Issues. Ecclesial Practices, 9(2), 206-226. <https://doi.org/10.1163/22144471-bja10029>

Yendri, A., Barthos, M. (2026). The Dynamics of Land Ownership Within the Framework of Agrarian Regulation

Asynchrony and its Implications for Land Conflicts and Social Injustice in Indonesia. International Journal of Social Service and Research, 6(6), 539-548. <https://doi.org/10.46799/ijssr.v6i6.1416>

Yulianto, T. (2018a). Aplikasi kehidupan untuk remaja dan dewasa: Galatia, Efesus, dan Filipi [Buku elektronik].

Yulianto, T. (2018b). Aplikasi kehidupan untuk remaja dan dewasa: Injil Markus [Buku elektronik].

Yulianto, T. (2018c). Aplikasi kehidupan untuk remaja dan dewasa: Injil Yohanes [Buku elektronik].

Yulianto, T. (2019a). Aplikasi kehidupan untuk remaja dan dewasa: Kolose dan Tesalonika [Buku elektronik].

Yulianto, T. (2019b). Aplikasi kehidupan untuk remaja dan dewasa: Kitab Roma [Buku elektronik].

Yulianto, T. (2026a). Bila topan keras melanda hidupmu. PT Ruang Literasi Digital.

Yulianto, T. (2026b). Hikmat, pengertian, pengetahuan, kepandaian, dan kebijaksanaan. Cakrawala Cendekia Nusantara.

Yulianto, T. (2026c). Keberanian menjalani hidup. Cakrawala Cendekia Nusantara.

Yulianto, T. (2026d). Maukah Engkau menyembuhkanku? PT Ruang Literasi Digital.

Yulianto, T. (2026e). Memiliki pikiran Kristus. Cakrawala Cendekia Nusantara.

Yulianto, T. (2026f). Sukses tanpa kehilangan Tuhan. Cakrawala Cendekia Nusantara.

Yulianto, T. (2026g). Ucapan bahagia. PT Ruang Literasi Digital.

Yulianto, T., & Pardede, L. S. M. (2026a). Parenting. Cakrawala Cendekia Nusantara.

Yulianto, T., & Pardede, L. S. M. (2026b). Peran konselor dalam inner healing menurut perspektif Alkitab. Cakrawala Cendekia Nusantara.

Yulianto, T., & Prasetyo, P. A. (2026). Kesembuhan emosional. Cakrawala Cendekia Nusantara.

Yulianto, T., & Prayitno, B. A. T. (2026). Mengenal warna kepribadian dalam terang iman Kristen. PT Ruang Literasi Digital.

Yulianto, T., & Rinawati. (2026a). Imago Dei yang retak: Bagaimana Injil memulihkan gambar diri yang rusak

karena dosa. PT Ruang Literasi Digital.

Yulianto, T., & Rinawati. (2026b). Teologi kemakmuran. Cakrawala Cendekia Nusantara.

Yulianto, T., & Setiawan, T. (2026). Kristologi: Kajian teologis tentang pribadi, karya, dan keilahian Yesus Kristus.

PT Ruang Literasi Digital.

Yusri, M., Moonti, R., Ahmad, I., Kasim, M. (2024). The Role Of Mediation Based On Regulation Of The Minister

Of Agrarian And Spatial Planning/Head Of The National Land Agency Number 21 Of 2020 Concerning The Handling And Settlement Of Land Cases. International Journal of Law, Crime and Justice, 1(2), 67-76.

<https://doi.org/10.62951/ijlcj.v1i2.60>

Zein, S., Gunarto, G., Ma'ruf, U. (2023). Agrarian Reform in the Implementation of Land Procurement for E-ISSN:

P-ISSN:

KHOKMAH JURNAL

Volume 01, Nomor 01, Tahun 2026

Tersedia: <https://khokmahjurnal.com/index.php/kj/en>

Development Based on Justice Value. Scholars International Journal of Law, Crime and Justice, 6(03), 183-188. <https://doi.org/10.36348/sijlcj.2023.v06i03.008>

Zink, J. (2024). Place and Land in Anglican Theology: Intercultural Theology in a Global World. Anglican Theological Review, 106(1), 5-21. <https://doi.org/10.1177>

E-ISSN:

P-ISSN: