



## The shackling of people with mental disorders in the light of the encyclical *Fratelli Tutti*

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**Abstract:** Shackling is still often used as a solution to address issues affecting people with mental disorders (PMD) in Sikka Regency. This study aims to discuss and explain the reality of shackling of PMD in Sikka Regency as a practice of 'culture of throwing away' based on the principles outlined in the Encyclical *Fratelli Tutti*. This research uses a mixed method. The research result shows that people with mental disorders (PMD) are one of the groups that are vulnerable to becoming victims of the culture of throwing away. The manifestation of the culture of throwing away towards the PMD can be seen in the act of shackling. The Encyclical *Fratelli Tutti* emphatically emphasizes the inherent dignity of every individual and demands full respect for the dignity of all people, including the most vulnerable. According to the Encyclical *Fratelli Tutti*, the shackling of PMD constitutes an act of violence that tarnishes the sanctity of life and violates human rights. It also manifests egoism and individualism. The shackling of PMD also leads to the breakdown of the family's proximity relationship. The solution to facing the globalization of indifference, according to Pope Francis, is repentance by living a culture of solidarity, like the example of the Good Samaritan (Luke 10:25-37). Thus, the practice of shackling PMD in Sikka Regency reflects the 'culture of throwing away' criticized by the Encyclical *Fratelli Tutti*, which emphasizes the importance of respect for human dignity.

**Keywords:** culture of throwing away, people with mental disorders, shackling, the Encyclical *Fratelli Tutti*, the regency of Sikka

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### 1. Introduction

The development of world civilization in the current era is increasingly advanced and modern. On one hand, this brings many benefits and conveniences for humans. However, on the other hand, many challenges or crises must be faced by humans. One of these crises is the crisis of solidarity, which is characterized by egoism and individualism that are thrived.<sup>1</sup> This crisis has become the concern and highlight of

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<sup>1</sup> Muhamad Ngafifi, "Kemajuan Teknologi dan Pola Hidup Manusia dalam Perspektif Sosial Budaya," *Jurnal Pembangunan Pendidikan* 2, no. 1 (2014): 34. <https://doi.org/10.21831/jppfa.v2i1.2616>; Fransiskus Asisi Satria Rudi Pratama, Surip Stanislaus, dan Yustinus Slamet Antono, "Penghayatan *Tepo Seliro* dalam Budaya Jawa di Indonesia sebagai Sumbangsih bagi Dunia Masa Kini untuk Membangun Persaudaraan Universal: Uraian Deskriptif-Kritis terhadap Situasi Dunia Masa Kini dalam Perspektif Budaya Jawa sebagai Usaha untuk Membangun

Pope Francis, particularly in his third encyclical titled *Fratelli Tutti*. As a figure who fiercely defends the dignity and sanctity of human life, he criticizes the culture of indifference. Today's world civilization, according to Pope Francis, is also marked by the development of the globalization of indifference. The phenomenon of the development of the globalization of indifference manifests itself in the uncaring attitude and increasing human egoism and individualism which are increasingly widespread and have become global characteristics. Many people are increasingly self-centered and care little or nothing about others. This condition has marked the lives of human beings in almost all parts of the world and can even be considered a pandemic of indifference. The crisis is evident in the culture of apathy or indifference towards others who are suffering.<sup>2</sup>

Pope Francis emphasized that God never ignores or is indifferent to the human situation. However, humans often close themselves off to God's love. This also has an impact on the human potential to care and be sensitive to others that is getting weaker. Humans also live in a globalization of indifference. Many people close themselves off to the suffering of others. In the globalization of indifference, many people who suffer and experience injustice are ignored and forgotten.<sup>3</sup>

The globalization of indifference is also clearly evident in the culture of throwing away. This was emphasized by Pope Francis in his encyclical, *Fratelli Tutti*. The culture of throwing away starts with the habit of throwing food away that is no longer considered useful. This habit continues to be lived out until it becomes a culture. The culture of throwing away is then even applied or practiced towards humans. People no longer consider and view the human person as something of great value and worth. The noble value of human dignity and personhood is reduced to being equal to other objects. People who are considered useless are discarded, neglected, abandoned, and ignored. This concerning situation is one of the biggest signs of moral decline in this decade.<sup>4</sup>

One group that is often victimized by the cultural praxis of the throwing away is people with mental disorders (PMD). The presence of PMD in the family and society is a social phenomenon that cannot be denied. Their disturbed or sick mental

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Persaudaraan Universal," *Logos* 21, no. 1 (2024): 106-107.  
<https://doi.org/10.54367/logos.v21i1.3421>.

<sup>2</sup> Viktorius Budianto dan Robertus Septiandry, "Persaudaraan Orang Samaria yang Baik Hati Menjadi Model untuk Membangun Persaudaraan Universal Menurut Paus Fransiskus dalam Ensiklik *Fratelli Tutti*," *Rajawali* 20, no. 2 (2023): 44.  
<https://ejournal.ust.ac.id/index.php/Rajawali/article/view/2918>; Marcellina Prihartanti dan Patricius Mutiara Andalas, "Teologi Belaskasih Allah dalam Puisi "Sepotong Hati di Angkringan" (2022) Karya Joko Pinurbo," *Divinitas* 2, no. 1 (2024): 136. <https://doi.org/10.24071/div.v2i1.7510>.

<sup>3</sup> Daniel Boli Kotan, "Pesan Prapaskah Paus Fransiskus," dalam *KomkatKWI*, <https://komkatkwi.org/2015/02/05/pesan-prapaskah-2015-paus-fransiskus-mencela-globalisasi-ketidakpedulian/>.

<sup>4</sup> Mitsiebenson Sitepu dan Lorenzius Rendy Pradana, "Membangun Semangat Persaudaraan Universal Menurut Ensiklik *Fratelli Tutti* dalam Konteks Bhineka Tunggal Ika," *Rajawali* 20, no. 2 (2023): 51. <https://ejournal.ust.ac.id/index.php/Rajawali/article/view/2919>.

condition causes them to often be looked down upon and treated unfavorably and inhumanely. Their dignity and personhood as human beings are abused. They are even seen as the burden on the family and society waste. Their movement is restricted by being shackled without the proper attention of a human being. They are ignored, neglected and forgotten. In this way, they are discarded, removed, and alienated from their families and society. Similar realities are often found in Sikka Regency, East Nusa Tenggara. Many PMD are shackled without receiving proper attention. They are neglected and alienated from their family and society.

Many previous studies on the of the Encyclical *Fratelli Tutti* have been carried out. These studies generally talk about dialogue and brotherhood in the light of the Encyclical *Fratelli Tutti*, such as the studies of Bahariyanto,<sup>5</sup> Viyo, et al.,<sup>6</sup> Budiando and Septiandry,<sup>7</sup> Tarihoran and Simanjuntak,<sup>8</sup> as well as Sitepu and Pradana.<sup>9</sup> The studies only discussed about the major issues, such as interfaith dialogue, universal brotherhood, fanaticism, and values of compassion in general. These studies did not present field data or empirical case studies.

This article will explain the reality of shackling of people with mental disorders (PMD) in Sikka Regency in the light of the Encyclical *Fratelli Tutti*. This research provides a deeper and more realistic empirical picture of human rights violations and how the Encyclical *Fratelli Tutti* can serve as an ethical and moral foundation for criticizing and proposing solutions to this issue. It makes a strong contribution to linking Catholic social teaching with social realities that require attention and concrete action. Ultimately, this research aims to raise awareness among everyone that shackling is an act that degrades human dignity. Therefore, shackling should not be used as a solution for dealing with PMD.

## 2. Research Method

This research uses a mixed-methods approach. The qualitative approach is conducted through a literature review. The literature approach is used to collect various written information that is useful to explain the topic being discussed. The author collects various written information and studies on the Encyclical *Fratelli Tutti* and the

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<sup>5</sup> Andre Bahariyanto, "Sketsa Dialog Lintas Iman Abad 21: Panggilan Bagi Persaudaraan," *Sapientia Humana: Jurnal Sosial Humaniora* 2, no. 1 (2022): 129-144. <https://doi.org/10.26593/jsh.v2i01.5798>.

<sup>6</sup> Kornelius I. Viyo, Gonti Simanullang, dan Robertus Septiandry, "Kesadaran akan Identitas MakhluK Sosial dalam Diri Manusia untuk Membangun Persaudaraan dan Dialog "Tanpa Batas": Refleksi Kritis tentang Persaudaraan dan Persahabatan Sosial dalam Ensiklik *Fratelli Tutti*," *Logos* (2024): 39-47. <https://ejournal.ust.ac.id/index.php/LOGOS/article/view/3415>.

<sup>7</sup> Viktorius Budiando dan Robertus Septiandry: 44.

<sup>8</sup> Bambang Tarihoran dan Nora Dolisna Simanjuntak, "Membongkar Fanatisme dan Membangun Persaudaraan Universal (*Human Fraternity*): Suatu Refleksi Kritis dan Anjuran Ensiklik *Fratelli Tutti* Atas Masalah-masalah Kemanusiaan Dewasa Ini," *Rajawali* 21, no. 1 (2023): 26-33. <https://ejournal.ust.ac.id/index.php/Rajawali/article/view/3087>.

<sup>9</sup> Mitsiebenson Sitepu dan Lorenzius Rendy Pradana: 51-58.

shackling of PMD. Quantitative approach is used to present numerical data from the literature study results. The data obtained is analyzed using descriptive analysis technique.

### 3. Results and Discussion

#### The Culture of Throwing Away According to The Encyclical *Fratelli Tutti*

The historical setting of the Encyclical *Fratelli Tutti* is the V Crusade that took place in 1219. During this period, two great figures from two different religious faiths met for a peaceful dialogue. They were Sultan Malik al-Kamil al-Din Muhammad from the Islamic side and St. Francis Assisi from the Christian (Catholic) side. They met in Damietta, in northern Egypt, in mid-spring of that year. This encounter with sincere intentions eventually created a space for dialogue between the two peace leaders. They exchanged religious experiences. The encounter and peaceful dialogue between those two figures did not necessarily end the Crusades. However, the moment of the meeting inspired many people in the next generation to pioneer and promote tolerance and world peace.<sup>10</sup>

The moment when those two figures met 800 years ago is repeated this century. The encounter is now manifested in the meeting between the Grand Imam of Al-Azher, Sheikh Muhammad Ahmad al-Tayeb, and Pope Francis in Abu Dhabi on February 4, 2019. The meeting was a renewal of the peaceful encounter and dialogue that took place eight centuries ago. The meeting between Grand Imam Al-Azher, Sheikh Muhammad Ahmad al-Tayeb, and Pope Francis resulted in "The Document on Human Fraternity for World Peace and Living Together." That document contains 12 agreements whose core point is an invitation to all religious leaders to foster and build continuous cooperation to reject all forms of violence and eliminate various forms of radicalism in the world. They both signed that document, which is often referred to as the Abu Dhabi Document.<sup>11</sup>

The experience of faith through the encounter with the Grand Imam of Al-Azher, Sheikh Muhammad Ahmad al-Tayeb encouraged and inspired Pope Francis to present an invitation, an appeal, and a shepherd's letter on universal brotherhood and friendship. Pope Francis then wrote the Encyclical *Fratelli Tutti* (Brothers and Sisters). It is his third encyclical, following *Lumen Fidei* (The Light of Faith) and *Laudato Si* (Blessed are You). *Fratelli Tutti* was published on October 4, 2020, the

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<sup>10</sup> Anthonius Panji Satrio dan R. F. Bhanu Viktorahadi, "Politik Kemanusiaan dalam Ensiklik *Fratelli Tutti*," *Jaqfi* 6, no. 2 (2021), 143-145. <https://doi.org/10.15575/jaqfi.v6i2.14072>; Pope Francis, "Encyclical Letter *Fratelli Tutti* of The Holy Father Francis On Fraternity And Social Friendship", *Vatican*, [https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco\\_20201003-\\_enciclica-fratelli-tutti.html](https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20201003-_enciclica-fratelli-tutti.html).

<sup>11</sup> Anthonius Panji Satrio dan R. F. Bhanu Viktorahadi: 145.

anniversary of St. Francis of Assisi. The encyclical talks about fraternity and social friendship and was signed on October 3, 2020 in Assisi, Italy.<sup>12</sup>

The title of the encyclical, *Fratelli Tutti*, was adapted from one of St. Francis' sayings known among the Franciscans as the exhortation. It reads, "Come, brothers and sisters, we look to the Good Shepherd who endured the agony of the cross to bear the sins of His sheeps". The greeting 'brothers and sisters' is a call for Christians, both men and women, who follow in the footsteps of Christ as the Good Shepherd. The encyclical is a letter published by the Pope and is addressed primarily to Christians, but it also has universal messages for the world. The Pope's message of brotherly love is universal because it transcends the barriers of ethnicity, race, religion, and so on. The encyclical aims to encourage the desire for social brotherhood and friendship.<sup>13</sup>

One of the challenges today highlighted by Pope Francis in his Encyclical *Fratelli Tutti* is the culture of throwing away. The culture of throwing away that characterizes the life of the world today has become one of the black clouds that cover the world. It has grown and developed into a global problem. The culture of throwing away is discussed in the first chapter of the encyclical, especially in articles 18 to 20.

Some parts of our human family, it appears, can be readily sacrificed for the sake of others considered worthy of a carefree existence. Ultimately, "persons are no longer seen as a paramount value to be cared for and respected, especially when they are poor and disabled, 'not yet useful' – like the unborn, or 'no longer needed' – like the elderly. We have grown indifferent to all kinds of wastefulness, starting with the waste of food, which is deplorable in the extreme."<sup>14</sup>

The culture of throwing away starts from small thing. It is the habit of throwing food away. That habit continues until it becomes a social way of life and then becomes a culture. The practice of throwing food away is in turn applied towards the human. The right to life and the dignity of human beings are violated for utilitarian reasons, especially the disabled and the poor. Certain groups that are considered useless, such as unborn fetuses, and those that are no longer needed, such as the elderly, are sacrificed in favor of groups that are considered worthy of life. The right to life and human dignity are no longer considered as something that has great value in itself, so that it must be valued and respected. The worth of a person's life is only measured by their productivity. The culture of discarding human is increasingly considered normal and can be done easily.

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<sup>12</sup> Pope Francis, art. 5; Hendrik Ryan Renna, "Satu Tungku Tiga Batu, Toleransi Hidup Beragama Masyarakat Fak-Fak: Tinjauan Ensiklik *Fratelli Tutti*," *Cenderawasih* 2, no. 2 (2021): 79. <https://doi.org/10.31957/jap.v2i2.1842>.

<sup>13</sup> Komisi Waligereja Indonesia, "Ringkasan Ensikli *Fratelli Tutti*," dalam *DokpenKWI*, <https://www.dokpenkwi.org/ringkasan-ensiklik-fratelli-tutti/>; Paus Fransiskus, art. 1 dan 7.

<sup>14</sup> Pope Francis, art. 18.

A decline in the birthrate, which leads to the aging of the population, together with the relegation of the elderly to a sad and lonely existence, is a subtle way of stating that it is all about us, that our individual concerns are the only thing that matters. In this way, “what is thrown away are not only food and dispensable objects, but often human beings themselves”. We have seen what happened with the elderly in certain places in our world as a result of the coronavirus. They did not have to die that way. Yet something similar had long been occurring during heat waves and in other situations: older people found themselves cruelly abandoned. We fail to realize that, by isolating the elderly and leaving them in the care of others without the closeness and concern of family members, we disfigure and impoverish the family itself. We also end up depriving young people of a necessary connection to their roots and a wisdom that the young cannot achieve on their own.<sup>15</sup>

The culture of throwing away causes human dignity and personhood to be denigrated and reduced to almost the same level as food and garbage. The elderly are often the victims of that culture of throwing away. They feel the gloom and loneliness of being abandoned and neglected by their family members (children). By ignoring and getting rid of the elderly, humanity is actually being discarded. Such actions deeply tarnish and impoverish the family itself and result in the destruction of family ties and unity. In addition, the isolation and neglect of the elderly causes the youth to experience a loss of connection with the cultural roots that can only be gained from the wisdom of the elderly. The youth are deprived of the opportunity to gain noble values that cannot be gained from themselves. The act of alienating and excluding the elderly is actually an act of destroying family and generational ties.

This way of discarding others can take a variety of forms, such as an obsession with reducing labour costs with no concern for its grave consequences, since the unemployment that it directly generates leads to the expansion of poverty. In addition, a readiness to discard others finds expression in vicious attitudes that we thought long past, such as racism, which retreats underground only to keep reemerging. Instances of racism continue to shame us, for they show that our supposed social progress is not as real or definitive as we think.<sup>16</sup>

Another form of the praxis of the culture of throwing away is seen in the obsession with reducing labor costs without regard to the social impact on unemployment. This will lead to widespread poverty. The act of excluding others is also evident in the long-standing latent attitude of racism. Racism is verbally considered bad, but it often reappears in various incidents. The incidents of racism that continue to occur are an embarrassment to mankind. It points to the fact that the social progress that has been achieved is not entirely real or certain. Discrimination and exclusion of certain groups still occur frequently.

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<sup>15</sup> Pope Francis, art. 19.

<sup>16</sup> Pope Francis, art. 20.

### **PMD and The Reality of Shackling of PMD in Sikka Regency**

Cases of PMD and the shackling of PMD can be found in almost all parts of Indonesia, including in Sikka Regency, East Nusa Tenggara Province. Data from the Health Office of Sikka Regency shows an increase in the number of mental disorder cases in Sikka Regency over the past 7 years. Based on the screening results of PMD by the Health Office over those 7 years, the number of mental disorder cases in Sikka Regency has shown a very significant increase. The data OF PMD in Sikka Regency will be displayed in the table below.

Table 1 Data of PMD in Sikka Regency for the period 2018-2024

No.	Year	Number of PMD
1.	2018	390 people
2.	2019	818 people
3.	2020	858 people
4.	2021	1,093 people
5.	2022	1,122 people
6.	2023	1,179 people
7.	2024	1,220 people

From 1,220 cases in 2024, the cases of severe mental disorders are 1,045 people. From 1,045 cases, 574 people have received health services, but 471 people have not received health services in accordance with the established standards. There are still 48 PMD who are being shackled.<sup>17</sup>

Shackling is one of the common or traditional methods used by the people of Sikka Regency in general to treat PMD, especially in village areas. The phenomenon of shackling of PMD in Sikka Regency is very concerning. The situation of PMD who are shackled is much worse than PMD who roam freely; although they are also neglected and do not receive health services. The freedom of PMD that shackled is tied by the heavy wooden. PMD not only suffer from their mental illness, but are also aggravated by the shackling. Many PMD are shackled for years with very bad conditions. Attention to them is limited to providing food and drink. Their condition is not even better than the animals that are tied up for years and fed potluckly. They are even fed only once a day. The aspects of health and hygiene, both of the PMD themselves and the place of shackling, are completely ignored. The place where PMD that shackled is not much different from the cage of an unattended pet. PMD are shackled without the full attention of a human being. In other words, PMD are treated inhumanely. The society also stigmatizes PMD, therefore, PMD are shunned and neglected by the

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<sup>17</sup> Ebed de Rosary, "ODGJ di Sikka Capai 1.220 Orang, Ada yang Gagal Jadi Legislatif dan Kades", *Florespos.net*, 13 Maret 2025, <https://florespos.net/2025/03/13/odgj-di-sikka-capai-1-220-orang-ada-yang-gagal-jadi-legislatif-dan-kades>.

society and even by their own families. PMD are even deliberately shackled in a place far away from the family and society, such as in a garden or farm.

### **The Shackling of PMD in The Light of The Encyclical *Fratelli Tutti* Arts. 18-20** ***The shackling of PMD is a cultural praxis of throwing human away***

The standard of human worth in the current era is often no longer judged on the nature of his personal dignity as the image of God. Humans are seen as valuable and worthwhile as long as they are still productive. However, humans will be discarded like trash when they are no longer useful or a burden to others. One of the groups that are often victims of the discarding or throwing away culture is PMD. They are often considered useless, burdensome, and can even endanger others. In the extreme, they are also often considered as the trash of society. They are ignored, shunned, neglected, alienated, and discarded by the society and even by their own families. These behaviors become even worse when PMD are shackled.

Shackling is an action to separate PMD who are considered dangerous by the society. With shackling, PMD are kept away and isolated from the family and society environment. They are placed in a condition of isolation from normal social interaction. Such actions can actually worsen the PMD's psychological condition. Shackling causes the PMD to feel lonely, lose motivation to recover, and even lose the meaning of life. The family and society tend to keep their distance and avoid interaction with PMD who are shackled. This exacerbates stigmatization and social isolation. PMD commonly are often shackled without any support to fulfill the basic needs of a decent life. They are left without proper support and health services. This actually worsens the condition and aggravates the suffering of PMD; as well as causing physical health problems.<sup>18</sup> Thus, shackling does not solve the problem at all, but rather worsens the PMD's condition.<sup>19</sup> Shackling is a manifestation of the cultural praxis of discarding PMD.

### ***The shackling of PMD is a manifestation of egoism and individualism***

One of the black clouds that cover the world today, according to Pope Francis, is selfishness and individualism resulting in a loss of social sensitivity. Selfish individuals tend not to pay attention to the needs or feelings of others and focus more on personal gain. Many people are only concerned with their own security and ignore the suffering of others; even other people can be sacrificed for the sake of personal

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<sup>18</sup> Brigita Saluhang, Andi Buanasari, Hendro J. Biduni, Ferdinand Wowiling, dan B. H. Ralph Kairupan, "Persepsi dan Perilaku Masyarakat terhadap Orang dengan Gangguan Jiwa: Studi Kualitatif," *Jurnal Keperawatan* 10, no. 1 (2022): 94. <https://doi.org/10.35790/jkp.v10i1.37666>.

<sup>19</sup> Anten Fhabella, Subhan Widiensyah, dan Stevany Afrizal, "Upaya Institusi Sosial dalam Menanggulangi Keberadaan Orang dengan Gangguan Jiwa (ODGJ) Terlantar (Studi terhadap Institusi Sosial Formal Dinas Sosial Kota Serang)," *Padaringan*, 6, no. 2 (2024): 150. <https://doi.org/10.20527/pn.v6i02.10852>.

interests.<sup>20</sup> People today are only busy with their own personal affairs, so they are less or indifferent to others and the conditions around them. With egoism and individualism, people close themselves off to their humanity. This attitude results in the following. *First*, people find it difficult to accept their own shortcomings and especially those of others. *Second*, people have a selfish principle of life, which means that they are happy and secure without having to think about others. This attitude can lead to the act of sacrificing others for one's own interests. *Third*, the most serious consequence is that people forget their identity and nature as social beings.<sup>21</sup>

The stigma towards PMD as a dangerous person often leads to fear. The society feels that their security and comfort are threatened by the presence of PMD and considers PMD inappropriate to live together in the society environment.<sup>22</sup> The sense of fear dominates the society more than the sense of compassion towards PMD. The society also urges the PMD's family to limit the PMD's movement by shackling them. The pressure is often accompanied by threats, thus putting pressure on the PMD's family. The PMD's family is eventually forced to shackle the PMD because of the society's pressure.<sup>23</sup> PMD are sacrificed by being shackled in order to satisfy the wishes of the society.

### ***The shackling damages PMD's relationship with their family***

One of the effects of a culture of throwing away, according to Pope Francis, is the breakdown of close relationships between family members. Shackling can tarnish family harmony and close relationship. Many people often consider PMD as a burden for their family. PMD are even considered a disgrace to the family. The family also tries to hide the PMD's existence by shackling them. In addition, the family also does not want to be bothered by the PMD's strange behavior. Shackling is chosen as a practical solution to overcome the PMD's strange behavior.<sup>24</sup>

Shackling becomes a wall that separates PMD from socialization and daily interaction with their family members. The absence of communication and psychosocial support from the family for PMD has an impact on the emotional bond

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<sup>20</sup> Pope Francis, arts. 18,19, dan 105.

<sup>21</sup> Kornelius I. Viyo, Gonti Simanullang, dan Robertus Septiandry: 39.

<sup>22</sup> Triyana Harlia Putri, Yuyun Tafhwidah, dan Fitri Fujiana, "Peningkatan Pengetahuan Remaja dalam Mereduksi Stigma Orang dengan Gangguan Jiwa (ODGJ) melalui Edukasi," *Abdimas Universal* 5, no. 1 (2023): 105. <https://doi.org/10.36277/abdimasuniversal.v5i1.288>; Rachel Ayu Anindhita dan Christiana Hari Soetjningsih, "Pengetahuan Kesehatan Mental dan Sikap terhadap ODGJ pada Masyarakat Salatiga," *Jurnal Cakrawala Ilmiah* 3, no. 4 (2023): 1243. <https://bajangjournal.com/index.php/JCI/article/view/7104/5471>.

<sup>23</sup> Eni Hidayati, Enwar Usti Sumadi, Desi Ariyana Rahayu, Tri Nurhidayati, dan Zaidah Ismail, "Health Education in Reducing Community Stigma among Persons with Mental Disorders," *Malaysian Journal of Medicine and Health Sciences* (2022): 26. <http://repository.unimus.ac.id/id/eprint/6276>.

<sup>24</sup> Dwi Rahmah Fitriani, "Hubungan Persepsi dengan Penerimaan Keluarga terhadap ODGJ di Poliklinik RSJD Atma Husada Mahakam Samarinda," *Borneo Studies and Research* 1, no. 3 (2020): 1761. <https://journals.umkt.ac.id/index.php/bsr/article/view/966>.

between them and can even be severed. The act of shackling has unwittingly eliminated the role of PMD as a valuable and beloved family member. Shackling can cause trauma and foster seeds of resentment and hatred of PMD towards their family.<sup>25</sup> The PMD feel abandoned and neglected, so their affection for their family members may be lost. On the other hand, family members who pay little or no attention to PMD continue to keep their distance and ignore PMD. This has an impact on the closeness of the relationship and the emotional bond is increasingly tenuous. The family becomes numb and deaf to listen to the PMD's moaning and suffering.<sup>26</sup>

### ***The shackling desecrates the sanctity of life and violates PMD's human rights***

Pope Francis expresses in strong terms the reality of crimes that violate basic human rights that still occur frequently in today's world, especially towards vulnerable groups.<sup>27</sup> PMD is one of the weak groups that are vulnerable to human rights violations. They often receive unfavorable treatment from people around them or from the society. They often receive harsh and inhumane treatment that causes their condition to worsen.<sup>28</sup> Based on Law No. 39/1999 on Human Rights, PMD have the right to be free from torture or cruel, inhuman, and degrading treatment, free from exploitation, violence, and abuse, and to have their physical and mental integrity respected on an equal basis with others.<sup>29</sup> Respect for the dignity of PMD is also a form of fulfillment and respect for the human rights of PMD, because human rights apply to all people, without exception. All forms of human rights violations in any form, including the shackling of PMD, cannot be justified.<sup>30</sup>

The act of shackling is a clear manifestation of human rights violations and harassment of the dignity of PMD.<sup>31</sup> Mental Health Law No. 18/2014 declares the shackling of PMD as an act of violence and violation of human rights.<sup>32</sup> With shackling, PMD are conditioned without humane feelings. PMD are treated like a pet whose

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<sup>25</sup> Aty Nurillawaty Rahayu, Novy H. C. Daulima, dan Ice Yulia Wardhani, "Pengalaman Orang dengan Gangguan Jiwa (ODGJ) Paska Pasung dalam Melakukan Rehabilitasi Psikososial," *Healthcare Nursing Journal* 1, no. 1 (2019): 25. <https://journal.umtas.ac.id/index.php/healthcare/article/view/299>.

<sup>26</sup> Pope Francis, art. 48.

<sup>27</sup> Pope Francis, art. 22.

<sup>28</sup> Anten Fhabella, Subhan Widiensyah, dan Stevany Afrizal: 149.

<sup>29</sup> Maria Fatmawati F. Taimenas, Simplexius Asa, dan A. Resopijani, "Tinjauan Yuridis Mengenai Sanksi terhadap Pelaku Pemasungan Orang dengan Gangguan Jiwa (ODGJ)," *Politika Progresif* 1, no. 2 (2024): 259. <https://doi.org/10.62383/progres.v1i2.350>.

<sup>30</sup> Otto Gusti Ndegong Madung, Adison Adrianus Sihombing, dan Zaenuddin Hudi Prasojo, "Human Rights and Views of the Catholic Church under Habermas Discourse Theory," *Journal of Southeast Asian Human Rights* 7, no. 2 (2023): 155. <https://doi.org/10.19184/jseahr.v7i2.38464>.

<sup>31</sup> Vikram Patel and Kamaldeep Bhui, "Unchaining People with Mental Disorders: Medication Is Not the Solution," *The British Journal of Psychiatry* 212, no.1 (2018): 6. <https://doi.org/10.1192/bjp.2017.3>.

<sup>32</sup> Sri Budi Raharjo, "Perlindungan Hukum terhadap Penderita Gangguan Jiwa Pasca Pasung Ditinjau dari KUHP dan Undang-Undang Nomor 18 Tahun 2014 tentang Kesehatan Jiwa," *Dinamika Hukum* 13, no. 1 (2022): 3. [https://ejournal.unisri.ac.id/index.php/Dinamika\\_Hukum/article/view/8401](https://ejournal.unisri.ac.id/index.php/Dinamika_Hukum/article/view/8401).

freedom is restrained. That condition is worsened by shackling without proper care and attention.<sup>33</sup> PMD's right to live freely and properly is not fulfilled. PMD are shackled unilaterally by the family at the urging of the society.<sup>34</sup> Shackling reinforces the stigma that looks down on and humiliates PMD. Such stigma leads to abuse and dehumanization. Stigma causes PMD's self-esteem to be lowered and results in decreased self-confidence, loss of motivation, and loss of future planning.<sup>35</sup> Injustice, including human rights violations, starts with the rejection of others.<sup>36</sup> The act of shackling PMD begins with the inability to accept and embrace PMD with love. Shackling is then used to separate and exclude the PMD from communal life. Therefore, Pope Francis strongly emphasizes the importance of respecting the sanctity of life.<sup>37</sup> Recognition and respect for the sanctity of life can encourage everyone to respect human rights.

### ***The shackling is an act of violence and cruelty towards PMD***

Cruelty and violence are the opposite of love. He who does not love does not know God, for God is love (1John 4:8). Love is patient and generous (1Cor 13:4), gentle (Eph 4:2) and merciful (Col 3:12), and forgiving (Eph 4:32). Love always moves and drives a person from the depths of his/her being to be directed towards others. Love encourages people to do good things for others.<sup>38</sup> Pope Francis sees cruelty and violence as one of the main sources of pain experienced by humanity and the world.<sup>39</sup> Violence and cruelty not only scar the human body, but also the human spirit. The Chairperson of the Healthy Mind Association, Yeni Rosa Damayanti, stated that shackling is the most brutal form of violence against PMD. A similar point was emphasized by dr. Miftakh. He reiterated that shackling is an inhumane and outdated technique that is not recommended in the modern era, as psychiatric hospitals have more humane standard procedures for dealing with PMD patients.<sup>40</sup>

PMD are more often victims of violence, both by the family and the society. 60% of PMD patients in Indonesia are at high risk of experiencing violence. They are

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<sup>33</sup> Erti Ikhtiarini Dewi dan Hanny Rasni: 79.

<sup>34</sup> Daulima, *Pelatihan Praktik Keperawatan Jiwa Terkini* (Jakarta: Grasindo, 2014), 14; Rinin Nasriati, "Stigma dan Dukungan Keluarga dalam Merawat Orang dengan Gangguan Jiwa (ODGJ)," *Medisains* 15, no. 1 (2017): 56-57. <https://doi.org/10.30595/medisains.v15i1.1628>.

<sup>35</sup> Irene Covarrubias and Meekyung Han, "Mental Health Stigma about Serious Mental Illness among MSW Students: Social Contact and Attitude," *Social Work* 56, no. 4 (2011): 320. <https://doi.org/10.1093/sw/56.4.317>.

<sup>36</sup> Pope Francis, art. 125.

<sup>37</sup> Pope Francis, art. 283.

<sup>38</sup> Pope Francis, arts. 91-94.

<sup>39</sup> Pope Francis, art. 227.

<sup>40</sup> Alhafiz Kurniawan, "Pemasungan ODGJ Teknik Kuno yang Tidak Manusiawi," *NUonline*, 10 Oktober 2020, <https://nu.or.id/nasional/pemasungan-odgj-teknik-kuno-yang-tidak-manusiawi-QE0VC>.

more often victims of violence than perpetrators of violence.<sup>41</sup> Shaking is a violent and inhumane act towards PMD patients.<sup>42</sup> Shackling will not solve the problem of mental illness, but rather increase the risk of mental illness and physical health problems, especially without proper services and care.<sup>43</sup> The act of shackling without full attention is a cruel and inhumane act of neglect and violence. The primary needs of PMD who are shackled are often not met, leading to experiences of hunger, dehydration, and cold. The place of shackling is also not taken care of, so it is not much different from an animal cage that is not cleaned. Shackling can lead to prolonged fear, despair, and depression. Thus, it is not an act of love but a cruel and inhumane violence against PMD.

### **Repentance Means Living the Culture of Solidarity**

Humans are always tempted to neglect and abandon others, especially those who are weak and suffering. People today often fall into the praxis of ignoring, discarding, and abandoning their weak and suffering neighbors.<sup>44</sup> Pope Francis, quoting *Gaudium et Spes* (art. 1), says that the hopes and joys and fears and sorrows of the small and suffering are the hopes and joys and fears and sorrows of the Church or the followers of Christ.<sup>45</sup> Therefore, Pope Francis invites everyone, especially the Catholics, to overcome the globalization of indifference that also manifests in the culture of throwing away of humanity through conversion and renewal. Repentance (*metanoia*) must be evident in a change of thinking and action.

*Metanoia* involves a profound change in one's way of thinking and attitude. It is not just a change in thinking and attitude, but must involve a radical response manifested in action. *Metanoia* means live in love and live the love. Love is the only power that can overcome a culture of apathy or indifference. Love encourages openness and care in relating to others. Love always moves humans to be directed towards others, seeing others as valuable and worthy individuals; love encourages a person to always strive for the good of others. Love enables people to accept and embrace others. The fullness of love can only be realized in an accepting, embracing, and open relationship with others.<sup>46</sup> Love is also manifested in the cultural praxis of solidarity with others, especially the poor and suffering.

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<sup>41</sup> Ayasi Alhajami, "Perilaku Kekerasan dan Ketakutan di Antara Orang dengan Gangguan Jiwa," *Perspektif* 2, no. 4 (2023): 293. <https://10.0.210.187/perspekt.v2i4.489>.

<sup>42</sup> Lilik Setiawan dan Gaury Intan Koswara, "Penerimaan Masyarakat pada Penderita Gangguan Jiwa," *Jurnal Kesehatan Mesencephalon* 5, no. 2 (2019): 112. <http://dx.doi.org/10.36053/mesencephalon.v5i2.147>.

<sup>43</sup> Aty N. Rahayu, Novy H. C. Daulima, dan Ice Y. Wardhani: 29.

<sup>44</sup> Pope Francis, arts. 64-65.

<sup>45</sup> Pope Francis, art. 56.

<sup>46</sup> Pope Francis, arts. 94-96.

True hope for overcoming a world that has always discarded the small and weak can only be realized in solidarity and sacrifice.<sup>47</sup> Pope Francis cited the Samaritan figure in Luke 10:25-37 as an ideal example and model in practicing solidarity and concern for the weak, abandoned and suffering. Solidarity is a form of love and concern for others who are poor, weak, suffering, and abandoned.<sup>48</sup> Kindness (love) frees people from cruelty that sometimes affects human relationships, from fear that prevents people from thinking about others, from a pile of crazy activities that make people selfish and forget that others also have the right to be happy.<sup>49</sup>

The example of the Good Samaritan presents a profound reflection on a meaningful life. Human life will be meaningful only when it meets others, especially the weak and suffering; not just ignoring and passing.<sup>50</sup> The parable of the Samaritan is a call for every human being to care about the suffering of others. The common good in society can be realized not by ignoring the weak and suffering, but by meeting and embracing them lovingly. Everyone does not deserve to build welfare by neglecting and even sacrificing the lives of others, especially the weak, poor, and suffering.<sup>51</sup>

Samaritans have shown solidarity moved by a sense of humanity. There are several important elements of solidarity towards others who are weak and suffering. *First*, sensitivity. Sensitivity is the basic and first attitude to be able to practice solidarity with others. Sensitive in *Kamus Besar Bahasa Indonesia* or KBBI (Indonesian Dictionary) is defined as easy to feel, easily aroused, or moved.<sup>52</sup> In other words, sensitivity can be understood as the ability to react or respond to a situation. In a social context, sensitivity is a person's ability to observe and feel the situation or environment around him. A person who has social sensitivity can respond and behave appropriately to situations experienced by others around him. Sensitivity is a very important attitude in social life. Sensitivity can lead to mutual respect and love. The Samaritan had shown his sensitivity by stopping, looking, and meeting the man who had been robbed.

*Second*, an attitude of care or concern. A caring attitude arises from a sensitive attitude. Sensitivity requires an appropriate reaction or responsive action, namely caring. Sensitivity makes a person care about others and not be selfish and apathy. Caring is an attitude that pays attention to and acts proactively towards the conditions or phenomena that occur around. Caring assumes the existence of a

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<sup>47</sup> Pope Francis, arts. 54-55.

<sup>48</sup> Pope Francis, art. 116.

<sup>49</sup> Pope Francis, art. 224.

<sup>50</sup> Pope Francis, art. 64.

<sup>51</sup> Pope Francis, arts. 67-68.

<sup>52</sup> Badan Pengembangan dan Pembinaan Bahasa Kementerian Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, ed. V (Jakarta. CV Adi Perkasa), 1238.

person's partiality to involve himself in problems, circumstances or conditions that are happening around him/her. A caring person is a person who is called to do something that can inspire, bring about change, and do good. Caring attitude is also a call to help the weak and poor and overcome the suffering and difficulties faced by them. A caring person is a person who cannot just stand by and witness the suffering and difficulties of others. Caring is an attitude to pay attention to human values and always be moved to help and overcome the problems, sufferings, and difficulties of fellow humans. The Samaritan showed his concern by treating and bandaging the wounds of the helpless man, and taking the man to an inn for treatment.

*Third*, a sense of empathy. KBBI defines empathy as mental awareness that enables a person to feel or identify himself or herself in the same position, situation, feeling, or mind as another person or group.<sup>53</sup> A sense of empathy causes heart tremors and the desire to do something. Empathy is the ability to understand and feel the situation experienced by others. Empathy is different from sympathy. Empathy means fully feeling the situation experienced by others; meanwhile, sympathy is more of a form of pity for the situation experienced by others, but without really feeling or putting oneself in that person's position. In other words, empathy is the ability to understand and feel the feelings and thoughts of others. Empathy is one of the basic aspects that distinguish humans from animals. Daniel H. Pink explained the meaning of empathy as the ability to be able to put oneself in the position of others and also feel what they are experiencing. Empathy encourages a person to help others and enables a person to be a good listener, caring, and sensitive to the situation experienced by others, able to see problems from the perspective of others, and have a high sense of tolerance.<sup>54</sup> Empathy moved the Samaritan to provide total service and help. It was also the sense of empathy that enabled the Samaritan to see and appreciate the dignity of the suffering person.

All humans are also called to practice the example set by the Samaritans. Everyone has many opportunities to become like the Good Samaritan. One of them is to be a kind Samaritan for PMD. The Samaritans have bravely accepted, embraced, and lovingly cared for the afflicted man. He fought for that person to be treated properly as a human being. He approached, met, saw, touched, and cared for that person with love and responsibility. He provided services so that all the needs of the person were met. The similar service praxis should be given towards PMD. They must be treated well, lovingly, and more humanely. Service and treatment that respects the dignity of PMD as a human being should not necessarily involve the act of shackling.

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<sup>53</sup> Badan Pengembangan dan Pembinaan Bahasa Kementerian Pendidikan dan Kebudayaan, 438.

<sup>54</sup> Daniel H. Pink, *A Whole New Mind, Bagaimana Para Pengguna Otak Kanan Mampu Menguasai Masa Depan* (Jakarta: Elex Media Komputindo, 2019), 98.

#### 4. Conclusion

The Encyclical *Fratelli Tutti* offers a strong ethical and moral framework for evaluating the practice of shackling. This study specifically reads and examines the act of shackling of PMD through the conceptual lens of the 'culture of throwing away' in the Encyclical *Fratelli Tutti*. Shackling is viewed as an act of dehumanization of PMD. In the light of the Encyclical *Fratelli Tutti*, the shackling of PMD is an inhumane act of violence, a manifestation of egoism and individualism, tarnishing the sanctity of life and violating human rights, and can damage close family relationships.

To overcome the globalization of indifference, Pope Francis invites everyone to repent by building and living a culture of solidarity as demonstrated by the Samaritan in Luke 10:25-37. His action is an ideal example and model for practicing a culture of solidarity with others, especially the weak and suffering. The example set by the Samaritan must also be practiced in a more humane and loving service and treatment for PMD. Thus, the shackling actions cannot be justified in handling PMD. Society must change their perspective about people with mental disorders. They should not be regarded as a burden or shame but rather as fellow human beings who possess dignity and equal rights.

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