

Mission and Impact (Theological Study of the Church's Mission to Diversity in the Embodiment of Religious Harmony in Indonesia)

Haposan Silalahi
Medan, Indonesia

hanslahi.hs@gmail.com

Abstract. Christian mission should be returned with a mindset and new perspective on interpreting the messages of the Bible. Christian mission should have a blue print on the context of human solidarity and intercultural communication. Engagement in other people's social live, dialogue with them. A social engagement will give birth to a new understanding of the old doctrine or will renew it. Understanding will lead people to a social gait that is also renewed. In applying God's mission in the midst of a pluralist-religious society such as Indonesia, the theory and doctrine that must be used is what and how to do it as a responsibility as a believer in this world in his duties and vocation to make this world a comfortable place for living today for all creatures created by God. Christianity must carry out God's mission by upholding compassion, and making its main goal is to humanize human beings with dignity and try to develop a contextual mission theology in Indonesia.

Keywords: Mission, Pluralism, Transformation & Reconciliation, Contextual.

1 Introduction

For moderates, mission is an effort to present: the substance of Christian values in society for the realization of shalom, namely the conditions of safety and prosperity for all humanity. Because its purpose refers to salvation and peace for mankind, the Christian values adopted are substantive. That is, the substance of the doctrine of Christianity is not directly related to Christian interests as a missionary religion, and the church as a mission center. The importance of this present mission is the welfare of humanity itself, both Christians and non-Christians.

Meanwhile, for extreme views, mission is an effort to "plant a church". That is, efforts to "plant the church" in order to increase the number of Christian followers. This view departs from the doctrinal understanding that there is no salvation outside Christianity and the church. Thus, anyone who wants to experience shalom, he must convert to Christianity. This view has a clear impact, namely clashes between religions and groups, due to an exclusive approach.

2 Method

This research is a library research and field observations. Library research which data are gathered from various sources including books, journals, magazines, newspapers, articles and

internet sources related to the topic. The data will then be analysed. Observation observations were made to determine the implementation of the mission by the church and its impact on the field. The result shows that The Indonesian church needs a contextual mission in accordance with the Indonesian context in actualizing itself as an extension of God's hand in presenting shalom, no longer adopting the mission of the western church in the 19th century

3 Results and Discussion

3.1 The New Paradigm of Church Mission

The current paradigm of mission emphasizes that the owner of the mission is God, *Missio Dei* (mission from God), who desires the salvation of all people. The church is not the owner of the mission but who gets the mission. Not only servants of God, but the laity also got the task of sending. The struggle today is how we are responsible for presenting God's mission in the church today, especially in Indonesia so that it can be understood, accepted and lived in its community by understanding the church in relation to the reality that surrounds it, this approach is bottom-up. With this approach the church will appear to be a community that is liked or accepted by the community because of its perceived presence.

The missionary mindset as mentioned above must be renewed or "contextually reviewed with relevant, effective approaches, methods and goals" that are dynamic to serve, do something and see the reality and inspiration of developments or problems in the lives of today's society. The church must abandon its exclusivity, because Christianity in Indonesia is part of the Indonesian nation itself. Christian mission in Indonesia no longer has a Western identity, but identities as one part of the reality called the Indonesian nation. Christianity must face multiple realities, Indonesian culture emphasizes elements that have similarities rather than diversity.

The missionary mindset as mentioned above must be renewed or reviewed contextually with relevant and effective approaches, methods and goals, which are dynamic to serve, do something and see the reality and inspiration of developments or problems in the life of today's society. The church must abandon its exclusivity, because Christianity in Indonesia is part of the Indonesian nation itself. Christian mission in Indonesia no longer has a Western identity, but identities as one part of the reality called the Indonesian nation. Christianity must face multiple realities, Indonesian culture emphasizes elements that have together rather than diversity.

In applying God's mission in the midst of a pluralist-religious society such as Indonesia, the theory and doctrine that must be used is what and how to do it as a responsibility as a believer in this world in his duties and vocation to make this world a comfortable place to living today for all creatures created by God

3.2 Missions that build human dignity

Service to humans and the world is a concretization of the construction of the Kingdom of God. Between evangelical mission and defense of human dignity there is an inseparable connection. Messianic missions involved in total human liberation began in life in this world. Then the mission of the Church includes the defense of human dignity and its development. The struggle for justice is also an integral part of the Church's mission. Jesus Christ not only

proclaimed the kingdom of God, but in him the kingdom of God was fully present. The church is the seed, sign and instrument of the kingdom of God. So in its mission the Church must proclaim and present the same kingdom.

The mission of realizing the presence of the kingdom of God is carried out by solidarity, Jan Sabrino stated that:

The mission of God's statement is to share with sinful people, help them rise, be free, help them rise, be free, demand justice, rebuild in solidarity, God speaks the language of love, God makes statements, reveals themselves, and presents themselves in solidarity, God is love, God is in solidarity, God is solidarity, that's where God exists, revealing himself completely. And whatever God says in conversation, in silence, in screams inevitably fosters solidarity.

The liberating social service model presupposes an attitude of church solidarity with the world. Solidarity means living in a total and total commitment to take part in the struggle to free and save the world from sin departing from the people's forgiveness and renewal of life that comes from Christ. The manifestation of that commitment is to accept the world as it is, live and struggle with the community to uphold the values of good while breaking various forms of crime and injustice. Barth mentions three points of solidarity that the church needs to show, namely, *First*, in full faith in new life for the world as evident in Christ the church exists in the world to exemplify new forms of life as opposed to life in sin and hostility. *Second*, the tireless and frustrated church is doing transformation works. *Third*, the church shows that there is unquenchable hope no matter how the facts show the opposite. In the social service model that liberates the church in the world and in the midst of people's lives is more a sign of salvation, not as a preacher or even the owner of salvation. What is highlighted in this model is not religious symbols and signs but the values and quality of life commensurate with the gospel.

3.3 Developing Contextual Mission Theology in Indonesia

The church needs a new vision to break through the current freezing, towards another missionary involvement - which does not need to mean throwing away everything that has been done by generations of Christians before we or arrogantly condemn all their mistakes. The awareness that the mission is in crisis will give a strong impetus to think of alternatives in overcoming the crisis. Because the crisis experienced in mission is not likely to be ignored. If ignored, the church in carrying out its mission will not be able to turn its face to the suffering that screams at it. The only valid and open way for us is to face this crisis with deep sincerity but without letting ourselves surrender to it. The efforts of the local church to find a form of contextual service are difficult because the pattern and indoctrination of missionaries have become something that must not be changed. Such impressions are starting to be shifted because the churches are beginning to realize that the church needs to find a form of service that can truly be itself without ignoring the fighting spirit of missionaries who have preached the gospel. Theological legacy from the west is no longer suitable /fulfilling the faith needs of the local churches. This does not mean that what is currently must be destroyed and build something new or what is the product of the West must be rejected what must be done is to try to preserve what has been inherited from the West, but not to dominate and determine the faith of the local church, so that the wealth and experience of the church's faith can contribute to the appreciation of faith. The mission of church mission is not done in a vacuum but is present in

the reality of life and the context of society. Therefore, the mission call must take into account the reality of life and the context of the society in which we live and are namely the land of Indonesia. Indonesia is a society in Asia that has at least two faces namely, firstly, a pluralistic religious society and secondly a part of the population that is poor and one thing that needs to be added is cultural pluralism. Mission is God's act of turning to the world associated with creation, preservation, redemption and fulfillment. Mission takes place in ordinary human history and not exclusively in and through the church. Misio Dei is God's activity, which embraces both the church and the world.

a) Theology of Missio Dei

Mission theology in the context of plurality in Indonesia must enter into concrete situations. The first place is the Theological Mission of the Kingdom of God. The kingdom of God is the main theme of Jesus' message, with the characteristics of truth, life, holiness and grace, justice, love and peace. The church in its mission was sent not to establish itself, but to build the kingdom of God which entered at the same time overcoming time, place, religion and culture, so that it became part of the kingdom of God itself to serve humans. The mission of the Church is the mediator between God in His work of salvation and the people who must be served; uniting all humans into His kingdom, so that it becomes a united nation with a trinity. Therefore the Church in its missionary work always proclaims the universality of salvation for all people. The concern of the Indonesian Church is to instill the values of the Kingdom of God into a society that is rich in various religions and cultures, namely love, solidarity, truth, justice and peace. These values are a strength not only for Christians, but all Indonesians in the struggle to overcome difficult situations, and often a hopeless situation. The spread of the mission of the Kingdom of God encourages believers to open up to brothers of other religions. The church must dare to distance itself from the mind as the only one chosen by God, because it will close the opportunity to establish dialogical relations and solidarity with other groups, and increasingly place believers as strangers in their homeland. The church is not the kingdom of God, but is a servant of the kingdom of God. Then the mission of the Church must lead to the openness of the Kingdom that is present in the world.

b) Theology of Reconciliation Mission

The mission of reconciliation in religious dialogue (other religious communities) is a calling of the church in Indonesia in the context of religious diversity that has been born for centuries. On the basis of this shared humanity, dialogue between faith and religion can be carried out because all parties together long for God as the Ultimate Concern. In applying Christian mission in the midst of pluralist-religious societies such as Indonesia, the theory and doctrine that must be used is what and how it should be done as a responsibility as a believer in this world in his duties and vocation to make this world a comfortable place to live now for all beings.

The mission reconstruction effort is an effort to contextualize the church's mission. The encounter with and in the Indonesian context determines how far the reconstruction of the mission is needed. The Indonesian context determines the selection of relevant mission paradigms, namely the paradigm of solidarity as a mission in an effort to realize harmony between religious communities. The essence of Christian mission should be to bring God's peace in the world, especially Indonesia, where we live together in the diversity and diversity that is His creation. If we claim to be followers of Christ, we should follow His example when

He was still on earth. Sacrificing oneself for the sake of creating a harmonious relationship between God and humans, and fellow humans (cf. Rom. 5: 6-11), eliminating differences to create togetherness. Christian missionaries should be humble people who carry out its mission not only to and for the world, but also together with the world in a variety of religions and ideologies.

3.4. The attitude of Solidarity to build a peaceful life together in a pluralistic Indonesian context.

Religious pluralism helps us to humbly realize that an attitude of superiority is not useful for understanding others better because God loves all humans without exception, and therefore we must become neighbors (Luke 10:36) or become friends with our brothers and sisters of other faiths. . Religious pluralism does not mean mixing or syncretism, because the uniqueness of each religion can still be maintained and can be communicated; and not to be contested. Thus we will have an attitude of respect for the uniqueness of other religions. This kind of openness fosters peace and tolerance and is no longer the place to blaspheme, to blame, let alone kill.

Solidarity is the main beginning to realize religious harmony in Indonesia, the attitude of recognizing the existence of other religions, respecting one another, complementing each other in differences, being able to forgive and forgive any mistakes that occur between religions. Thus, harmony will be established between religious communities, namely conducive life. Harmony will be created when caring / solidarity becomes an entrenched concept in human life. Differences are not to be debated, even to be eliminated (possible at the uniformity stage), but rather become a means to complement and perfect one another.

4 Conclusions

The mission of Christ's coming to this world is to bring redemption through justification. This must be the color of the essence of Christian mission which should bring God's peace in the world, especially Indonesia, where we live together in the diversity and diversity that is His creation. If we claim to be followers of Christ, we should follow His example when He was still on earth. Sacrificing oneself for the sake of creating a harmonious relationship between God and humans, and fellow humans (Rom. 5: 6-11), eliminating differences to create togetherness. Christian missionaries should be humble people who carry out its mission not only to and for the world, but also together with the world in a variety of religions and ideologies. Mission is primarily the work of God in this world to save and preserve His creation. The main place to see this work of God is in the midst of the poor and oppressed. Their screams are God's call to the church to help fight for justice and prosperity for them. God's mission is not limited to the mission of the church which tends to have power, glory and gold. Today the presence of Christians must be felt and productive in order to bring harmony and peace in the midst of the pluralist life of Indonesian society so that the name of God is glorified (cf. Matt. 5:16).

References

- [1] Aristarchus Sukarto, *Pemikiran Kembali Kristologi untuk Menyongsong Dialog Kristen-Islam di Indonesia*, dalam *Jurnal Teologi dan Gereja Penuntun Vol 4, No 13* (1997/1998)
- [2] CRAIG OTT , *The Mission of the Church (Five Views in Conversation)*, Baker Publishing Group (2016)
- [3] David J. Bosch, *Transformasi Misi Kristen*, (Terj.) Stephen Suleeman, Jakarta : BPK-Gunung Mulia, (2006)
- [4] Eka Darmaputera, “Teologi Persahabatan antar umat Beragama”, dalam Karel Erari, et.al., *Keadilan bagi yang lemah, Buku Peringatan Hari Jadi ke-67 Prof. Dr. Ihromi, MA*, Jakarta : tanpa penerbit, (1995)
- [5] Emanuel Gerrit Singgih, *Berteologi dalam Konteks* , Jakarta : Gunung Mulia.
- [6] H. Kraemer., *The Christian Message In a Non-Christian World*, London : Edinburgh House Press (1938)
- [7] Ioanes Rakhmat, *A Pluralist Missiology for Contemporary in Indonesia*, dalam *Jurnal Teologi Proklamasi*, Ed 8 (2006)
- [8] J B Banawiratma, *Misi, Globalisasi dan Kaum Miskin di Indonesia*, dalam *Jurnal Teologi Proklamasi*, Ed 8 (2006)
- [9] J.B.Banawiratma, dkk., *Hak Asasi Manusia Tantangan bagi Agama*, Jogjakarta : Kanisuis (1999)
- [10] Jan Sabrino, S.J., & Juan Hernandee Pico, S.J., *Teologi Solidaritas*, hal 7-8 Jakarta : BPK-Gunung Mulia (1997)
- [11] Karl Barth. *Church dogmatic. IV/3*. Edinburg: T & T Clark (1975)
- [12] Lesslie Newbiggin, *The Gospel on A Pluralist society*, Ethics & Public Center Inc. US, Washington (1989)
- [13] McAfee Brown, *Theology in A New Key*.
- [14] Paul F. Knitter, ed., *The Myth of Religious Superiority. A Multi-Faith Exploration* (Faith Meets Faith Series) (Maryknoll: Orbis Books (2004)
- [15] Widi Artanto, *Menjadi Gereja Missioner Dalam Konteks Indonesia*, Jakarta : BPK-Gunung Mulia, (1997)
- [16] Zakaria J. Ngelow, *Kekristenan dan Nasionalisme: Perjumpaan Umat Kristen dengan Pergerakan Nasional Indonesia 1900-1950* Jakarta: Gunung Mulia (1994)