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COOPERATING FOR A BIBLICALLY SOUND, INCLUSIVE, AND OUTREACHING ECCLESIOLOGY BETWEEN BELIEVERS IN DIVERSE RELIGIOUS CONTEXTS

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COOPERATING FOR A BIBLICALLY SOUND, INCLUSIVE, AND OUTREACHING ECCLESIOLOGY BETWEEN BELIEVERS IN DIVERSE RELIGIOUS CONTEXTS

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Abstract

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In this dissertation I research the cultural dynamics of Indonesian believers within their Christian and Muslim socio-religious contexts to develop a missional ecclesiology that is scripturally sound, culturally inclusive, and deliberately outreaching. This becomes a framework for pioneering the way Christian background institutions can overcome the cultural hinderances between Muslim background believers and Christian background Indonesians. It also takes advantage of the cultural opportunities that are present in their context to have more fruitful contextual ministry. This study was prompted by the increase of bold new experiments in contextual ministry being conducted by Indonesian ministers who have been inspired to rekindle the vitality of their ministries.

I argue from precedent literature that the fields of interreligious dialogue, contextualization practices in Muslim ministry, and an assessment of current expressions of ecclesiology among Muslim movements to Christ in Indonesia establish opportunity for unity between believers within these diverse socio-religious contexts. I then propose a modification to Herman's dialogical self-identity framework to help identify the various voices of identity that are present in the socio-religious milieu.

I use a comparative case study method to investigate the specific cultural challenges and opportunities present in the Indonesian context and to assess the alignment of the cases with missional ecclesiology. Three case studies are developed, two that compare Christian institutions and one that triangulates with a free medical clinic

event. I use document analysis, participant observation, focus-group interviews, and semi-structured interviews to collect data.

I identify forms of worship, language, and fear as significant challenges to overcome. I also identify the use of context-fitted language and the strong relational cultural values as opportunities that can facilitate missional ecclesiology. I conclude that Indonesian Christian institutions that desire to overcome these challenges and take advantage of the opportunities need to adjust their organizational culture accordingly.

I develop a persuasive change plan to be introduced at the Evangelical Theological Seminary of Indonesia (ETSI) where I teach. This change plan is designed to gently encourage the seminary to rejuvenate their church planting program with new insights from contextual ministry informed by brothers and sisters within the Muslim believer context.

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Dedication

To my children, Natalie, Bethany, and Josiah. You have taught me more about the love of our Heavenly Father than you can possibly know. May you learn to love and follow the Lord with all your heart, soul, mind, and strength.

To my wife, Andrea. You better me every day.

To the many Muslim followers of Isa Al-Masih who have passed away during the COVID-19 pandemic. Your leadership in your movements will be sorely missed but the way you followed and served the Messiah is a model to be admired. My hope is that this work will help the estranged parts of the family of God come together and we will all celebrate as brothers and sisters when the work we have been called to do is finally done.

Dalam nama Isa al-Masih, junjungan ilahi kita, Amin.

Acknowledgements

Before going through the process myself, I somehow had gotten the impression that writing a dissertation was a crowning achievement of intellectuals and that whatever kind of scholar I was at the beginning of the process, surely by the end of it I would have arrived at a place of self-sufficiency and unflappable prowess. It does not take long for this illusion to be shattered. Indeed, the further I progressed the more I became aware of the absolute necessity of those who were running with me, cheering me on, and paving the way. So, with fresh humility I would like to thank the many people who have made this dissertation possible.

To the executive leadership at One Challenge, especially David Bulger, our organization's partnership with Fuller provided the financial assistance necessary for me to enroll in the DIS program. My hope is that more of our colleagues will take advantage of that partnership and reframe their reasoning from "maybe someday" to "why not now."

To Greg and Todd, your leadership and mentorship on the field provided me with great encouragement and the flexibility to incorporate this research into my job description. You modeled the value of partnering with our Indonesian colleagues and institutions and you demonstrated the strategic importance of research to our field ministries.

To Sumbut Yermianto, your leadership at ETSI provided me with a rich case study and the freedom to examine it. It is clear to me that your heart has always been for

the seminary to excel in the primary mission of all believers, to know God and make him known.

To Wir, Bd, AY, Zn, YW, LA, Ww, and all the other co-laborers in the JTT. You are truly the "mighty men (and women) of valor" that God has chosen for this great season of harvest. May the Lord continue to multiply your fruitfulness and your joy along with it.

To my wife, Andrea. You are a remarkable leader and scholar in your own right and our family is blessed. Even more, I am blessed that as we worked on our dissertations together, we enjoyed a shared passion for learning and understood one another's needs at any given time. You made it possible for me to get out of the house to write or research and you reminded me that I was in fact capable of doing this difficult task.

To my Fuller professors, Mark Hopkins, Andy Meyers, Charles Tieszen, and Doug McConnel. You taught, encouraged, and/or goaded me along the way. Your comments on my writing in all its various incomplete iterations was indispensable in the process. Thank you for affirming me when I had done well and confronting me with the difficult reality when I needed to do better.

To the scholar-practitioners and friends in Cohort 32, Eichenbaum: Yannic, Alastair, Christian, Jen, Mark, and Eric. It is not overstating it to say that your contributions were essential to the thinking, researching, and writing process. Thank you for your patience when I could not quite get my work in on time, your willingness to offer feedback even on short notice, and most importantly, your co-laboring in the Kingdom in each of your various contexts. I look forward to seeing where the Lord takes each of you next.

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BTSJ	Biblical Theological Seminary of Jakarta
CB	Christian Believer
CPM	Church Planting Movements
DMM	Disciple Making Movements
ETSI	Evangelical Theological Seminary of Indonesia
MB	Muslim Believer (not extracted from Islamic socio-religious context)
MBB	Muslim Background Believer (extracted from Islamic socio-religious context)
JTT	*Jemaat Tanpa Tembok* (church without walls) is a group of Indonesian contextual ministry practitioners.

Introduction: A Bold Experiment as a Prelude to Change

At the beginning of the Fall semester of 2017, the Evangelical Theological Seminary of Indonesia (ETSI) initiated an innovative experiment. Every one of the thirty-five incoming freshmen in their undergraduate theology program would spend their weekend ministry internship working with various mentors in the field learning and practicing the principles and ministry methods of either Church Planting Movements (CPM) or Disciple Making Movements (DMM). CPM and DMM are contextualized methods of church planting that seek to establish small, rapidly multiplying groups of Jesus-followers that grow multi-generationally as movements within their indigenous contexts. The experiment was bold, in part, because it was a departure from traditional methods of church planting—many of which were very successfully pioneered in the region and taught by the seminary since its inception forty years ago. Because the fruitfulness of traditional methods has been steadily declining, the seminary leadership felt that bold steps were necessary to recapture the founding vision of the school.[1]

The experiment was also bold because it courageously took on a risk in the form of institutional pressure from the various churches and denominations that send students to the school. Traditionally, students are recruited to the seminary from established denominational churches around Indonesia. Often the students are sponsored by the church or denomination that sends them. This sponsorship may come with the expectation that they will spend their weekend ministry internship being mentored by a pastor from that denomination and working in a church from that denomination. This way the church gets some of their investment back right away and

[1]Since the death of the founder, Chris Marantika, in the last few years, his founding vision of "1:1:1" is invoked at every campus event. 1:1:1 means: 1 church, in every 1 village, in our (1) generation.

then after graduation the student often goes to work in that denomination. If this experiment fails, which could happen for any number of reasons, it could jeopardize the reputation of the seminary in the eyes of the partner denominations and it could effectively inoculate those partners and alumni in the ministerial community against contextual ministry to Muslims in general.

Later in this dissertation I have written more completely about this case study, but before conducting my research the initial reports from this experiment were better than expected. The school leadership hoped that after a semester of CPM or DMM ministry experience a few students would experience some fruit in the form of starting new inductive Bible study groups or at least developing contacts who are willing to discuss spiritual matters. It may be that only a few students are willing to continue in contextual ministry, but at least those who returned to traditional church internships would have some experience with the methodology and a sympathy towards practitioners. Already almost every mentor reported that several new contacts were made, and students engaged in several spiritual conversations with Muslims. Surprisingly, some students have even seen small groups starting to meet to study the Scriptures.

Background

The story above stands as a dramatic outlier in my experiences in Indonesia and, I hope, as a portent of where the Lord may be moving his church in Indonesia in the years to come. My experience of the church in Indonesia is one that has become inwardly focused, pouring its energies into discipleship and internal programs but rarely reaching out to the 227 million Muslims around them. I do not disparagingly make this statement. Christians comprise a mere 10 percent of the total population (2019)[2] which, even in the absence of outright persecution, makes the everyday

[2] I am combining Protestants and Roman Catholics in this figure. According to the CIA world factbook, Protestants make up 7 percent and Roman Catholics 2.9 percent.

matters of life more difficult. Many questions arise like, “Who will my daughter be able to marry?”, “Where will my father be buried?”, “Should I change religions just to open more employment opportunities?” As a minority population in a country where Christians are on the defensive, Christians count it a blessing when they can worship openly in a community. They are understandably hesitant to do anything to jeopardize that standing—and few activities would jeopardize this more quickly than outreach programs that could be interpreted as an attempt to “Christianize”[3] their Muslim neighbors.

There are Indonesians who have been called by God to minister to the majority population and they have been experiencing incredible fruitfulness among the Muslim communities where they live and work. The Indonesian church planters I am blessed to work with account for thousands of small believer groups across Indonesia and in more than forty unreached people groups. I contend that the twenty-six million Indonesian Christians worshiping in traditional churches can be equipped and mobilized to reach the 227 million Indonesian Muslims with the Gospel in a way that is consistent with the truths of Scripture and fitted to the unique contexts where they live. The ministry model employed by my colleagues provides a solution, but the Christian background church is slow to implement such a model. It will require a paradigm shift in the way believers in Christian sub-culture and believers in the Muslim sub-culture view and engage one another. In this dissertation I explore how believers within Muslim and Christian contexts can experience the fullness of a robust and biblical ecclesiology that allows for authentic fellowship, participation in the body of Christ, and effective ministry to unbelieving Muslims.

I am well positioned to investigate this question because of my position at a traditional Christian institution. For the last seven years I have taught courses on the

[3] “Christianize” is the word most often used for proselytization and implies coercive, deceptive or aggressive attempts to convince someone to change their religion. This is considered very rude among the Javanese but can also be interpreted as a violation of the other person’s religious freedom and prosecuted under law.

Gospels and Acts, Missiology, Theology, and Church Leadership. Additionally, my work with the colleagues using contextual (DMM style) ministry allows me access to high-level practitioners of contextual ministry to Muslims.

Hopefully, cases like the one described in this introduction will be the first of many. What is needed are bold and innovative leaders in Christian institutions who can circumnavigate the narrow traditions and prayerfully revise their theological definitions. This will open the door for Christ-followers within any socio-religious context to be received in fellowship, supported in ministry, and equipped for service in a plentiful harvest field.

The primary product of this research will be a change plan that persuasively introduces a missional ecclesiology to the ETSI institution. This will be a framework for pioneering the way Christian-background institutions can overcome the cultural hinderances between Muslim background believers and Christian background Indonesians as well as take advantage of the cultural advantages that may be present in their context to have more fruitful contextual church planting ministry.

Research Design

In this section I describe the various design components of my research, such as the purpose, goal, central research issue—including identifying variables, what questions drive the research and how I intend to apply the research. I also describe the personal, contextual, and missiological significance of the dissertation. As a matter of course, I identify what assumptions I carry into the process, how certain key terms are defined as well as how I have either chosen to or had to delimit my research.

Purpose

The purpose of this project is to identify significant cultural factors that are present in groups of believers within Christian and Muslim religious contexts and how those factors influence the development of missional ecclesiology.

Goal

The goal of this study is to draw conclusions based on my findings so that a strategy could be developed to enhance collaboration between believers from Muslim and Christian backgrounds within a framework of missional ecclesiology.

Central Research Issue

The central research issue of this study is how Indonesian cultural dimensions among believers in Christian and Islamic religious contexts influence their expression of missional ecclesiology.

Research Questions

1. What voices of identity[4] (from self, social group, and external cultural systems) influence the expression of missional ecclesiology?
2. Among Indonesian Muslim believers, how does their self-described ecclesiology include identity voices of Indonesian Christian believers?
3. How do Indonesian Christian believers include the identity voices of Indonesian Muslim believers in their ecclesiology?
4. Among Indonesian Christian believers, how do they find an inclusive, biblical, and outreaching ecclesiology compatible with their experience of ministry?

Application

The application of this study is to introduce a persuasive change process that communicates missional ecclesiology favorably to ETSI and encourages collaboration

[4] The theoretical framework of dialogical self-identity is introduced in the literature critique and identifies various internal and external voices that influence the cognitive model of self-internalization and expression (Greenlee 2013; Hermans and Gieser 2014). This language emerges as more theoretically consistent then the broader language of "cultural factors."

between believers within both Muslim and Christian backgrounds in their contextual church planting ministry.

Significance

Personally, I see this project as bringing a unity to the otherwise disparate roles I have among the Indonesian Christian subculture and as a colleague with workers involved in ministry to the Muslim majority. Indonesian Christian students and pastors I encounter eagerly desire to be a part of what God is doing amongst their Muslim majority communities but feel hindered by cultural and traditional pressures. This project will provide a lens to understand and inform a strategy to overcome those hindrances. In the broader field of missiology, I think the cognitive dissonance between the universality of Christ and the particularity of our understanding of religious identity can be demonstrably unified in a missional ecclesiology.

Assumptions

1. The faith of those who come from Muslim backgrounds and identify themselves as "followers of *Isa Al-Masih*" is a real, authentic, and saving faith.
2. The Bible is the highest and final authority on matters of faith and is the authoritative source for ecclesiology.

Definitions

3. Missional ecclesiology. I use this term to describe an ecclesiology that is scripturally sound, contextually inclusive, and, by its very nature, has the goal of reaching out to those who do not yet believe (Niemandt 2012).[5]

[5] This source does not provide a perfect match to my definition, but I will demonstrate that there is significant agreement with precedent literature.

Delimitations

4. Geographical/people-group delimiter: I have delimited my study to the cases that take place on the island of Java, Indonesia, and predominantly interactions with the Javanese people group.

5. Other movements and networks of church planters exist in Indonesia. The movements and case-studies I have examined are those lead by church planters in *Jemaat Tanpa Tembok* (JTT).

6. Though dimensions of culture are always inter-related I have delimited my research to the dimensions of identity, religion, and association between groups/individuals, unless it is otherwise demonstrated that a particular component is germane to the case at hand. Thereby I exclude many cultural systems like economics, politics, education, health, etc. (Moran, Harris, and Moran 2007, 11–13).

7. I have chosen to delimit my discussion on interfaith dialogue between Christians and Muslims on the most prominent areas of theological overlap, thereby excluding a great many issues related to social and political matters, whether past or present. Some of those matters are picked up again as they become relevant in the particularity of the Indonesian context.

Overview of the Dissertation

This dissertation is laid out in three parts. Part I describes the current state of scholarly discussion on the topics of interfaith dialogue between Muslims and Christians, the Indonesian socio-religious context, and the topic I have described as missional ecclesiology.

Part II describes my field research on Java, Indonesia. The rationale for this research is explained as emerging from gaps in the precedent literature as well as necessary to adequately surface findings, draw conclusions, and inform the subsequent change plan. This part also describes the case study research design as well as multiple methods used to gather data.

Part III describes my analysis of the context of ETSI and proposes the persuasive change plan which I intend to implement in my ministry there. The dissertation concludes with a summation of the various parts as well as suggestions for further research. I end with an appeal to the larger truth of unity in the body of

Christ as pictured in the New Testament to anchor the research in the grand story of the *missio Dei.*

Summary

I began this chapter by describing the bold experiment at ETSI that inspired in me such that it became one of the multiple case studies I compare in this dissertation, as ETSI has become the context in which the results of the research will be first applied. It is apparent that I have a lot of eggs in this small and inauspicious basket. However, ETSI is one of the main components used by the Lord to draw my family and me to Indonesia in the first place. It is not especially prestigious as an academic institution, nor is it particularly convenient for me to work there as it requires several hours of driving every day that I teach. However, the seminary has a reputation and history of collaborative and fruitful partnership with believers from a wide array of external contexts. It is this reputation of partnership with Christians from different denominations, organizations, and national cultures, combined with their commitment to reaching the lost, that gives me hope that ETSI will become an exemplar for other Indonesian Christian institutions.

Next, I have described my background living and serving in Indonesia and at ETSI. My work alongside the JTT has given me helpful insights and access to conduct the research described in this dissertation. Then, I outlined the design for my dissertation, including the purpose, goals, central research issue, research questions, application, and significance. I described my assumptions, definitions of key terms, and delimitations before providing the three-part outline for the dissertation.

In Part I, I review the precedent literature on the variables I have identified. Chapter 1 will focus on the inter-religious dialogue between Muslims and Christians. Chapter 2 will focus on the specific cultural context of Indonesia. And Chapter 3 will focus on the key components of missional ecclesiology.

Part I

What We Know from Those Who Have Gone Before, in the World and from the Word

In this part I argue from the precedent literature that there exists both significant challenges as well as real opportunities for Indonesian believers from Muslim and Christian socio-religious contexts to exhibit a missional ecclesiology. In Chapters 1 and 2, these challenges and opportunities present themselves in the inter-religious dialogue between Muslims and Christians, as well as in the cultural context of Java, Indonesia. In Chapter 3 an examination of missional ecclesiology from the perspective of Scripture underlays a discussion of the ecclesial structure espoused by those currently working in movements in Indonesia. This leads to a proposed adaptation of dialogical self-identity which helps to understand the nuances of socio-religious identity in Muslim contexts as well as serves as a theoretical framework for the research in Part II.

Chapter 1

The Religious Context: Muslim and Christian Interfaith Dialogue

Any consideration of contextual ministry to Muslims presupposes an understanding of Islam as it is expressed in a given culture. In this chapter, I examine the interfaith dialogue between Christians and Muslims to discover what hindrances have been identified and what potential bridges have been built. First, by looking at the works of previous authors addressing interfaith dialogue between Christians and Muslims, I identify some significant theological issues for framing our discussion. Then I address how scholars of contextualization among Muslims provide a historical lens that reveals common pillars of faith and an exegetical lens that reveals a shared covenant purpose.

Interfaith dialogue, on its own, is an enormous topic and there is no way to cover it sufficiently in this dissertation. Nonetheless, it exists as the backdrop of this entire study and therefore needs some treatment. Hugh Goddard, in his *History of Christian-Muslim Relations*, recognizes that dialogue as a descriptive term for Christian-Muslim relations is a relatively recent development. Much is owed to the Catholic Church and the special offices established after the 1962 second Vatican council for blazing the trail for peaceful dialogue.[1] Protestants, generally, were slower to engage in organized dialogue, but eventually in 1971 the World Council of Churches also established mechanisms for Christian-Muslim interfaith dialogue (Goddard 2000).

[1] The *Lumen Gentium* makes explicit the Vatican's doctrinal position on Islam, "But the plan of salvation also includes those who acknowledge the Creator. In the first place amongst these there are the Muslims, who, professing to hold the faith of Abraham, along with us adore the one and merciful God, who on the last day will judge mankind" ("Lumen Gentium" 1964).

Broadly speaking, the post-World War 2 and post-colonial era compelled the Christian West to re-evaluate long-held positions regarding the interactions with the non-Christian world. If the paternalism of colonialism was no longer appropriate on the level of civil authority, then it follows that the same must be true for religious engagement as well.

Theologians like Karl Rahner (1978) from the Catholic perspective, and John Hick (2009) from the Protestant perspective, argue for theological positions toward world religions that are far more accepting. These positions have the benefit of recognizing the dignity of other religious adherents and set the table for authentic dialogue. Many evangelicals consider a completely pluralist position far too liberal theologically and have proposed positions that remain receptive to the presence of truth in other religious systems without sacrificing other evangelical distinctives like biblical inerrancy (Hick, Okholm, and Phillips 1996).[2] While these critiques are valid, my concern has more to do with the practical challenge of engaging with those from other faiths. In this dissertation I am choosing to frame the interfaith engagement by focusing on the shared and disputed theological assertions of our faiths. It is to those significant theological issues that I turn to next.

Significant Theological Issues

In this section I examine various authors who describe four significant theological distinctives that influence dialogue: the divine unity of God, the shared notion of salvation, the divine law, and a grand eschatology. For the sake of brevity, I will focus on three authors who are representative of the various positions from which interreligious dialogue takes place.

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[2] For Rahner see *Foundations of the Christian Faith: An Introduction to the Idea of Christianity* (Rahner 1978).

For Hick see *Faith and Knowledge: A Modern Introduction to the Problem of Religious Knowledge* (Hick 2009).

The book, *Four Views on Salvation in a Pluralistic World*, is a casual read geared toward an evangelical audience that provides a useful summary of the controversial position of pluralism. (Hick, Okholm, and Phillips 1996).

Sayyed Hossein Nasr (1998), writing from a Muslim scholarly perspective, briefly outlines four major theological distinctives and how they either hinder or encourage dialogue. First, the divine unity or oneness of God is espoused by both Islam and Christianity. Secondly, both religions have a schema for salvation, albeit accomplished in separate ways. Thirdly, the divine law is acknowledged by both faiths and Nasr points out the very practical outworking of that theological distinctive in Islam. Finally, Nasr points to eschatology as a shared theological component of both religions. However, he does display some measure of disappointment since despite the complimentary overlap, there is a great deal of antagonism that is born out of the Christian Zionist interpretation of this theology (Nasr 1998).

Kate Zebiri (1997) in her introductory chapters highlights similar theological comparisons, but also points out that while there are grounds for some significant comparison, the contrasts are subtle. This is problematic in that even when both parties think they are discussing the same topic, they may define components differently and thus speak right past each other. Zebiri's approach is very valuable in that she has selected source material, alternating between Christian and Muslim authors, to demonstrate these comparisons and contrasts. It is clear to me that, while this is done with a note of caution at the beginning regarding the way these limited samples cannot be assumed to be universally normative, the overall argument seems to imply that they are. At the least, they serve to demonstrate the specific points Zebiri has chosen to highlight. Regardless, the overlap between Zebiri's and Nasr's conclusions about what theological issues are shared between the two religions lends credibility to the selected texts as strongly representative of either party's espoused religious views (Zebiri 1997).

Where Nasr was clearly writing from a Muslim scholarly perspective and Zebiri was quite deliberate to obscure her own religious background to encourage scholarship with as little bias as possible, Nazir-Ali is clearly writing from a Christian scholar's perspective. In his text, *Frontiers in Muslim-Christian Encounter* (2006),

Nazir-Ali addresses many of the theological issues pointed out by Nasr and exemplified in the works selected by Zebiri. Nazir-Ali, however, presses a step beyond inter-religious dialogue into the realm of missiology by suggesting a mode for Christian witness considering these realities. This pressure is added in a very gentle way and flows logically out of the other authors' treatments of the dialogical topics as well. Essentially, Nazir-Ali boils down the Christian witness in dialogue or interaction with Muslims to the mode of loving service (Nazir-Ali 2006). This is a solid footing whether one comes at it purely from a biblical hermeneutic or from the perspective of interfaith dialogue. Furthermore, this is revealed as a major theme in my field research as well. The other authors essentially agree that this is a path forward (albeit without missiological intentions). Zebiri, for example, states in her closing paragraph acknowledging the irreconcilability of certain truth-claims, "This is not necessarily as inauspicious for Muslim-Christian relations as it may seem; it may be existentially impossible wholly to suspend judgment in areas which directly impinge on one's own truth-claims, but as in life generally, one does not need to denigrate those with whom one disagrees" (1997, 234).

Martin Accad's framework for discourse is instructive in this regard (*Understanding Insider Movements*, 2016, chap. 46). He has described a spectrum of five dialogical positions (D1 through D5) for Christian-Muslim interaction—what he calls the SEKAP spectrum: syncretistic, existential, kerygmatic, apologetic, and polemic.

D1 describes syncretistic interaction, primarily concerned with reconciling and minimizing differences between the religions to encourage a sort of unity in a secular or multi-religious sense.

D2, the existential approach, describes a level of discourse that affirms the uniqueness of various religions but emphasizes the sociological role of moral teaching and is concerned with encouraging tolerance and peaceful co-existence.

D3 is the kerygmatic approach and is the position Accad is arguing for as most consistent for faithful Christian witness, although he acknowledges value in each approach as appropriate in various circumstances. The D3 position emphasizes the authentic proclamation of the Gospel, done so with neither defensiveness nor vitriol. Accad describes this approach as "suprareligious" because it focuses on the proclamation of Christ himself rather than any particular religious formulation or expression of faith.

D4 is the apologetic approach. This position emphasizes the exclusivity of Christ and Christianity. While Accad offers much biblical support for this position, he also recognizes the problems that have emerged from years and years of apologetic interaction, mainly that both parties know their arguments and counter-arguments so well that very little progress is ever made.

Another who acknowledges the same tension is the Indonesian theologian and founder of the Evangelical Theological Seminary of Indonesia (ETSI), Chris Marantika. To overcome this, he affirms a "positive apologetic" approach which emphasizes points of convergence between Islam and Christianity (2002, 92).

D5 is the polemic approach. On the opposite end of the spectrum from the syncretistic approach which minimizes or ignores religious differences, the polemic position emphasizes them and makes war with them. A Christian coming from this perspective views Islam as nothing better than the lies of the enemy and Mohammed as an anti-Christ figure.[3]

While most secular scholars would default to the D1 or D2 position, even Zebiri's quote demonstrates that if any authentic dialogue is to be had the approach must fall into at least the D2 position on the SEKAP spectrum, and usually stop short of the D5 position. If neither party holds to the objective veracity of their faith and

[3] Further discussion of the lamentable separation that is created by the apologetic and polemic approaches see (Reisacher 2016, 21–22; Glasser 1979, 136ff).

ignores or deemphasizes the particularities, then they are neither representative of their fellow believers nor will they successfully persuade anyone else.

Two Indonesian authors, in an article advocating for the value of religious studies departments in Indonesian universities, point to the benefit of open and objective study and dialogue. By this they are advocating against the normative approaches that only teach a caricature of the other faiths for polemic purposes which has been the norm for many years in Indonesia. The benefit they highlight is not only providing better ethical engagement but by so doing "the religions themselves may be revitalized" (Bagir and Abdullah 2011, 70).

From this broad discussion of interfaith dialogue between Islam and Christianity I recognize that some significant theological barriers exist between the religions as well as opportunities when open and sincere engagement is offered and welcomed. The theological categories, like the oneness of God, the opportunity for salvation, the divine law, and the overlapping eschatology offer some common ground. Even the differences, when approached respectfully, provide opportunity for authentic witness.[4] I now turn to the topic of contextualization for that witness.

Common Pillars and Covenant Purpose – Contextualization Among Muslims

This section describes the common experiential or ritual practices between Muslims and Christians and will provide a historical and exegetical framework for understanding Muslim contextual engagement. Dudley Woodberry's "Contextualization Among Muslims: Reusing Common Pillars" (1989) and Jon Culver's "The Ishmael Promises and Contextualization Among Muslims" (2000) provide complimentary historical and exegetical lenses by which the thoughtful

[4] The journal, *Evangelical Interfaith Dialogue*, published by Fuller is an excellent example of respectful and sincere evangelical witness. The inaugural issue in Winter of 2010, excellently describes the necessity of interfaith dialogue, not only as an unavoidable fact in our religiously plural world, but also as a natural participation in the mission of God (McConnell 2010, 5). See also issue 2.3 "Whose Islam? Which Christianity?" (Willson 2011); the Fall 2018 issue, "American Evangelicals and Islam" also features many relevant articles ("American Evangelicals and Islam" 2018).

believer can see opportunities for missional engagement with Muslims. Just as a sincere interfaith dialogue can dispel the misconceptions either party has towards the other's worldview, so too will an examination of shared practices and covenantal framework dispel the misconceptions commonly held regarding the contextualized ministry engagement with Muslims.

Common Pillars

Woodberry's repeatedly published article examines each of the five pillars of Islam and describes the common historical roots that are shared with Christian and Jewish practices, teachings, and vocabulary. His purpose is to alleviate the suspicion and opposition that many Christians express towards contextualized forms for worship among Muslim ministries (1989). I will briefly highlight the most relevant points as they pertain to my research for each of the five pillars:

The first pillar is the Confession of Faith; the *shahada*. A standout point is that both the form and function of the *shahada* seems to be drawn from the Hebrew *shema*. This is an important cross-over to the form of contextual ministry used and trained by my Indonesian colleagues in JTT. The confession "introduces formal services" and serves as "the basic confession of faith." Woodberry points out: "Further, both *shahada* and *shema* require more than intellectual assent. The *shahada* is prefaced by "I bear witness" and the *shema* is introduced by "Hear O Israel": both require confession" (1989 Pillar 1, paragraph 2).

Difficulty still abides with the *shahada*'s affirmation of Mohammed as an apostle of God. Woodberry addresses this as clearly problematic because it implicitly affirms the Quran as God's word delivered to Mohammed, and because it implicitly affirms Mohammed's status as a prophet. Woodberry gives a simple strategy to both problems, in that while a believer cannot affirm everything the Quran teaches, there are certainly some things that are consistent with the Bible which can be affirmed. Likewise, with Mohammed it seems to be plausible to affirm him as a prophet who

delivered the message of the one God to the Arab polytheists. Beaumont affirms this understanding of Muhammad's prophethood, "The prophecy of Muhammed was to establish for the first time the true worship of the Creator in his Meccan community against the habitual worship of multiple deities" (2018, 29).[5] Woodberry seems to suggest that it is better to circumnavigate the problem by substituting Jesus for Muhammad in this confession, or substitute one of the New Testament confessions instead (1989 Pillar 1: Confession of Faith, Paragraph 9).[6]

The second pillar is Ritual Prayer (*salat/sholat*). It is difficult to overstate the importance of this regularly practiced pillar, not only internally for the Muslim but also as a point of contrast with Christian religious practice. Many forms of the ritual prayer are drawn from Jewish or Eastern Christian practice: removal of footwear, frequency (varied depending on tradition), and location.

While the similarities abound, so do the complications in this most often observed pillar. One such complication that has already been hinted at and will be described again in the section on worldviews, is that while both religious contexts talk about prayer, the function and meaning of it is sometimes different. For the Muslim, the Jew, and even Catholic Christians there is a sense in which prayer has a meritorious function—allowing the worshiper to gain favor or blessing from God. Woodberry points out that Protestants would much rather leave out the idea of meritorious prayer in favor of the other function agreed upon across the traditions: to

[5] Beaumont's chapter (2018, 38–41) further describes some of the Christian perspectives on the prophethood of Muhammad, included in his discussion are Kenneth Cragg (1999), Chawkat Moucarry (2001), and German theologian, Martin Bauschke (2007).

[6] Of these two suggestions I am inclined to agree with the latter. The support Woodberry gives from al-Ghazali's writings seems to be somewhat out of context. In al-Ghazali's explanation of the "rule of opposition," a discussion about the logical construction of an argument, he seems to state plainly that the substitution of Jesus for Muhammad in the *shahada* is, at least, a true statement, "You would have the intelligence to know that in itself this statement is true" but he goes on to say that "the Christian is hateful, not because of this statement, nor for others like it, but only because of two. The first of these is that Muhammad is not the Messenger of God, and the second is that God is the third of three" (Al-Ghazali 1978, 47). The "because of two" indicates the following two statements which al-Ghazali concludes are inherent logical corollaries according to the rule of opposition. In other words, by declaring "Jesus is the messenger of God" as part of the *shahada* the Christian is saying a true statement and also saying the "hateful" statement that Muhammad is not. I am not sure this would get much traction for the Christian contextualizing Islamic forms.

intensify belief (1989 Pillar 2: Prayer (*salat*)—Praying, paragraph 5). He also points out that there is overlap between the traditions as they view prayer as effective for spiritual cleansing. Regarding corporate worship contexts, Woodberry points out a dozen themes in Islamic *salat* that Christians share (1989, Pillar 2: Prayer).

The third pillar is Almsgiving (*zakat*). Giving of alms to the poor is prescribed in all three faiths. Further parallels are drawn around the practice including the importance of giving but not to be seen by others, the attitude and conduct of giving, and God's recompense to generous giving. According to Woodberry, protestants will take issue with the other faiths in that they would not hold to the idea that almsgiving atones for sin. This is a generalization, but a logical one since ascribing atoning power to almsgiving would violate the doctrine of *sola fide.* Woodberry can cite that this teaching is present in Islam as well as Christian church history going back to Catholic apocryphal sources and several church fathers (1989, Pillar 3: Almsgiving, paragraph 11). There is a concordant view among Methodists in the words of John Wesley who preached in a sermon on Matthew 25 in 1786:

> 'Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' If this does not convince you that the continuance in works of mercy is necessary to salvation, consider what the Judge of all says to those on the left hand: 'Depart, ye cursed, into everlasting fire, prepared for the devil and his angels… Inasmuch as ye have not done it unto one of the least of these, neither have ye done it unto me.' You see, were it for this alone, they must 'depart' from God 'into everlasting punishment'. (Wesley 2005)

However, even without the question of atonement, there is ample overlap between Muslim and Christian teachings on almsgiving to validate its use in contextualization.

The fourth pillar is Fasting (*sawm*). There is a clear case for the linguistic origin of the Arabic term being drawn from Judeo-Aramaic usage. The practice of abstaining from eating or drinking during the day but not at night is of Jewish origin. "For the Muslim, fasting is above all an act of obedience … Secondly, it is an act of commemoration of the 'descent' of the first verses of the Quran on the 27th of Ramadan ... Thirdly, in the Traditions it has developed the meaning of contrition and

forgiveness that is more prominent in the Judeo-Christian tradition" (Woodberry 1989 Pillar 4: Fasting, paragraph 7). Similar to the visibility of prayer in the Muslims religious experience, if one is fasting it is clearly visible and Woodberry notes, "Muslims see lack of fasting as irreligious" (1989 Pillar 4: Fasting, paragraph 10).

The fifth pillar is pilgrimage (*hajj*). Not as much is said about this pillar except to compare it to the Jewish expectation that Jews return to Jerusalem to worship three times a year. Woodberry also compares some of the behavioral forms in worship and the sacredness of the location itself to the Jewish Feast of the Tabernacles, and the sacred restrictions about the Temple in Jerusalem.[7]

Forms and Meanings of Common Pillars – Struggles in Context

Woodberry advocates that the Pillars of Islam were previously used by Jews and Christians and can be used by believers now. He does, however, point out some problems that relate directly to my research. One such problem is how to build bridges to other segments of the church without inhibiting growth. Another problem Woodberry identifies is to consider the retention of Islamic meanings with Muslim forms of worship, which involves a discussion of the religious context of Indonesia and the dynamics of the relative value of religious forms and espoused beliefs.

First is the concern that linkages to Muslim forms of worship will inhibit growth. If the recycled pillars are agreeable to Muslim believers (MBs)[8] but anathema to Christians, we run the risk of isolating MBs even further. If, however, they are well received by Christians then we run the risk of hindering the numerical growth of the MB community by linking them with a stagnant or more slowly growing institutional

[7] While contemporary Christians would not claim that visiting the sacred locations in the Holy Land are obligatory for believers, I have observed that there is, nonetheless, a certain status ascribed to those that have done so. This is much less pronounced, though not entirely dissimilar, from the status an Indonesian Muslim would garner from having traveled on the *hajj*.

[8] Disambiguation: I use the term "Muslim Believer" to refer to a believer in Jesus Christ who retains his or her "Muslim" socio-religious identity. This is distinct from "Muslim Background Believer" who considers their Muslim identity part of their background but is otherwise extracted from that context socially.

church. In conversation with other field workers, this latter possibility is the reason most often given for avoiding such attempts at developing ecclesial unity through shared worship forms.

Woodberry also acknowledges a struggle with how to reuse Muslim forms without retaining Muslim meanings. In the Indonesian context this is touched upon by a few of my local informants, but not to the degree that it emerges as a significant finding. I suggest that for many religious activities the theological meaning is either unknown, undervalued, or assumed to conform to traditional interpretations unless the believer discloses that they have reinterpreted it. My reason for this suggestion is built on my understanding of the unique Islamic context of Indonesia. To clarify my understanding, a short description of the historical development of Indonesia's religious landscape is beneficial.

A Brief Overview of Indonesia's Religious Landscape

The Austronesian people groups that inhabited the islands exhibited a wide array of spiritual belief including combinations of ancestor veneration, animism, and unique deities. In *A Brief History of Indonesia,* the author describes the persistence of these indigenous traditions:

> Given that most parts of the Archipelago have subsequently come under the influence of two or even three major world religions, it would be easy to suppose that no trace of what went before could possibly remain. But look at Indonesia in the right light and the original outlines still show through today. (Hannigan 2015, 23)

Tim Hannigan points to remote locations in Nusa Tenggara that were not as heavily influenced by international trade routes and where ancestor worship has persisted. He further notes that the symbols of these belief systems can be spotted on Bali and Java where subsequent religious traditions became dominant.

Around the second century CE the arrival of Indian and Chinese traders brought various Hindu and then Buddhist traditions to the Indonesian archipelago.

These found easy purchase in Indonesian soil and widely spread. The Hindu-Buddhist religious traditions held sway over Indonesia for over a thousand years before Islam began to find acceptance among port cities of Northern Sumatra in the 14th century.[9]

Islam arrived in Indonesia in much the same way that Hinduism and Buddhism did through the maritime trade routes and without much conflict. Clifford Geertz describes the way that Islam was grafted into the pre-existing religious landscape:

> Although it spread – peacefully for the most part – through almost all of Indonesia in a space of three hundred years and completely dominated Java except for a few pagan pockets by the end of the sixteenth century, Indonesian Islam, cut off from its centers of orthodoxy in Mecca and Cairo, vegetated, another meandering tropical growth on an already overcrowded religious landscape. Buddhist mystic practices got Arabic names, Hindu *Radjas* suffered a change of title to become Moslem *Sultans*, and the common people called some of their wood spirits *jinns*; but little else changed. (1960, 125)

Geertz goes on to describe how over time, as trade increases, the relationship between Islam in Indonesia and the Arab and South Asian world becomes stronger. As a result, more modern and reformist traditions of Islam begin to take hold in Indonesia.

The framework employed by Geertz divides the Indonesian religious expressions into three porous categories, the more syncretistic *abangan*, the more orthodox *santri*, and the elite bureaucratic *prijaji* class. Geertz asserts that these divisions are not imposed externally but rather self-described by the Indonesian participants he researched, and that his description of those categories are confirmed by his field work (1960, 6). Nonetheless, some of his conclusions are critiqued by other scholars. Mark Woodward suggests that Geertz misrepresents Javanese Islam because he fails to adequately acknowledge the impact of Islamic texts and traditions

[9] There were undoubtedly Muslim merchants and other comings and goings between the Indonesian archipelago and Muslims in South Asia and the Middle East prior to the 14th century, but it was during this time that Islam begins to gain acceptance among the ruling class in Indonesia and begins to spread (Hannigan 2015, 63ff).

on the local culture, representing Islam as filtered through a cultural lens but not representing how the lens is shaped by Islam (1989, 41).[10]

Todd Elefson attempts to improve upon these approaches with a three-part model that attempts to account for the local diversity and similarity of Islamic variants while taking into consideration the normative[11] elements of the religious tradition and national or international trends. The three influences Elefson identifies are:

> Normative Islam, Islamic Sufi mysticism, and cultural-political values … The combining and recombining of these three 'colors' in different proportions takes place via ongoing social transactions. These transactions modify the variants, and delineate the individual's role. In what proportion and way each Islamic variant combines these three influences depends on how it addresses needs. (2009, 186)

In his ethnography of the *Santri* Islam region of the north coast of Java, Elefson affirms the symbolic-dynamic approach used by Geertz so that the behaviors and structures are consistent with their self-descriptions of the socio-political-religious negotiations that take place in their context. "I view visible social structures and actions as independent from, but linked to, cultural meanings assigned to them by local people" (Elefson 2009, 31). By doing so his detailed description of the multiple variants of Islam on Java are strongly supported by his field research. Elefson describes three large variants including some that have sub-variants within them: the Modernist variant, the Fundamentalist variant, and the Traditionalist variants.

The Modernist variant is most visibly embodied by the *Muhammadiyah* organization. It is a reformist variant that desires to eliminate traditions that are not aligned with *Syariah,* so that Muslims can live out their faith in the modern world. It appeals to the intellectuals and moderates and is typically stronger in cities (2009, 370).

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[10] Woodward also cites Eickelman's (1982) critique of Geertz in concordance with his own.

[11] The use of the term "normative" invites critique. Elefson uses Waardenburg's definition, "that form of Islam through which Muslims have access to the ultimate norms that are valid for life, action and thought" (2002, 97). Elefson also agrees with Waardenburg's analysis that there exists a state of ongoing change and adaptation to what is considered normative within formal Islam—that is to say, jurist-theologians can establish on the basis of the Qur'an and *Sunna* what is incumbent on Muslims and change it or abrogate it as times change and need arises (Elefson 2009, 187; Waardenburg 2002, 97).

The Fundamentalist variant is similarly motivated toward reform, but not with the interpretive flexibility of the Modernists. The fundamentalist variant rejects westernization and secularization and seeks to return Islam to its eighth century roots. This variant sometimes includes violent means to accomplish those ends (Elefson 2009, 200–201, 370).

The Traditionalist variants include the *Santri* (strict) and *Abangan* (adaptive) variants. The traditionalist variants are represented by Indonesia's largest Islamic organization, *Nadhatul Ulama (NU)*. Traditionalists hold to the Islamic expressions that are adapted to popular practices in Indonesian culture with the goal of Islamicizing Indonesian culture and defending the faith passed along through the *ulama*. The *Santri* Traditionalists are "strict" in the sense that they adhere more closely to the influence of normative Islamic orthodoxy (following in the al-Syafi'i school of Islamic law), and many are also drawn to the "sober" *Sufism* in harmony with Al-Ghazali as passed down through their *kyais* (Elefson 2009, 207, 370).

The *Abangan* Traditionalists are more syncretistic in their adaptation of popular Indonesian practices. Regarding Islamic mysticism they land further towards an antinomian Sufism or even so far as a to follow al-Hallaj as "intoxicated Sufis" who seek to unite with Allah despite this being rejected by Sunni theologians. Some *Kejawen*[12] mystics would fit this characterization as well according to Elefson (2009, 198).

Elefson goes on to further delineate the sub-variants within the Demak area according to their strictness in orthopraxy, the extent to which they are influenced by normative *Syariah* teachers, and their tendency towards either "theosophical" or "practical" *Sufism* (2009, 211). It is helpful to include his figure here to demonstrate the many nuances that emerged from an ethnographic study delimited to a relatively small region of Java.

[12] *Kejawen* is the name of the indigenous Javanese belief system.

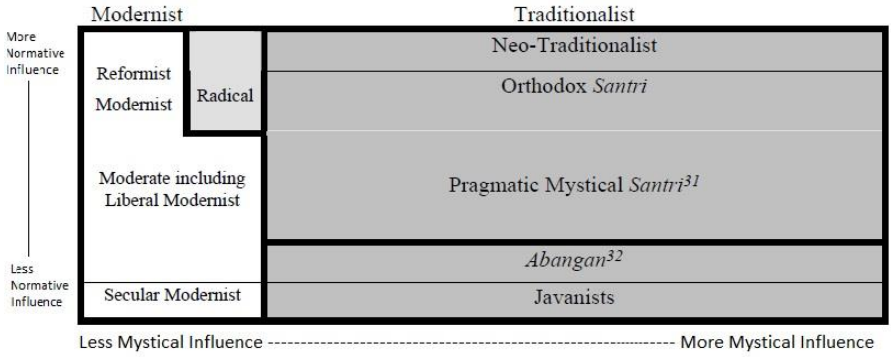

Figure 1: Elefson's Depiction of Islamic Sub-Variants in Demak
(Elefson 2009, fig. 4, 211)

This brief overview of the religious landscape in Indonesia describes how the indigenous spiritual traditions of the Indonesian people groups coexisted quite persistently with the larger religious systems of Hinduism and Buddhism. Next, the religion of Islam was added to this already dynamic landscape. As we look closer at the beliefs and practices of the Indonesian Muslim peoples, we see an increasingly complex and ongoing series of negotiations between the influences of normative religious practices, the socio-cultural-political values of the local context, and the mystical elements that fulfill the felt needs[13] of the religious practitioners. This results in three major variants of Islam in Indonesia (Modernist, Fundamentalist, and Traditionalist) with a wide array of sub-variants in any given context.

In the previous section I suggest that the meaning of religious expressions may be unknown or undervalued because—at least among variants that are not strongly influenced by normative Islamic teaching (such as the Secular Modernists or *Abangan* Traditionalists)—the value of a religious practice to the community is that it is done, regardless of the depth of understanding of the individual. To illustrate, Clifford

[13] Elefson's research identified many scenarios where the felt need was for a practical manifestation of *berkah* and he describes how various power practices are engaged by the *Santri* Muslim in order to acquire *berkah*. This is why a sub-variant for "Pragmatic Mystical *Santri"* is created in his figure above. For further discussion about the practical-mystical need for power practices see: (Hiebert, Shaw, and Tiénou 1999).

Geertz describes an Indonesian *Abangan* Muslim's tolerance of different interpretations of ritual:

> He says, 'Many are the ways.' If one performs the correct passage ritual, one is not an animal; if one gives the *slametans* in the Fast, one is not an infidel; and if one sends a tray off to the 'cleansing of the village' one is not a subversive – and that is enough. If one doesn't believe in spirits or if one thinks God lives in the sun, that's one's own affair. (1960, 127)

In Geertz's example it is not even important that the right action is a manifestation of right belief, "that's one's own affair." In the Indonesian community there is a relatively greater value for orthopraxy (right action) than for orthodoxy (right belief).

Among the pious or among variants of Islam that emphasizes religious education, like the *santri* movement in Indonesia, the theological meaning behind religious forms may still be secondary to the function of that form as an expression of solidarity to the Muslim community—either locally or the global *umat.* Geertz continues to describe the *santri* Muslims in the Modjokutobe village of Java, "Despite their tremendous interest in doctrine, Modjokutobe Muslims never see their religion as a mere set of beliefs … When they speak of Islam, there is almost always in the back of their minds a social organization of some sort in which the Islamic creed is the defining element" (1960, 129–30). In a collectivist society like Indonesia, the greater significance of religious ritual—even the espousal of creedal statements—is that it preserves the individual's connection to their community.

Elefson points to another variable. In a situation where the popular practice is important for local cultural reasons it can be imbued with Islamic legitimacy. "Traditionalists feel that good *niat* 'intention' transforms all non-forbidden actions into *ibadah* 'worship.' They seek to Islamicize their world" (Elefson 2009, 218). Here the value is on reinterpreting the meaning, or at least reassigning the position of the practice so that it is done as an act of worship.

It is possible that the meaning of a religious form is likely assumed unless the believer announces their reinterpretation of those forms. Consider this scenario: if a

Christian in America saw a decorated evergreen tree in the month of December, they would not assume it had been infused with some new or unusual meaning; a Christian in America would assume that it is a Christmas tree. Similarly, familiar forms of worship—like the pillars Woodberry described—would retain their traditional meaning unless someone chose to deliberately reveal the new *Isa*-centered meaning.

In a majority Muslim context to do so would require a great deal of trust on the part of the believer toward whomever they are revealing their interpretation. Bernard Dutch describes such a sensitive evaluation process when he describes how a Muslim background believer may gradually reveal themselves to neighbors who have cause to inquire about their identity. “Those who inquire more sincerely are usually shown a distinctive identity that melds Muslim elements with a disclosure of faith in Jesus” (2000, 19). Rather than this being a challenge to overcome in contextualization, this is a boon. To an extent, the gap between the assumed meaning and the reinterpreted meaning becomes a testing ground where the Muslim believer can gradually introduce interested parties to their new faith while also filtering out those uninterested or untrustworthy.

Related to this issue of assumed meaning, I argue that just because the meaning of a form can be changed, in many cases it may not be desirable to do so. This is one crux of Woodberry’s argument in the first place, that for most of the pillars the meanings are already remarkably like their historic Jewish or Christian meanings. In describing a case study at the end of his article he says, “We have seen that the so-called "pillars of Islam" had for the most part been used before by Jews and Christians and with some adjustments are being used again. Their forms, meanings, and functions have been sufficiently similar to allow this to happen” (Woodberry 1989, Current Reusing of the Pillars, paragraph 14). In such cases the ritual could be encouraged as a social identifier even without filling it with different meaning.

Woodberry identifies that the linkage of Christian faith to Muslim forms of worship can be problematic if it stagnates growth or if Muslim meanings are inextricably linked to forms. I have described how those challenges can be understood in the Indonesian context. The multiple variants of Islam that are present in the Indonesian religious landscape influence which religious practices can be adapted and in what ways. For Traditionalist variants, which value the adaptation of Indonesian cultural forms with right religious action in, and for Moderate or Secular Modernist variants that are not as concerned with normative Islamic teaching, some problems related to forms and meanings can be mitigated. It is even possible that the assumption of Islamic meanings attached to forms of worship provides a degree of social safety to MBs among the Traditional *Santri* variant because they can gradually and selectively reveal how they have reinterpreted their religious practices with new faith in the Messiah. Furthermore, because there is a degree of continuity within the shared practices of Muslims, Jews, and Christians, many of the meanings are completely compatible with Christian faith.

An Exegetical Lens for Contextualization

Jon Culver looks at Genesis 17, Isaiah 60, and Matthew 2 to bring to light the divine purposes God has for the descendants of Ishmael—a heritage long claimed by Muslims—as expressed in the promises of God regarding Ishmael which were communicated to both Hagar and to Abraham. Culver deliberately wrote his article as a biblical/exegetical companion to Woodberry's article arguing that just as Christians have been resistant to Islamic forms of worship because they are largely ignorant of the Christian roots of those forms, so too have Christians been resistant to any theological overlap with Muslims because of the caricature of their ultimate origin (2000).

Culver recognizes that this thesis may be difficult to affirm, given the prejudices and preconceptions that many evangelicals have toward Muslims. He

quickly addresses four of the most frequently noted problems that would prevent his readers from giving his thesis a fair hearing: validation of Islam (on par with Judaism or Christianity), exegetical-historical issues linking Ishmael with modern Islam, Ishmael in relation to non-Arab Muslims, and whether Ishmael is under a divine curse.[14]

The first text Culver examines is in Genesis 17. In this section he places God's promise to Ishmael and his promise to Abraham about Ishmael firmly in the covenant narrative. By pointing out the distinct differences between the Ishmael promise and the Abrahamic covenant, Culver points out that the blessing Ishmael receives is clearly not the covenant God makes with Abraham. However, the similarities demonstrate that the promise is related to the covenant, first in what it promises, national greatness and numerous descendants, and second in the character of God that is revealed by that promise. "Thus, one significant way to understand the rise of Islam is that it stands as a corollary expression of God's faithfulness to Abraham" (Culver 2000). The covenant promise to Abraham regarding Ishmael should not be overlooked in the discussion of God's missionary heart for the nations.

In his treatment of Isaiah 60:1-7, Culver describes Isaiah's prophecy of how God restores Israel. In that text, reference is made to the descendants of Ishmael and the praises and gifts they bring into the holy city. Further, elsewhere in the text there is reference to their worship offerings being accepted by the Lord. If this is taken as an eschatological prophecy, then we have every reason to expect that "conversions have taken place among all the Abrahamic peoples of Arabia during the age of the church" (Culver 2000, 66). Culver also notes, "the fact that Isaiah emphasizes Arabian and Ishmaelite cultural patterns is of special interest to our study of contextualization among Muslims" (2000, 67). The biblical support from Isaiah

[14] On the topic of Ishmael's historical connection to modern Islam, Culver has devoted an entire appendix. This is well worth reading for interested parties.

establishes a prophetic expectation for the many movements to Christ among Muslim peoples.

In his examination of Matthew 2:1-12, Culver defends his view that the Gospel of Matthew's magi were in fact Ishmaelitic Arabs that came in fulfillment of Isaiah 60:6-7 (2000, 66). He acknowledges that this is not a traditional view but argues persuasively that it is not only possible but even likely. By drawing this connection, he concludes that "in both passages, the cultural patterns of the Ishmaelites - their expression of praise to God, their treasures, and their sacrificial offerings - were transformed for the purpose of worshiping God and the Lord Jesus Christ" (2000, 67). Culver's position regarding the magi of Matthew 2 forces one to consider that God has been calling Arab peoples to himself in accordance with his covenant well before, and even independent of, the commissioning of his apostles in Matthew 28.

Culver and Woodberry both exemplify dialogical approaches to Islam that fall within the D2 to D4 range of Martin Accad's SEKAP spectrum. There is no minimization of the unique particularities of Islam or Christianity. Neither scholar is suggesting that either religious tradition has the power to save its adherents, they are instead affirming the divine role of God over and above the religious systems. This would correspond to Charles Kraft's familiar adaptation of Niebuhr's God and culture paradigm: "God-above-but-through-culture" (Kraft 2005, chap. 6). Culver's exegetical lens lends itself more naturally to the D3-D4 side because he is operating in the sphere of exegesis. Woodberry's analysis is primarily historical, which causes it to lean toward the D2 end of the spectrum, but his applications fall clearly in the realm of enabling intentional and respectful Christian witness, reflecting a D3 approach.

Culver concludes his exegesis by tying all the threads together to tear down prejudices and establishing a foundation for using Islamic forms in contextual ministry. As I will demonstrate in following chapters, Indonesian Christians have inherited many theological categories and prejudices from the West that exacerbate

the difficulty of building contextual bridges to the Muslim neighbors and which increase the skepticism they have towards Muslim believers in *Isa Al-Masih*. In order for believers who are living in Muslim and Christian contexts to experience the unity of the body of Christ and engage in ministry together, the first hurdle for those in Christian contexts is to have an exegetically sound framework by which they can interpret the Lord's sovereign work in Muslim contexts. Jon Culver's research provides an important piece of that framework by establishing that it is consistent with God's covenant promise to Abraham, his prophetic word in Isaiah, and has precedent in the worship of the magi at the time of Christ's advent.

Summary

In this chapter I have shown that in at least four broad theological categories there are sufficient common grounds between Muslims and Christians for there to be respectful and enthusiastic dialogue while acknowledging the challenges of theological difference. Further, considering the historical relationship that the Islamic and Christian faiths share in their forms of worship and the divine purposes of God, contextualized ministries that reach out towards Muslims should certainly not be dismissed out of hand. Instead, practitioners of contextual ministry and those who are won to the Lord by those ministries can enjoy the reasonable expectation that there could be authentic fellowship among believers from both religious contexts by adapting the forms of worship and imbuing them with the significance of their shared faith. I argue that aiming for the D3 range of the SEKAP spectrum, as modeled by Culver's approach, is helpful to avoid or overcome prejudices and preserve the respectful relationship required for interreligious dialogue. In the next chapter I further examine the particularities of the Indonesian culture and context in order to understand what challenges and opportunities are already identified by precedent literature.

Chapter 2

The Indonesian Context: Challenges and Opportunities Created by Cultural Particularities

In the previous chapter I demonstrated that respectful and even assertive interreligious dialogue can reveal shared theological categories and help to overcome the historical missteps that have plagued relationship between Muslims and Christians. I also showed that historically and exegetically sound contextualization provides lenses by which we can see opportunities for fruitful ministry and fellowship between Muslim believers and Christian believers.

This chapter describes cultural dynamics specific to the Indonesian context that create challenges. I explain the phenomena of Christianity as having a tertiary mega-worldview, strong group identity, an emphasis on solidarity through religious ritual over understanding of doctrine, and socio-political challenges. This chapter also identifies particularities that preserve possibilities including *Pancasila*, strong group identity, and power distance.

Cultural Dynamics Specific to Indonesia that Create Challenges

In this section I describe the multi-layered worldviews on Java, the influence of a strong collectivism value, the discontinuity between ritual practice and doctrinal assertion, and the complex dynamics of the socio-political system that all create or amplify challenges for experienced unity between believers from different socio-religious contexts.

I begin with the concept of mega-worldviews and the discontinuity between how religious categories inherited by Indonesians are fundamentally different from their underlying worldview. Next, I explore the cultural dynamic of collectivism and individualism and how it relates differently to the religious context of Muslims and Christians. Finally, I'll describe the two religious contexts in terms of an emphasis on orthodoxy or orthopraxy.

Mega-Worldviews on Java

L. R. Burke has been ministering in sub-Saharan Africa for twenty-six years and since 2007 has been researching the ways Muslim ministry is affected by language and culture issues. He modifies and extends Roland Müller's classification of worldviews to apply more helpfully to the Muslim context (2013, 116). Müller proposed that there are three mega-worldview continuums which are foundational to understanding cultures across the world: innocence/guilt, honor/shame, and power/fear (2000, 70). When Burke talks of extending or modifying this he is arguing that instead of power to overcome fear, the deeper longing is for security (2013, 119). The extension builds off this modification in that the root sin of pride can then be seen as the root for all three worldviews:

1. Pride manifests as self-righteousness and legalism in an innocence/guilt paradigm.
2. Pride manifests as self-glorification and arrogance in an honor/shame paradigm.
3. Pride manifests itself as self-satisfaction and independence in a security(power)/fear paradigm.

I agree with Burke's modifications and appreciate how it creates a theologically cohesive framework for understanding how the Gospel answers the fallen human condition regardless of which cultural paradigm is inhabited. "Similarly, through acknowledging guilt, fear, and shame people can recognize their need for a savior and fully appreciate what God has done for us in Jesus Christ. At the other end of the

continuum, power, arrogance, and legalism have the opposite effect: these manifestations of pride lead people to rely on their own efforts" (2013, 120–21).

The Western Christian traditions have typically understood the gospel and communicated it in theological categories that line up with the innocence/guilt paradigm. Because of this conceptual emphasis on our guilt and need for justification, Christians have inadequately communicated with Muslims who are more prone to understand their fallen condition in terms of an honor/shame paradigm (Müller 2000, 103). Burke describes the distinction with this anecdote:

> Rick Brown wrote to me in February 2010 that 'Muslims think it absurd that Adam's children should suffer for the guilt of his one misdeed, but when this is put in term of him shaming God by his distrust, his disobedience, and his connivance with the devil, then they understand why relations were broken and why the shame of this makes Adam's offspring outcasts as well (2013, 122).

Admittedly, there is risk of overgeneralization when discussing the vast diversity of world cultures where Muslims and Christians are found, and no one is suggesting that any culture falls exclusively into only one of these three paradigms. Rather these scholars are pointing out that the Gospel is relevant in all three paradigms, but it makes a great deal of difference which paradigm is used to frame the Gospel message.

In Indonesia, the third mega-worldview is more foundational to their everyday lives, that being the security (or power)/fear continuum. Partonadi relates the way the early Dutch missionaries described the Javanese as "children of nature. By this term they did not mean that the Javanese people were uncivilized, but that their lives were closely tied to nature" (1990, 18). It is logical that this bond with nature lends itself to the security (or power)/fear continuum and to an indigenous belief system that reflects that continuum. About the Javanese religion Partonadi states that it, "was characterized by a belief in spirits, the worshiping of objects, and the practice of magic. This is the

indigenous religion of Java" (1990, 19). Two short anecdotes from my own experience are illustrative of the underlying power/fear worldview.

When my family and I were still very new in Indonesia we were going to language school every day. We had rented and moved into a house in our neighborhood only a few weeks before coming home one day to seeing our house-helper (a Christian) and our landlord (a Muslim), both quite distraught, discussing something on the front step of the house. We were shown (but not allowed to handle) a small bag with several hand-made dolls inside. Our landlord quickly took back the bag and carried it away to some unknown "safe" destination. Our house-helper, with the help of a friend who was translating, described finding the bag that morning. She knew that it was a curse-bag and sent for the landlord to come over immediately. The landlord opened the bag and found the dolls, each of which had the names of the landlord's family written on the dolls. Apparently, the curse-bag was put there for two purposes: to frighten us, the renters, into moving out, and to afflict the landlord and her family. The landlord called another teammate of ours while we were gone because she had a reputation in our neighborhood for powerful prayer. This teammate came over and prayed with our house-helper and the landlord against the spiritual powers that were being invoked by the curse and prayed through the house for the protection of us and our family. Before we even arrived at home our teammate was already gone. Both our house-helper and landlord were satisfied with this antidote of sorts, except that the landlord also wanted to burn the curse-bag away from the house.

What intrigues me most about this event is that both women from different religious contexts understood this through a power/fear continuum before applying either religion's framework to the event. Our teammate was called in by our Muslim landlord because she had previously prayed for a different neighbor to be healed from an illness and that healing indeed took place. Likewise, our Christian house-helper was just as

fearful as our landlord was, despite not being the target of the curse and despite being able to articulate her agreement that the Spirit of Christ "that is in you is greater than he who is in the world" (1 John 4:4 ESV).

A second event occurred several years later with a man we had hired to help tend our yard. He and I were talking just outside the door of my house when we noticed a funeral procession coming down the road. This was no surprise since the whole neighborhood is invited to any funeral event that happens on the same street. What I found surprising was my gardener's reaction: as soon as the procession rounded the corner he leapt like a frightened rabbit and ran inside the door to get out of view of the procession. He even kept his shoes on in his haste! I asked if he was hiding from anyone, but he informed me that he did not know and was not known by anyone in the funeral procession. Truly, I still do not know what specific superstition guided his behavior except that he was terrified of anything associated with death. There is such a deeply rooted fear in his psyche that the only power he had was to hide from it and it overrode the shame he may have felt if I (as his employer) had been offended by his abrupt departure from our conversation.

I suggest that the power/fear worldview is primary in the Indonesian mindset with honor/shame secondary regardless of what religious context is being discussed. The difficulty this creates for Christianity as it is generally expressed by western international workers as well as Indonesians trained in western Protestant theology, is that the innocence/guilt worldview is of tertiary relevance to Indonesians.

Collectivism and Identity

In addition to Müller's mega-worldviews there are other cultural factors that influence Indonesian believers from Muslim and Christian religious contexts. These factors are interrelated with the mega-worldviews but are also a complex continuum, with

unique influences and expressions in Indonesian culture. The individualism/collectivism spectrum is probably the most influential.

The seminal work of Geert and Gert Jan Hofstede (2010) gives snapshots of as many as seventy-four different countries where survey-based research was conducted to ascertain the cultural dimensions that influence behavior. The results of their analysis produced indexes for six dimensions of culture: power distance, individualism/collectivism, gender roles, uncertainty avoidance, long-term/short-term orientation, and indulgence/restraint. I will only be highlighting one of these in this section,[1] the individualism/collectivism spectrum, though it bears remembering that none of these dimensions operate in a vacuum—they all influence one another in numerous ways. However, because the issues my research addresses are so closely tied to identity the individualism/collectivism spectrum will be the more influential dimension to study.

Collectivism exists on one end of a spectrum opposite to individualism. Hofstede and Hofstede talk about this as an Individualism Index Score (IDV) so that a high IDV indicates an individualistic society and a low IDV score indicates a collectivistic society (2010, 74). The scores do not have an objective value but instead are used as a figure relative to other nations' scores. For example, the United States has an IDV score of 91 and is ranked number one—the most individualistic society measured by the data; while Indonesia has an IDV score of fourteen and is ranked 68-69 out of seventy-four—a highly collectivistic society (2010, 83). The two ends of the spectrum are described thus:

> Individualism pertains to societies in which the ties between individuals are loose: everyone is expected to look after himself or herself and his or her immediate family. Collectivism as its opposite pertains to societies in which people from birth onward are integrated into strong, cohesive in-groups, which throughout people's lifetimes continue to protect them in exchange for unquestioning loyalty. (Hofstede and Hofstede 2010, 76)

[1] Power distance is addressed in the section about opportunities preserved in the Indonesian culture.

In a practical sense the distinction can be made by asking the question: "From where does a person derive their identity?" The person in a collectivistic society draws their identity from the in-group (or "we"-group) and in contrast to the out-group. In initial stages of development this is the extended family with which the child is raised and later is defined by the extended family (or at least in negotiation with the extended family). Meanwhile, the person in the individualistic society draws their identity in contrast with those around them. In early developmental stages this is derived from the nuclear family—the child and the parents (or often just one parent). "Children from such families, as they grow up, soon learn to see themselves as "I." This "I," their personal identity, is distinct from other people's "I", and these are classified not to the group membership but according to individual characteristics" (2010, 75). This is a significant difference in identity formation.

When this collectivistic side of the dimension is strongly expressed it is understandable that a Western Christian will have difficulty communicating in ways that are readily received. Hofstede and Hofstede include this anecdote from their research:

> A former Dutch missionary in Indonesia (a country with an IDV of 14 and a rank of 68-69) told about his parishioners' unexpected exegesis of the following parable from the Bible: "A man had two sons. He went to the first and said, 'Son, go and work in the vineyard today'; he replied, 'I will go, sir,' but he did not go. The man went to the second and said the same to him. He replied, 'I will not,' but afterwards he changed his mind and did go. Which of the two did the will of the father?" The biblical answer is that the last did, but the missionary's Indonesian parishioners chose the first, for this son observed the formal harmony and did not contradict his father. Whether he actually went was of secondary importance. (Hofstede and Hofstede 2010, 87)

In relation to the Müller's mega-worldviews, Indonesia's high collectivism aligns much more neatly with the honor/shame paradigm of Islam than it does with the innocence/guilt paradigm that is often used to communicate Christian theological principles. That is not to say that either paradigm is incompatible with biblical Christian

faith. There are certainly clear teachings about personal responsibility or individual faith in Scripture as well as teachings about family, community, and nation. However, the theological categories and emphases as they are taught in Indonesia are all flavored with a western cultural paradigm. This is naturally so because Christianity was introduced to Indonesia from the West and has inherited those patterns of thought along with the gospel.

Discovering a way to liberate Indonesian Christianity from its Western inheritance without abandoning the blessings of that heritage will help it to mature, grow more deeply rooted in the soil of Indonesia and, I will argue, make it clearer and more effective to the Muslim majority in the nation.

Discontinuity of Value Between Orthodoxy and Orthopraxy

In this section I describe another level of cultural difficulty that is derived from the different emphasis that Christians place on believing or espousing the right things about their religion—orthodoxy—and that Muslims place on pious observance of rituals or doing the right things—orthopraxy. In a previous section I described how interfaith dialogue between Muslims and Christians demonstrates that often participants talk past one another because of different definitions or implications that are attached to the same sets of vocabulary. Similarly, I argue here that even though all religions espouse propositional truth-claims, have codes of behavior, and institutional structures and rituals, the differences in priority make a critical difference in how participants from those diverse backgrounds can interact.

Bapak Sumarto[2] studies aspects of Islam in Indonesia (Sumarto 1990). Sumarto himself is a Muslim background believer (MBB) who studied Islam at the equivalent of a bachelor's level in Indonesia before coming to faith in Christ. However, Indonesia is a young country and still going through many of the seismic shifts politically that other developing nations face. Because his dissertation predates some of those shifts, I will mostly be gleaning his cultural insights and those which relate to the ideological base of Indonesia's national system of religious tolerance (Sumarto 1990).

Like the previous discussion of theological sticking points that were described by Nasr and others in the broad discussion of inter-religious dialogue, Sumarto points out what he considers theological impasses between Islam and Christianity. Where Nasr points to the shared affirmation of the oneness of God as a helpful comparison, Sumarto argues that Christians should always and only affirm the unity of God in the doctrine of the Trinity. This is not terribly surprising since it is consistent with the traditional Indonesian Christian perspective toward any firmly held Christian doctrine in opposition against Islamic doctrine. This stance more closely reflects a D4—apologetic, or D5—polemical approach to Muslims if we try to place it on Martin Accad's SEKAP spectrum. This perspective is just as resistant to efforts for contextualization as are the western skeptics that Woodberry and Culver addressed in their articles.

William A. Dyrness explores the hermeneutical spaces that are created by the world's religions and argues that part of *missio Dei* is indeed that God is active in those non-Christian hermeneutical spaces. He challenges his readers to broaden their theological limitations so that new expression of faith in Jesus can emerge out from those

[2] It is interesting to note that Wagiyono Sumarto's life and experience in Indonesia starts in time before the nation's independence from colonial rule. While he would have been very young at the time of World War 2 and the subsequent battles for Indonesian Independence, he would certainly have many memories from those early years of the republic. I can only speculate as to how this impacts his overall perspective since the Asian Monetary Crisis of the late 90's and in a post 9/11 world. Regardless, I am primarily drawing on his research for its proximity to the historical roots of Indonesia's religiously pluralistic ideology.

places where God is revealing himself to people with non-Christian religious backgrounds (Dyrness 2016).

Dyrness argues that during the Protestant Reformation, in their sincere efforts to counter the unhealthy condition of the church at the time they began to emphasize the creedal statements of faith—orthodoxy—and marginalized the behavioral codes and rituals of the church. The result of this being that evangelical Christians have a negative, or at least very suspicious, view of any faith tradition that emphasizes ritual over creed (Dyrness 2016 loc 158).

While it is true that many (if not all) religions espouse some truth-statements, evidenced by the Scriptures or texts which are considered sacred, it is not necessarily true that the religion exalts their propositions as their highest, or greatest, or most important expression of their faith. In many cases adherents may not even have the knowledge or inclination to separate their verbally espoused beliefs from the rituals and practices that embody them. For example, a local friend in Indonesia explained that for a Muslim joining the call-to-prayer every day it matters very little what text or prayer is read over that loudspeaker, the expression of their faith is in the act of ritual prayer itself and all the associated rituals. To me, as a Westerner, it seemed nonsensical that a Muslim in Indonesia might affirm the statements in a call to prayer without even understanding the Arabic language, which is being used, but for an average Indonesian, understanding the language is the smallest part of that expression of faith. Because of this, it is insufficient to attempt to replace the daily prayers of a Muslim with Christian texts and call this contextualization, because for the Muslim, the meaning is not derived from merely the text itself but from the expression of solidarity with the community of Muslims and the identification with Islam through the Arabic language[3].

[3] We will see later how the field research confirms the importance of language as a cultural in-group identifier.

Consider Dyrness's explanation about this difference of worldview:

> Unlike our Western conceptions, religion is not separable from other parts of life; din, the Arabic word for "religion," refers to a whole way of life. In their worship din is represented in the oral recitation of the Qur'an and embodied in the visual calligraphy of verses of the Qur'an on the walls of the mosque, as well as in the practices of ablution and prayer. Their prayer, Muslims believe, is a response to the actual presence of God in the words they hear and see – represented most clearly in the call to prayer." (Dyrness 2016 Chapter 5, The Religion of Islam and Christian Missions, Paragraph 6)

However, that is not to say that there is no value whatsoever in the meanings of the words. There are those who have been taught and appreciate the meanings, and there are specific prayers that are designated for specific needs. Testimonies from my colleagues indicate that as a Muslim believer practices studying the scriptures together in small groups, the value they place on the content of the scriptures increases. Eventually, the practice of changing or reinterpreting the words used in liturgical prayer can be valuable to the Muslim believer as they reconnect their new faith with older forms as Woodberry suggests.

Cultural Hinderances in the Socio-Political Systems

Further highlighting the discontinuity between right belief and right action Sumarto describes the troubled history of social inequality between Muslims and Christians in Indonesia. As with most issues in society, the ideological rubber meets the road in the daily lives of ordinary people. Sumarto points to the controversy over intermarriage between Muslims and Christians as particularly problematic since, at the time, it seemed an advantageous strategy for Indonesian Christians to gain more numbers of adherents and was adamantly opposed by Muslims (Sumarto 1990).

The one-sided appeal of intermarriage makes logical sense, since as a minority in the country, Christians have fewer potential mates to choose from if they are limited to

only marrying within their religious in-group. Imagine if, as a Christian in high school or college student, 90 percent of the potential mates were off limits solely because of their religious identity—to say nothing of compatibility of personality or other qualitative factors.

In the earlier years of the country, intermarriage was aggressively opposed by the Muslim majority because it was felt that Christians had the political favor of the Indonesian government, which was very deliberately preventing Indonesia from becoming an Islamic state. In that mindset intermarriage constituted a form of coercion to convert to Christianity. Muslim theologians opposed the practice on legal grounds citing Indonesian marriage laws as well as on theological grounds. This opposition made the practical difficulty of finding a spouse much more pronounced for Christians than for Muslims. According to Sumarto's analysis, "it is clear that the primary source of conflict has originated in Muslim leaders and parents who are fearful of the growth of Christianity in Indonesia – a phobia of Christianization" (1990, 237).

To add another dynamic to the socio-political tapestry in Indonesia, I examined the research of another Indonesian scholar, Biworo Ginto Adinata. Adinata examines Gereja Bethel Indonesia (GBI) as a young and emerging denomination in Indonesia right on the cusp of a turning point in Indonesian political history. He makes careful note of the unique political dynamics that were emerging at that time, and he rightly assesses that religious turmoil may be only a few years away with the development of the neo-*santri* movement. The neo-*santri* movement was a push to encourage Muslim families to emphasize religious instruction by sending their children to Islamic boarding schools—*pesantren.* It was largely successful as there are now *pesantren* all over the Javanese landscape.

As a religious minority in the country, Christians did not pose any political threat to the military president Suharto's "New Order" but from the earliest days of the nation

there have been attempts to make Indonesia an Islamic nation under *Sharia* law. This has always been opposed by the government in favor of a religiously plural nationalism. It is logical that this would be interpreted by conservative Muslims as favoritism toward Christians and thereby contribute to the polarization of the two groups.

It is interesting to me that he emphasizes the church's lack of political activism up to that time as a neglected factor in their mission strategy. I would assume that the carefully maintained political distance is a boon—derived from my American idea of the separation of Church and State—but Adinata points to the lack of political activism as disconnection from the potential growth that could be enjoyed during the time of political stability. He does, however, point out that one factor explaining the growth of that denomination is the political stability even though they, as a denomination, had no stake in earning that stability. He anticipates a time of instability or declined growth because the Islamic schools in the country are adopting similar mission strategies employed by mainline churches previously (Adinata and Gereja Bethel Indonesia 1993).

This phenomenon, which so troubled Adinata, is instructive in my development of a missional ecclesiology because it indicates that while Muslim mission has no problem adapting or even directly adopting the strategies of Christian mission, there is a great deal of fear associated with Christians who would employ the religious practices of Muslims in the worship of Jesus. This is precisely the problem addressed by Dudley Woodberry and John Culver in their articles for contextualization discussed in the previous chapter. For Adinata, the difference is not simply utilitarian. Rather, it points to the varied definitions and significance applied to religious practice by the two different religions in the Indonesian context. This point is made more broadly by Kate Zebiri regarding theological terms or categories and described in the previous section in discussion with the work of Dyrness.

Cultural Dynamics Specific to Indonesia that Preserve Possibilities

Practitioners need not be distraught over the cultural hurdles because there are many opportunities that are preserved by the culture of Indonesia as well. In this section I describe how the undergirding political philosophy of *Pancasila*, the cultural system of kinship, the concept of *kebatinan*, and even the value of collectivism itself when combined with a high power-distance value can be shown to be advantageous for developing a missional ecclesiology for believers in Muslim and Christian contexts.

Pancasila and the Tolerance Encouraged by Indonesian Nationalism

Sumarto is hopeful to see much progress made for the gospel in Indonesia and his optimism is understandable since the country was enjoying political stability and steady economic growth as well. The foundational state philosophy of Indonesia is called "*Pancasila*" or "the five principles." The five principles are: (1) belief in the one and only God, (2) humanity that is fair and civilized, (3) a unified Indonesia, (4) democracy that is led by the wisdom of representatives, and (5) social justice for all Indonesians (Latif 2017).[4]

It seemed that the *Pancasila* philosophy, with its focus on national unity and religious tolerance, was creating a safe space for the church. Sumarto includes and translates this quote from "The Blueprint of the State Policy of the Republic of Indonesia," year 1979:

> The religious life and belief in the One Supreme God has continuously progressed with the result that there exists religious tolerance among religious people and among the followers of those who believe in One Supreme God; They have a duty to establish the unity and association of the nation by increasing good action for the development of the society. (cited in Sumarto 1990, 209)

[4] I have translated from Indonesian.

Despite the major changes in the nation's leadership and economic circumstances, many of Sumarto's recommendations are still applicable.[5] He acknowledges the potential of a Javanese context-fitted church described very much in line with the homogenous unit principle (Wagner, C. Peter 2000, 455) and context-fitted theological training school akin to the Islamic *Pesantren* (boarding school) which would have the goal of not only training church leaders but would also work to train up community leaders that are believers so that the same strategic influence that the *Santri* (religiously elite) Muslims enjoy in society and business can be enjoyed by Christians as well.

Adinata's subsequent research for his doctoral dissertation in 2005 deals specifically with the religious intolerance that emerged in the post-"New Order" Indonesian political climate and the post-9/11 global political climate (2005). This provides a very interesting before/after contrast that bears heavily on my own research into cultural factors that influence Muslim-Christian interaction in the present day. Adinata points to a jumble of factors from socio-economic disparity to increasing religious radicalism and racism as reasons that contribute to rising persecution, "Clashes can occur any time for any reason" (2005, ii). His conclusions are not without optimism, however. He directs Christians to continue bringing the Gospel with humility and consideration. His emphasis on answering the wholistic felt needs of the community is often proved to be an effective strategy as well as faithful to the Lord's law of love. This connects to Nazir-Ali's idea of loving service and correlates to the research findings I will describe in a later chapter. These characteristics—persistence, humility,

[5] It is important also to note that merely eight years after this dissertation was completed the "New Order" regime under President Suharto came to a crashing end when the Asian monetary crisis precipitated widespread economic decline, culminating with riots in several major cities. Further, Sumarto's research is conducted in a pre-9/11 context so there are certainly complexities in contemporary relations between Islam and Christianity as well as moderate and extremist forms of Islam in Indonesia that are not addressed (Sumarto 1990).

consideration, and wholistic ministry—happen to dovetail well with my own recommendations for an inclusive, missional ecclesiology.

Revisiting Collectivism - The Upside of The Kinship System

Coming from a Western cultural mindset, it would be easy to get caught up disparaging the collectivistic side of the Indonesian culture. But as is the case with any dimension of culture, collectivism is not intrinsically better or worse than individualism. In fact, in looking to build relational bridges between members of different religious in-groups, collectivism can be a helpful dimension—especially considering the Indonesian kinship system.

Wagiyono Sumarto refers to the Indonesian kinship systems as the "'golden gate' for relationship between Muslims and Christians" (1990, 242). He shares two anecdotes about Indonesian Muslims who had converted to Christianity at great cost in terms of inheritance and persecution they experienced. However, in both stories, eventually the family came around to accepting their religious change, though not necessarily endorsing it, albeit after many years of ostracization. Sumarto sees this as a victory for the patient MBB: "Eventually your family will accept you." But his reasoning is what stands out here, "Because the kinship system applies to the daily life of all Indonesian people groups ... it is therefore an indigenous means through which Christianity can be accepted and understood" (1990, 242).

This corresponds with one of Trevor Larsen's[6] "12 Core Fruitful Practices" for seeing movements of Muslims coming to follow Christ. Larsen is a long-term worker in Southeast Asia and has been working with Muslim contextual ministry for over twenty years. The ministry he describes has been blessed by startling fruitfulness. In his self-published book, *Focus on Fruit! Movement Case Studies and Fruitful Practices,* the

[6] Pen name

fourth fruitful practice describes how groups are formed and it leverages Sumarto's "golden gate": "Family and friendship ties: With the exception of generation-zero believers who win generation-one people to faith, subsequent generations of multiplication mainly happen when new believers reach out to their family and friends" (Larsen 2018, 196).

Part of the reasoning behind Larsen's methodology is to leverage the advantageous characteristics of a collectivistic cultural dimension. If a Muslim person starts following *Isa Al-Masih* in isolation from their family, they have committed a major breach of loyalty and trust.

> The "we" group (or in-group) is the major source of one's identity and the only secure protection one has against the hardships of life. Therefore, one owes lifelong loyalty to one's in-group, and breaking this loyalty is one of the worst things a person can do. Between the person and the in-group a mutual dependence relationship develops that is both practical and psychological. (Hofstede and Hofstede 2010, 75)

It is no wonder that in history so few Muslims have opted to do so. But if the whole family is reached simultaneously then there is no breach of loyalty, the protection of the most central in-group remains.

The Upside in Connection with "*Rukun*" and "*Gotong-Royong*"

John Mulkey researched Javanese cultural dimensions so that he could assess the applicability of J. Robert Clinton's Leadership Emergence Theory (Clinton 2012) among Javanese pastors (Mulkey 2003). In that study he identified two factors that are helpful expressions of collectivism.

The first concept is *rukun* which can be translated as "harmony." We have already read how Hofstede and Hofstede point to the importance of preserving harmony as a manifestation of collectivism (2010). Mulkey writes, "The Javanese grow up striving for inner harmony in order to maintain harmonious social appearances. The *rukun* state is a

condition in which everyone finds themselves at peace with one another. The situation is one of mutual support, communal acceptance, tranquility and unity" (Mulkey 2003, 23). Given the many hinderances that would inhibit a missional ecclesiology, an appropriate emphasis on *rukun* would serve well to encourage authentic fellowship and inclusivity. On a practical level the *rukun* concept and its corollary, the *gotong-royong* system help to open the doors for authentic and wholistic ministry across any religious identification.

Both Sumarto and Mulkey agree that *gotong-royong* is the practical outworking of this principle of harmonious co-existence. Sumarto describes it this way, "The word *gotong-royong* means to work together, give mutual aid, have solidarity, and to carry together a heavy load ... Through these patterns of relationship, people are able to work together in peace without concern for their religious background, educational, social or political backgrounds. They are, thus, the traditional and contextual ways to span religious differences in Indonesia" (1990, 247).

The Upside in Connection with High Power-Distance

Sumarto and Mulkey both describe the underlying spirituality that seems to be present beneath the surface for all Javanese Indonesians, this Javanese mysticism is called *kebatinan*. Mulkey explains, "The word *batin* refers to one's inner self, *kebatinan* is the spiritual mysticism of the inner being" (2003, 27). This Javanese mysticism is the spiritual framework by which the mega-worldview of power/fear is expressed and becomes the lowest-common denominator for Javanese Indonesians in any religious context.

Mulkey also describes how in political spheres it becomes a self-justifying foundation for social power. Leadership is not something earned or taught in Indonesian culture, it is simply something that some people have. Therefore, the test to know if a person is an authoritative leader is if they wield power. The use of power becomes the

evidence for the person's qualification as a leader. While there are obvious examples of how this can lead to corruption, it does not necessarily do so. We must remember that this power dynamic is happening in the context of a collectivistic society, which means the obligation for the in-group goes both ways. Magnis-Suseno is a Jesuit priest and social and political analyst in Indonesia who says, "Because he [the leader] has an interest in providing evidence to his people that he possesses power, he remains under pressure to do everything that would be expected of a benevolent prince" (1997, 114). It tends to be the case that cultures that are more collectivistic also have a larger power distance. Hofstede and Hofstede's graphic visualizes this trend.

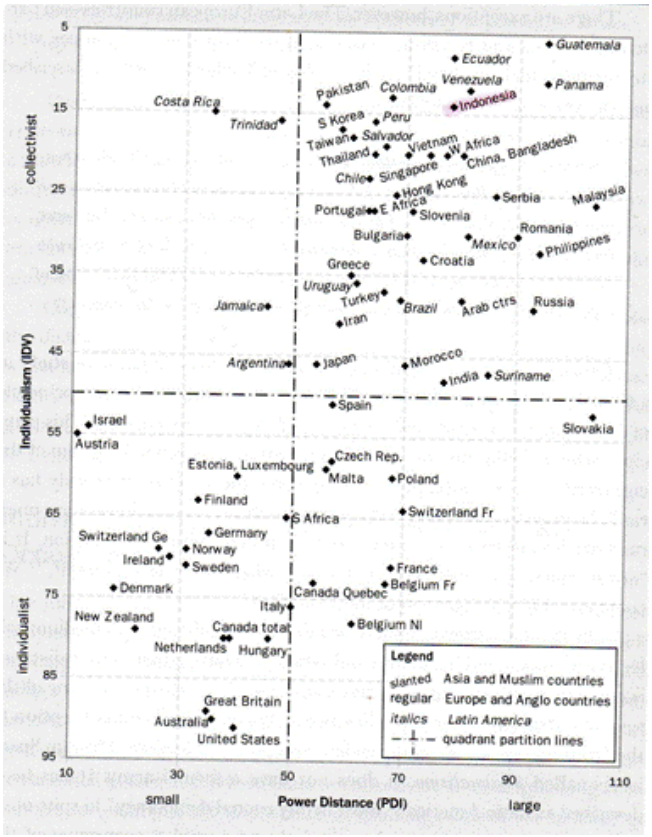

Figure 2: Power Distance Versus Individualism
(Hofstede 2005, 83)

This is advantageous because it creates a great deal of space for an experienced and respected leader who has the loyalty of his ingroup, to innovate with a great deal more freedom than younger leaders would have. This is precisely what occurred in one of the case studies in Trevor Larsen's *Focus on Fruit!* (2018). The worker, Zaul, describes the church in the case study this way, "I (Zaul) selected Church A for a pilot project because the elderly pastor expressed great interest in bridging ministry to Cousins. About twenty years ago, he had attended a training in contextual ministry and has had interest ever since" (2018, 98). It is fascinating that it took twenty years of patient toiling in ministry before that pastor had the freedom and opportunity to act on the vision and training he received. Because of the high power-distance in this pastor's relationship to his congregation, he had demonstrated his ability to lead and now had no anxiety about trying a ministry that was outside the normal traditional structures of his denomination.

Even though in this case it was an elderly pastor that Zaul partnered with for the experiment in building a cross-over between a traditional church and a contextualized ministry, Todd Elefson's ethnographic examination of Socio-Religio-Political Power indicates that power dynamics do not only come from age but from a complex negotiation of factors (Elefson 2009). This indicates that power distance and collectivism could open several opportunities for missional ecclesiology depending on the specific dynamics in the groups that are attempting to express that ecclesiology.

Summary

In this chapter I described the unique challenges that face believers from diverse religious contexts in Indonesia which are unique to the Indonesian context. These challenges included the unique layering of worldviews inherited by religious systems all built atop the indigenous security (power)/fear world view, the formation of identity in a strong collectivistic context, the way that expressions of solidarity through religious ritual is more highly valued than understanding of religious faith statements, and the complex hinderances associated with the socio-political systems of the young nation which remembers well its colonial history.

In addition to these hinderances, in this chapter I also discussed the unique opportunities that are preserved by the Indonesian context. These opportunities include the high value on nationalism and inter-religious tolerance that is promoted by the government through the policy *Pancasila*, the advantageous elements of a collectivistic culture related to kinship as it is expressed through the *rukun* value and *gotong-royong* system in Indonesia, and the ways in which the high power-distance of the culture preserves possibilities for trusted leaders to innovate.

In the next chapter I have argued for a missional ecclesiology that is biblically sound, culturally inclusive, and deliberately outreaching. I add to this a description of the current ecclesiological structure as reported by the contextual ministry workers in the local context. I also describe how other missiologists have proposed dialogical self-theory may serve to better understand the complex identity issues related to Muslim believers and propose an adaptation for the Indonesian context.

Chapter 3

Missional Ecclesiology

In this chapter I argue for a three-part definition of missional ecclesiology based on the interpretation of various passages of Scripture and which concurs with established scholarship. Next, I highlight elements of missional ecclesiology that can be seen in the movement of Kyai Sadrach in the late 1800s. Then I describe the ecclesial structure of Muslim believer groups as reported by local contextual workers in the present day. Finally, the theoretical construct of dialogical identity is explained and adapted to explore how MB identity is informed by the socio-religious context.

In Acts we read: "Now the full number of those who believed were of one heart and soul, and no one said that any of the things that belonged to him was his own, but they had everything in common. And with great power the apostles were giving their testimony to the resurrection of the Lord Jesus, and great grace was upon them all" (4:32-33 ESV). Frequently we read these words and quickly move on to the following passage that describes the way the believers in Jerusalem shared all their material possessions. It is natural to look for a practical application, an action step that a congregation can be encouraged to take. But what is sometimes neglected is the emphasis on unity, "one heart and soul … and great grace was upon them all." This unity is the foundation for the mutual generosity that follows and becomes a recurring theme throughout the book, indeed throughout the New Testament. Unity can be uncomfortable. We may try to avoid it, or as Westerners our natural inclination is to reinterpret it through our individualistic lenses, or even bury it beneath a mountain of institutional structures; but for disciples

who want to, as Paul teaches in Ephesians 4:12-13, "attain to the whole measure of the fullness of Christ," we all must do so in unity with all those who God calls "his people" for service.[1]

I argue that a missional ecclesiology is one that is consistent with the teachings of scripture, inclusive of believers from diverse cultures, and oriented to reach out to unbelievers. This argument will be supported by the observations of Muslim believers whose experience of ecclesiology is already motivated by a desire to reach their unbelieving neighbors and family, and by Indonesian Christian leaders who exhibit a desire to minister contextually. Finally, I will use a dialogical framework for depicting a socio-religious identity for Indonesian believers in a Muslim and Christian context.

Missional Ecclesiology: Scripturally Sound, Culturally Inclusive, and Reaching Out

In this section I provide an argument for the three-part definition of missional ecclesiology—that it must be built on a sound scriptural foundation, it must provide a means to include the cultural "other," and it must deliberately reach out to those who do not yet believe. This argument is built primarily on a survey of New Testament passages and is consistent with the use of the term in precedent scholarship.

The term "missional ecclesiology" can be deceptively broad. If taken only at face value, then it simply means the church engaged in missions. In that case, developing a missional ecclesiology for Indonesian believers would be no more difficult than getting a group of them together to go on a mission trip. But that fails to grasp the deep theological significance that is wrapped up in the adjective "missional," especially as it has developed in the last twenty-five years.[2]

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[1] "Modern readers, too, are fully enculturated into a set of values, ways of relating and so forth. Without taking some care to recover the culture of the first-century Greco-Roman writers and addressees, we will simply read the texts from the perspective of our cultural norms and codes" (DeSilva 2000, 18).

[2] Bosch (1991) recounts the earlier usage and development of the term "missional" but it takes on a new nuance more recently.

As a post-modern generation of believers in the West matured, the discontinuity between the church and the culture at large became more dramatic. A post-modern form of evangelicalism began to emerge that was culturally savvy but theologically problematic. To resolve that discontinuity authors like Leslie Newbigin (1989) and Craig Van Gelder (1996) began to call for renewed engagement of the Gospel with the culture.[3] The result carved out space for a missional engagement that carried the cultural sensitivity of post-modernism yet also retained a commitment to evangelical doctrine.[4]

Cornelius J. P. Niemandt describes missional ecclesiology as a "significant trend in mission studies" (2012, 1) that has gained relatively recently widespread attention. Niemandt analyzes the literature from three significant missiological events[5] that took place in 2010 to identify characteristics and trends in missional ecclesiology. Among the characteristics identified are many that correspond with the three-part definition I am proposing: scripturally sound, culturally inclusive, and deliberately outreaching.

To establish the biblical basis for cultural inclusivity and outreach orientation, I will explore the theme of Jewish and Gentile believers in the New Testament. The New Testament gives subtle clues to various religious and philosophical beliefs, but it broadly divides the world into two categories: Jews and Gentiles.

For the Jews we have the Law and the Prophets that detail the foundation of the Jewish religion. In the New Testament we are introduced to the first century factions of Judaism: Pharisees, Sadducees, Zealots, and Herodians. From the scriptures we can infer some of the major points about those sub-groups—their conflictual relationship with each

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[3] See Newbigin, Lesslie. 1989. The Gospel in a Pluralist Society. Grand Rapids, MI: Geneva [SZ]: W.B. Eerdmans; WCC Publications.; Hunsberger, George R., and Craig Van Gelder.1996. The Church Between Gospel and Culture: The Emerging Mission in North America. The Gospel and Our Culture Series. Grand Rapids, MI: W.B. Eerdmans Pub. Co. https://covers.openlibrary.org/b/id/572595-M.jpg.

[4] I found Robinson Mitchell's thesis a helpful summary of these developments (2008, 22–23). Niemandt also provides insight in the five factors he identifies before focusing on the ecumenical events of 2010 (2012, 2).

[5] "Edinburgh 2010 World Mission Conference, World Communion of Reformed Churches, and Lausanne III" (Niemandt 2012, 1).

other and with Rome to greater or lesser degrees—but we are not given any sort of comprehensive primer on their distinctives.

The Gentile category is even less detailed in the New Testament since the scriptures can clearly lump any belief system that does not acknowledge the one true God in the category of idolatry. There are a few exceptions that reveal that Paul, at least, was not ignorant of the subtle varieties of non-Jewish people. Even scholars who minimize the cultural adaptation of Paul's ministry methods still acknowledge that, "Paul knew that there are Jews and Gentiles, Greeks and Romans, Lycaonians and Phrygians, and barbarians such as the Scythians" (Schnabel 2015, 307). Still, as the Gospel moves into the rest of the Roman world, we are given glimpses of detail about Greek or Roman municipal deities, the imperial cult, Epicurean and Stoic philosophical systems, and even barbarian animism. The Roman world was generally very tolerant, but often the ministry of believers in the New Testament threatened the status quo in ways that were not well received. The makers of idols in Ephesus, for example, do not want people to stop worshiping idols—it is bad for business (Acts 19:24-27).

The book of Acts is often used as a blueprint for missiology. It chronicles the story of God's Holy Spirit moving among his people starting in Jerusalem, on to Judea, Samaria and eventually to the ends of the earth (Acts 1:8).[6] In the beginning of the book we see a cosmopolitan but clearly Jewish church in Jerusalem. The book of Acts describes a significant mixture of other cultures and languages but all of which still identify socio-religiously as Jewish. Quickly, however, the shared Jewishness is insufficient to maintain unity in the growing church. By the time Acts 6 rolls around we see a disappointing prejudice in the way resources and table fellowship are shared. The selection of the seven deacons marks a strategic structural growth point but also

[6] This three-part structure was first pointed out to me by one of my professors at Wheaton Graduate School, Dr. Rob Gallagher. This, and a great many other valuable insights, can be found in his text: *Mission in Acts* (Gallagher and Hertig 2004).

highlights the need to deliberately minister inclusively in the body of Christ lest the natural tendency to exclude the cultural "other" will take hold and hinder the growth of the kingdom.

Luke describes other milestones in the development of an inclusive ecclesiology in the complex Greco-Roman world. As the church grows in Jerusalem the conflict with the non-believing Jews escalates to the point of violence in the streets. "And there arose on that day a great persecution against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles" (Acts 8:1). Stephen's martyrdom triggers a great persecution and scatters most of the Jesus-followers throughout the region. The church that was stretching its legs to include the diversity of diaspora Jews in Jerusalem was now thrust into the wider religious diversity of Judea and Samaria.

As the gospel moves out of Jerusalem it interacts more with the non-Jewish world. The narrative then follows Philip's ministry in Acts 8 to the Samaritans along and to the Ethiopian eunuch. In the case of the Samaritans, "Jews viewed the Samaritans as schismatics, not Gentiles … unclean religious apostates" (R. B. Hughes and Laney 2001, 470). In the case of the Ethiopian eunuch, we have someone who is described in detail as not Jewish, and yet "He had come to Jerusalem to worship … and was reading the prophet Isaiah" (Acts 8:27-28). He was a gentile, worshipping the one true God and stuck in ignorance about who Christ was. After learning the truth, he quickly seeks baptism in order to take on the identity of a believer in Christ.

Each of these prepare the reader for the climax of the paradigm shift that takes place with Peter and Cornelius in Acts 10. Charles Van Engen describes it "A Culinary Disaster Launches the Gentile Mission" (2004, 133). This chapter, Van Engen points out, tells the story not primarily of Cornelius's conversion, but of Peter's conversion:

> Yet Peter is emotionally charged and initially unwilling to follow God's initiative, 'I replied,' Peter says, 'By no means, Lord, for nothing profane or unclean has ever entered my mouth' (11:8). In the story Peter presents himself as the one who needs changing. Reference to this change of perspective can be found at least five times throughout the narrative. 'But God has shown me' (10:28); 'I truly understand' (10:34); 'God... shows no partiality, but in very nation anyone who fears him' (10:34-35); 'Can anyone withhold the water for baptizing these people?' (10:47); and 'Who was I that I could hinder God?' (11:17). (2004, 137)

The ecclesiological and missiological significance of this story is underscored by the way that Luke retells it not once but twice (Acts 11:5-17 and 15:7-10), and in conjunction with the next great systemic ecclesiological decision of the early church in the Jerusalem council. "Acts 15 is central to Luke's story because it addresses the crucial question at the heart of the expansion of the church from Jerusalem to the ends of the earth: Will the Jerusalem church sanction unhindered outreach to the Gentiles?" (Strong 2004, 197).

In light of the wider acceptance of the gospel from Gentiles the cross-cultural journey that the apostles take in Acts 8 through 15 becomes more and more significant. It may be true that Paul and other diaspora Jews could move comfortably between the plurality of subcultures in the Roman world, but it clearly was not so easy for the Gentiles who were coming to faith to take on the yoke of Jewish socio-religious identity. What the Jerusalem council determined was needed was a reduction of the socio-religious forms and obligations in order to foster real, experienced unity among those who believe in Christ. The standards are still quite high, nothing short of one's life is expected to be laid down for the gospel. But the body would be unified not by which rites were observed, but rather by a higher and deeper law of love. Stephen Neill summarizes:

> What the stoics had aimed at, the Christians seem to have produced: here was a society in which all were welcome without distinction, from which the age-long discrimination between Jew and Gentile, bond and free, Greek and barbarian, man and woman seemed to have been banished.…This was a real world, in which the aristocrat Perpetua and the slave-girl Felicitas,

> with equal mutual tenderness and equal courage, could go to face the wild beasts in the amphitheater of Carthage (7 March 203). (1990, 37)

The question is still as relevant in every new place the Gospel goes today as it was then. Now we see Muslims' lives transformed by the Holy Spirit, we hear them confessing their faith in the Savior, *Isa al-Masih*. Surely the church now cannot put a cultural yoke on the necks of these new disciples "that neither our fathers nor we have been able to bear" (Acts 15:10). For just as surely as Muslim believers find much of the traditional Christian culture unendurable, most of my readers who have been raised in Christian homes would have found the expectation to convert to Judaism before following Christ an unbearable yoke. Instead, Muslim believers and the Indonesian Christians can and should participate in a dialogical contextualization process where, like David Strong argues in his concluding remarks on the Jerusalem Council, participants are "conscious of the presence of God, can adopt an attitude of mutual submission, prioritizing mutual accountability and fellowship over personal rights and freedoms. In additions, all efforts toward contextualization should seek to maintain an unblemished testimony before the watching world" (2004, 206).

It is worth noting that at each of these junctures, the deliberate goal of the apostles is to enable the continued growth of the church. Note that in the events of Acts 6, the apostles point out that the solution the community arrives on is specifically to facilitate the continued preaching of the Gospel. "It is not right that we should give up preaching the word of God to serve tables. Therefore, brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty. But we will devote ourselves to prayer and to the ministry of the word" (Acts 6:2-4). In contrast with early church councils in the period after the New Testament which were more focused on the clarification and ratification of points of doctrine.

This establishes a pattern for protecting and preserving the unity of a culturally heterogeneous congregation built on a foundation of love that not only echoes throughout

the book of Acts but also in the testimonies of unbelievers and enemies of the faith. Hundreds of years later the apostate emperor, Julian, is trying to bring the Roman idolatry back into honor but is hindered by the appeal of Christians. Historian Stephen Neill recounts,

> He saw clearly that what was drawing many to the Christian faith was this manifest exhibition of love in practice: 'Atheism [i.e., the Christian faith] has been specially advanced through the loving service rendered to strangers and through their care for the burial of the dead. It is a scandal that there is not a single Jew who is a beggar and that the godless Galileans care not only for their own poor but for ours as well; while those who belong to us look in vain for the help that we should render them.' (Neill 1990, 37)

Similarly, the testimony of believers suffering persecution becomes an anchor for the unity between Jewish and Gentile followers of Christ. Paul commends the Gentile believers in Thessalonica, "For you, brothers, became imitators of the churches of God in Christ Jesus that are in Judea. For you suffered the same things from your own countrymen as they did from the Jews" (1 Thessalonians 2:14).

Strong's encouragement about a watching world aligns closely with the founder of the Indonesian seminary where I teach. Chris Marantika describes the "persuasive presence" approach: "Through prayer, assembly, education, health, and social projects, Christians create an openness to the minds and lives of Muslims, and with extreme sensitivity, such Christians live and speak out their faith" (Marantika 2002, 94). Marantika recognized that the character of those trained at the seminary would be critical to their success in ministry in order to demonstrate consistency with the church described in the scriptures as well as to counteract the polemics that were taught by conservative Muslim clerics.

From this brief treatment of Acts, I have painted a picture of a missional ecclesiology that is consistent with the teaching of scripture in its inclusivity of diverse

religious contexts and its essential focus toward testimony to a lost and watching world.[7] Next I will describe a historical example of missional ecclesiology in Indonesia.

Kyai Sadrach as an Early Example of Missional Ecclesiology in Indonesia

In the 1870s a man named Sadrach Surapranata was used by God to bring about the first known movement of Muslims to Christ. Garrison summarizes Sadrach's story in his book, *A Wind in the House of Islam* (2014), and Partonadi goes into greater detail in his book, *Sadrach's Community and its Contextual Roots* (1990). Sadrach was a Javanese Muslim who was raised in the *santri* tradition. Sadrach became a Christian after hearing that one of his Muslim *gurus* had converted to Christianity. He was baptized at the age of thirty-two in the Dutch Calvinist Indonesian Church and discipled first by his Indonesian *guru*. Eventually he branched out into ministry on his own and, shaped as he was by his Indonesian Muslim culture and upbringing, he was determined to "retain, yet transform for Christian purposes, as many Javanese customs as possible" (D. Garrison 2014, 52). Sadrach adopted an evangelistic style that included fervent debate with other religious teachers. In this way he won many other *gurus* to faith and in accordance with custom, their disciples converted as well. His community began growing very rapidly (D. Garrison 2014).

Sadrach's movement was characterized by distinctly Indonesian forms and rejected a great deal of the Dutch symbols and customs. Naturally, this led to jealousy and suspicion on the part of his contemporaries:

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[7] Christopher J.H. Wright (2013) has a much more comprehensive demonstration of the biblical foundation for a missional reading of the scriptures, including Old and New Testaments (chapters 14 and 15 respectively). For a more complete treatment that focuses on the Luke-Acts extended narrative see Dean Flemming and Joel B. Greens, *Why Mission?* (2015, chap. 2). One factor that appears in all of these authors' analyses, but which I have not been able to research, is the pneumatological emphasis that can be seen in the New Testament as well as being acknowledged in Niemandt's summary analysis. It may be worth repeating some of my interviews at a later date to close this gap.

> In short, Sadrach's mode of church and gospel expression was harmonious enough with Javanese folk Muslim culture to be acceptable to those he was seeking to win, yet different enough to spark the ire of the Dutch Calvinist community around him. And spark it did. (D. Garrison 2014, 53)

Accusations were made that Sadrach's movement was syncretistic. Partonadi goes to great lengths to demonstrate that Sadrach's movement was scripturally and theologically sound. He demonstrates that many of the practices which were pointed out by his accusers as syncretistic were sometimes blatant fabrications, or else misconceptions about the meanings of various Javanese customs (Partonadi 1990, 186ff). One accusation was made about the way that Sadrach used his communities for personal profit (Partonadi 1990, 180–81)—since they were financially independent of the Dutch church—but Partonadi describes the financial independence of Sadrach's community resulted in great generosity in keeping with the best teachings of compassion in the Scriptures:

> Motivated by the spirit of *gotong-royong* the community members raised funds to rent a piece of land from a former indigo plantation for an extended period of time which was then distributed to the needy ... twenty families were helped in this way - a group large enough to constitute a small Christian village ... The economic life of the community was also discussed at the regular elders meetings in *Karangjasa*. Very needy members were given financial aid through a special fund collected by the local communities. (1990, 161)

Even the buildings built by Sadrach's community reinforced the sound theological position of his community. The three-tiered roof structures, though not at all similar to the Dutch colonial churches, nonetheless are deliberate symbols the doctrine of the Trinity (D. Garrison 2014, 52).

In addition to the use of Javanese architecture, (which they referred to as *masjid* rather than the Indonesian *gereja,* or Dutch *kerk)* it was clear that Sadrach was very deliberately inclusive of his Muslim-majority Javanese culture. Garrison includes the example in his summary of Sadrach's adaptation of the *shahada* substituting "and Jesus

Kristus is the *Roh Allah"* for the typical formulation, "Mohammad is the Prophet of God" (2014, 53). Sadrach also sought to use Javanese language and creedal statements and even writing up hymns in Javanese.[8] This serves the necessary function of providing meaningful worship resources for his community but could also be interpreted as an attempt to bring harmony between the Dutch and Indonesian Christians. Sadrach took great pains to comply with the Dutch church. For the first ten years of his ministry his believers were all baptized by Dutch missionaries. He maintained partnership with and endeavored to explain himself to Dutch missionaries who were seeking to understand the differences between his community and their traditions. Eventually he came to an impasse with the Dutch Christian leaders and was compelled to continue on his own without their blessing.

The outreaching nature of Sadrach's community can be demonstrated most easily in their rapid growth. From the beginning of his independent ministry in 1870 to the end in 1933 when the movement was incorporated into the Dutch Reformed Mission Organization (NGZV) the community consisted of 7,552 members, most of which were Javanese Muslims who had come to faith in Christ voluntarily. The number of communities also multiplied from the first in *Karangjasa* to eighty-six all over Central Java.

In the end we see an early example of Indonesian missional ecclesiology in Sadrach's movement, and we see a clear example of the tension that frequently exists between the front lines of contextualized ministry and the traditions of established institutions or sending church. In the next section I will look to an Indonesian movement among Muslims that is happening right now and their ecclesiology.

[8] See Appendix V "Liturgical Use of Creeds, Ten Commandments, and Prayers in Sadrach's Community" (Partonadi 1990, 274).

The Current State of Ecclesiology Among Believers in Muslim and Christian Contexts

This section serves to describe the documented ecclesial structure of Muslim believers from case studies that have been written and self-published by other practitioners in the Indonesian context, and the espoused ecclesiology of Christian background believers in the Indonesian context.

Since the biblical picture is clearly inclusive and missional as seen in the development of the church in Acts, it is important to see how closely Indonesian believers in both Muslim and Christian contexts are experiencing that ecclesiology. As I described in Chapter 1, the current experience of believers in both socio-religious contexts seem to still have considerable room for improved relationship.

Among believers in Christian institutions, I can attest that there are very rarely successful ministries reaching out to unbelieving Muslims. There seems to be almost no interaction with Muslims who have become followers of *Isa al-Masih*. Only slightly more often are there testimonies from Muslim background believers—that is former Muslims who have chosen to change their socio-religious identity to become Christian. I submit that one reason for this is that the ecclesiology that is taught at the university and seminary level does not consider the cultural particularities of Indonesian culture and certainly does not prepare students to develop ecclesiology in a religiously diverse context.

Two of my colleagues at the Evangelical Theological Seminary of Indonesia were generous to share their course notes with me for the Pneumatology and Ecclesiology courses that they teach, one at the undergraduate level, and one at the masters' level (Anthony, Librecht Pdt., M.Th., D.Th 2014; Saparman. D.Th. 2017). Both course notes reflect the high-quality theological training these Indonesian colleagues have received. It just so happens that both colleagues studied at Dallas Theological Seminary. As such, their course notes reflect a very orderly approach to ecclesiology that is consistent with

Western systematic theology. In my opinion all it lacks is a deliberate effort to contextualize the material in a way that it can be received by and applied in the Indonesian context. I am sure that these professors discuss the application of their theology in their courses, but they also clearly start from a Western systematic position. The result is that the current state of ecclesiology among Indonesian Christian Believers fits still firmly in the same abstract systematic categories that were inherited from Western scholars.

Among Muslim believers the precedent literature is full of affirmations that the ecclesiology expressed by Muslim believers in CPM or DMM style movements is strongly missional. David Garrison, in his early booklet *Church Planting Movements* (1999), described the rapid multiplication of CPMs as a defining characteristic and a necessary condition for the ongoing health of the movement. “Most church planters involved in these movements contend that rapid reproduction is vital to the movement itself ... Rapid reproduction communicates the urgency and importance of coming to faith in Christ” (Garrison, David 1999, 36). This appears to be part of the DNA of movements (D. Garrison and Garrison 2008, 216).

Additionally, Garrison describes five consistent characteristics of healthy churches that SBC research revealed among movements: worship, evangelism, discipleship, ministry, and fellowship (1999, 36). Trevor Larsen’s case studies expounded on these broader characteristics but also included several other indicators of health and fruitfulness (2018, appendix 1 esp.). From Larsen’s case studies we get a picture that, if pressed, could be forced to fit in with the categories of church offices, leadership roles, or even some semblance of mentoring/discipleship. Rather than describing these ecclesial attributes in a systematic theological format, his book allows descriptions of these characteristics to emerge organically, as the movement practitioners highlighted in the stories discovered them and recognized them as fruitful practices. This may make his text

more difficult to digest for readers in a Western mindset, but it more accurately reflects the narrative and pedagogical differences that practitioners in Southeast Asia would understand implicitly from their culture.

In the end Larsen describes a rapidly multiplying, multi-generational, multi-level ecclesial structure. At the bottom level of ecclesia there is the small house churches or simply groups consisting of five to ten people. As these groups multiply into three generations, they create a small cluster of groups. At this second level of ecclesia, we see more expressions of the various spiritual gifts and what some might call "offices" from Ephesians 4. This level of ecclesia may not meet as frequently as the group level, but it is able to support one another if there is economic hardship or a desire for broader fellowship. As generations continue to multiply the clusters that are geographically co-located may get together to celebrate *Maulid Isa Al-Masih* (Christmas) or break the fast together during *Ramadan*, or—as is the case with one of the case studies I examine later in this dissertation—collaborate to host a large community ministry event.

Believers' Identity in Dialogue with the Religious Contexts

In this section I describe the theoretical framework of dialogical self-identity and how it is adapted by other missiologists to explain the complex identity of Muslim insider believers. I also propose an adapted application of the dialogical self-theory along the same lines but specific to the Indonesian context.

Both Luke's narrative in the book of Acts and Paul's instructions in the Epistles on the topic of unity in the body of Christ (especially Ephesians, Galatians, and 1 Corinthians) demonstrate a working out of this emerging ecclesiology. Based on the oneness of God in the theological sense, and the "in-Christ-ness" identity of the believer, I suggest that a dialogical ecclesial identity can be formed for Indonesian Muslim believers and brought into conversation with like-minded Indonesian Christians as well.

The idea for a dialogical identity comes from Jens Barnett (2013). Barnett argues that one of the problems with the conversation around the topic of the identity of the Muslim convert is that it has always been depicted in a static, two-dimensional line, like in Travis's C-Scale (1998). Now, it behooves me to say that Travis himself has acknowledged this weakness and has addressed those and other concerns in a chapter of the recent volume, *Understanding Insider Movements*.[9] However, the solution Barnett lands on is to use the dialogical paradigm described by Hubert J. M. Hermans:

> In contrast to the West's traditionally individualistic models of self, Hermans argues that, 'cultures and cultural oppositions are not outside the self as some kind of 'environment' from which the self can exclusively be separated. Instead, culture is in the self .... This implies that collective voices, as represented by groups ... or by significant others ... are constituent parts of the self and organize the self to a significant degree.' Hermans' model is thus also applicable cross-culturally to non-Western collectivist societies. (Barnett 2013, 27)

Figure 3 depicts Hermans' model for dialogical self-identity and Figure 4 is my attempt at modifying it for Indonesian Christian and Muslim believers.

[9] See: Travis, John Jay "The C1-C6 Spectrum after Fifteen Years: Misunderstandings, Limitations, and Recommendations" (Chapter 51 in Talman and Travis 2016).

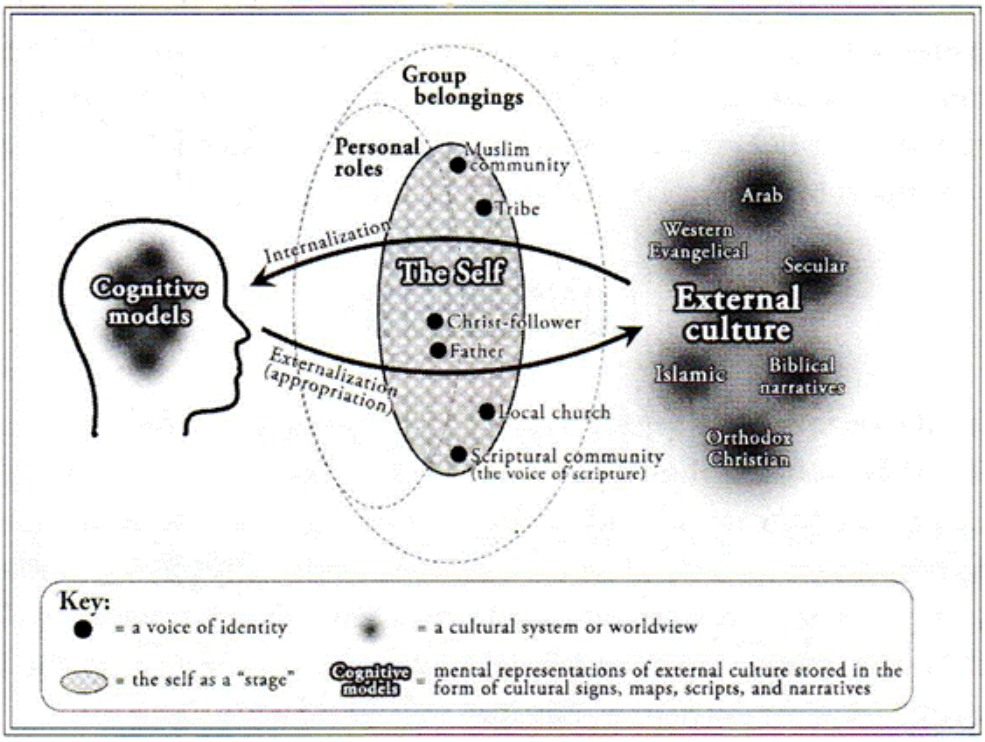

Figure 3: Herman's Dialogical Paradigm for Self-Identity
(Barnett 2013 fig 3.1)

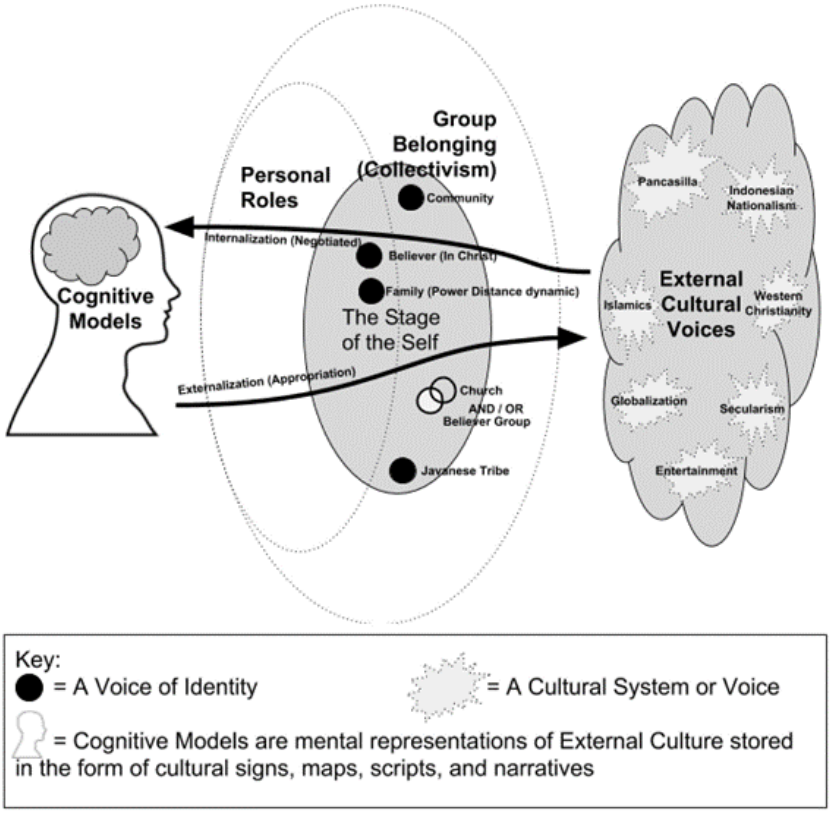

Figure 4: Some Adaptations of Herman's Dialogical Paradigm by Donovan Dugan for Indonesian Believers (adapted from: Barnett 2013 Figure 3.1)

Note that I have specified some of the cultural systems and voices that have been brought to light by previous chapters in my literature critique: collectivism, Indonesian nationalism/*pancasila*, and the group associations of the community, Javanese tribe, believer groups and family. One modification that is noteworthy, albeit optimistic, is the linked circles of church and believer group. If the individual pictured is a Muslim believer, then the core ecclesial group would simply be a believer group and for a Christian believer, it would be a church. But the circles are linked so that I can show that the potential for them to be linked in an inclusive missional ecclesiology exists if the

believer is given freedom, and is willing, to listen to the dialogical voice of the other in the formation of their identity. Note that in both Herman's and my model there is no "Personal Role" that exists outside of the collective group role.

I added the word "negotiated" to the inward flowing arrow that Herman calls "Internalization" because this links it very clearly to the collectivistic nature of the paradigm. An individual in this context cannot simply pick and choose the external voices or group voices that will be listened to. There are some that are louder than others and some that hold sway over the volume of other voices. For example, the amount of overlap between a Muslim believer's "believer group" and the Christian context "church" may be heavily influenced by that believer's role in their Javanese community. If the believer holds some social or political power, then the amount of overlap may be necessarily less visible because that believer will also carry more responsibility in the *gotong-royong* system that takes care of the needs in the community—and the visibility of association with Christians would be detrimental to the believer's ability to fulfill that function. But, if properly negotiated, the believer could draw the Christian church's voice into their community by means of providing some material blessing or meeting some other felt need. In that case the internalized voices are negotiated to be matched by an externalization that also sings into the shared identity of the community.

By weaving together the various cultural voices that are already identified as part of the stage of the self and identifying what other external worldviews or systems are commonly engaged, I am trying to depict that this process is iterative and necessarily dialogical, in that it surely adjusts over time and always, especially in collectivistic Indonesia, in concert with other voices.

Early in 2019 I was sitting in a meeting hearing the testimony of an Indonesian Muslim believer I will call Oscar. Oscar is an *ustad* which means that his identity as a Muslim is as a teacher, and he was a hard-liner associating with militant extremists

before coming to faith in Christ ten years ago. To look at Oscar in any other context a casual observer would assume much. He dressed in the long flowing shirt and pants of a Muslim holy man. His beard was long and scraggly with touches of grey, meaning he was pious, devout, and an elder. He wore a *peci* on his head to indicate he was a man of prayer, and his language was seamlessly peppered with the Islamic terms that he grew up learning in the *pesantren*. In his testimony he described the role a fellow foreign "along-sider" played in his coming to follow *Isa al-Masih* and he heaped honor onto that man. When he finally got to the point of his exhortation he said, "I am not a Muslim. I am not a *Nazrani* (Christian). I am a believer! I am a believer!" This struck me as a remarkable statement because he certainly looked like a Muslim, and he was certainly a passionate follower of Jesus, but the identity label that he landed on was both more simple and more profound for him and for the mixed crowd of MBBs, MBs, CBBs and foreign workers. He was affirming in that one title that he had all the honor and identity he needed.

A critical follow-up to this idea is to find out if it resonates and helps Indonesian believers from either background describe and affirm the voices that sing into their identities. If it is effective on personal levels, there remains the question of its ability to be so on the level of house fellowships or Christian churches. These are gaps that my field research was designed to fill.

Summary

This chapter argues for a three-part definition of missional ecclesiology that is consistent with the teaching of scripture, includes believers from and within any cultural identity, and is by its very nature outreaching to those who do not yet believe. From there the chapter discusses a current ecclesial structure as depicted by current movement practitioners in relation to missional ecclesiology. Finally, this chapter describes the theoretical framework of dialogical self-theory to understand the intertwined issues of

group and self-identity as it relates to Muslims who have come to faith and proposes an adaptation to this framework that is specific to the Indonesian context.

Overall, Part 1 provides a beginning to understanding cultural factors that help or hinder expressions of missional ecclesiology between believers from diverse religious contexts. Throughout this literature critique I have argued that interfaith dialogue between Muslims and Christians provide us with useful theological categories and historical background that shed light on the religious dimension of Indonesian culture. I then demonstrated that the foundations laid for Muslim contextualization by scholars like Dudley Woodberry and John Culver provide historical and exegetical lenses sufficient to see opportunities for authentic fellowship between Muslims and Christians. Then I described how some cultural particularities in the Indonesian/Javanese context create hinderances to that fellowship while others preserve opportunities for fellowship. These advantageous cultural factors even form the basis for an approach to missional ecclesiology while the hinderances point to the needs such an ecclesiology must satisfy. I finished the argument by exploring the possibility of using a dialogical model for identity formation that may be equally applicable in both the Christian and Muslim context of believers.

The literature is understandably quiet regarding the specific expressions of ecclesiology among Muslim believers who deliberately remain in Muslim contexts beyond their seemingly universal motivation to be a witness to their social spheres of influence. However, there remain gaps as to the specific context on Java, the extent to which Indonesian Muslim believers (MBs) and Indonesian Christian believers (CBs) incorporate the voices of identity from their brothers and sisters in different socio-religious contexts, and what has been done to mitigate hinderances or take advantage of opportunities in collaborative contextual ministry. In Part 2 I describe the field research the fills out these gaps in our understanding.

Part II

Case Studies that Tackle the Task

In this part I describe the methods used to gather data, analyze, and surface findings related to three specific case studies where Indonesian Christian's missional outreach is informed by and/or joined by Muslims who have come to faith. Conclusions derived from these cases inform the formation of a change plan that will apply missional ecclesiology to the ETSI context.

Chapter 4

Methodology

This chapter describes the research rationale, process, sample, and methods used to collect data. Case-study methodology, including focus groups, semi-structured interviews, content analysis, as well as participant observations are described in addition to how I guard validity, reliability, and mitigate limitations.

Research Rationale

In this section I identify the gaps from the precedent literature, the conceptual framework for the research, and the overarching field research questions that I am seeking to answer. The previous chapters of literature critique identified a useful framework for missional ecclesiology expressed as biblically sound, culturally inclusive, and deliberately outreaching, and revealed gaps in how that might specifically be identified in the context of believers with Muslim or Christian socio-religious identities in Indonesia. This field research is designed to fill these gaps in understanding and illuminate a path forward for collaboration among believers from these distinct groups.

Gaps Being Addressed

In the literature I found descriptions of a three-tiered ecclesiology that seems to be observable among at least one network of Muslim believers: where the first tier is the small inductive study group, the second tier is a geographically co-located cluster of these groups, and the third tier is an occasional gathering and collaboration between nearby clusters for special events/initiatives. While this description seems to

fit the cases in which it is described, what is unclear is to what extent the Muslim believers would self-identify with this description of ecclesiology. Beyond their desire to reach out to their unbelieving social spheres, I question if they ascribe to the other components I have identified as parts of a missional ecclesiology. I found the literature to be inconclusive on the question of whether Muslim believers share an understanding of their ecclesial unity with believers in Christian socio-religious backgrounds.

A gap exists regarding the usefulness of a dialogical self-identity as it pertains to the Christian believers who are engaged in effective contextual ministry and to the Muslim believers in their interactions with Christians. I ponder if the dialogical tool help to identify those cultural factors that help or hinder the expression of missional ecclesiology in an Indonesian context.

Conceptual Frames

Using the framework of a dialogical self-identity, I have identified the cultural factors that influence the expression of missional ecclesiology among believers with Muslim and Christian socio-religious identities. Because the framework acknowledges the various external systems and social group voices that have a role in the negotiation of identity, it also serves to identify those voices to greater or lesser extents. To satisfy the gaps in the research, I have correlated the expressions of ecclesia in terms of relational association across socio-religious identity, strength of the scriptural voice, and ministry motivation.

Field Research Questions

1. What voices of identity[1] (from self, social group, and external cultural systems) influence the expression of missional ecclesiology?

[1] The theoretical framework of dialogical self-identity is introduced in the literature critique and identifies various internal and external voices that influence the cognitive model of "self" internalization

2. Among Indonesian Muslim believers, how does their self-described ecclesiology include identity voices of Indonesian Christian believers?
3. How do Indonesian Christian believers include the identity voices of Indonesian Muslim believers in their ecclesiology?
4. Among Indonesian Christian believers, how do they find an inclusive, biblical, and outreaching ecclesiology compatible with their experience of ministry?

Research Process

In this section I describe the sample of research subjects that can provide answers to the research questions, the case study methodology along with the multiple methods used to compile data for the case studies. The procedure for data collection as well as the limitations, reliability and validity of the process will also be explained. The sample of research subjects that I have determined can answer the above research questions. This group is drawn from contacts that I can access through my colleagues at Evangelical Theological Seminary of Indonesia (ETSI), Biblical Theological Seminary of Jakarta (BTSJ), and through the JTT group.[2] I also explain the mixed methods used to gather that data including the development of case studies, semi-structured interviews, and focus group interviews. Then the data collection, along with limitations is presented. Finally, I explain what measures were taken to improve the reliability and validity of the data.

The Sample

These questions must be answered by engaging both Christian believers (CB) and Muslim believers (MB). The first group is the CB ministers that are engaged in

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and expression (Greenlee 2013; Hermans and Gieser 2014). This language emerges as more theoretically consistent then the broader language of "cultural factors."

[2] JTT refers to an Indonesian organization focused almost exclusively on contextual ministry to Muslims. Their name will remain obfuscated by abbreviation for security purposes.

contextual ministry to unbelieving Muslims. Thirty-four people fit in this group to which I have access and I have engaged with as many of them as possible.

One subset is comprised of professors and students engaged in weekend ministry practicum using CPM/DMM models at ETSI and BTSJ. The application intent will impact them directly and so their insight into the research questions will be crucial. This sub-group represents a diverse spectrum of Indonesian Christian denominations and various people groups, but all are studying and ministering on the island of Java. They also benefit from being at an educational institution where there is arguably more freedom to innovate in comparison with individual traditional churches. I have been able collect data from three professors and twelve students from the ETSI context and one professor and seven students/alumni from the BTSJ context. Insights emerged from contrasting two cases of different seminary institutions. There are twenty-three people in this subset I have been able to engage.

The other subset is from a recent contextual ministry event hosted by the JTT group, Free Medical Clinics 2018. This subset has some overlap with the ETSI group since one of the Free Medical Clinics 2018 teams partnered with the ETSI weekend ministry practicum. However, there are an additional five people uniquely in this subset that I have interviewed. This case study will help to triangulate the findings from comparing the two seminary case studies.

The second group is the sample of Muslim believers (MBs) from among the leaders' groups in generations closest to the JTT workers. These are Muslim believers that have been identified as leaders among their fellowships and would best be able to articulate their ecclesial structure, and interactions with Indonesian CBs. This group has been recruited in connection with the Free Medical Clinics 2018 case study. I have interviewed only two people in this group.

Admittedly, this MB sample is too small to draw generalizable answers to the questions of how Muslim believers express missional ecclesiology or how they incorporate the voices of believers from a Christian socio-religious identity.

Nonetheless, they are representative of their own clusters of believer-groups and can confirm the ecclesiology of their case. This also lends greater credibility to the Free Medical Clinic 2018 case study as it is the only case that has data from Muslim believers.

Methods

The phenomena I am studying are very much contemporary and ongoing, and the research questions intend to identify what the cultural factors are and why they are significant, and how Indonesian Christian believers and Indonesian Muslim believers overcome or integrate these factors in their expression of missional ecclesiology. Therefore, a case study methodology provides an excellent framework for acquiring and analyzing the data. Robert K. Yin's description is apt to show why this method is preferable in my research context. He defines a case study as an empirical inquiry that:

> - Investigates a contemporary phenomenon within its real-life context, especially when ...
> - the boundaries between phenomenon and context are not clearly evident.
>
> In other words, you would use the case study method because you deliberately wanted to cover contextual conditions – believing that they might be highly pertinent to your phenomenon of study. (Yin 1994) (bullets in original)

Case study research is advantageous because it includes multiple types of evidence including that from documentation, archival records, interviews, direct and participant observations, and physical artifacts (1994, 80). To develop the multiple case studies for my research I will be focusing on the evidence of documentation and interviews. Additionally, since I live in the context where these case studies take place, notes from my own direct and participant observations will be included where relevant.

To organize this data, I created a case-study database where photographs or scans of relevant documents are stored along with thick descriptions for analysis. Interview recordings and transcriptions also are organized there according to the three case studies I developed. This step is critical for maintaining the chain of evidence that supports the validity of the data as well as serving as an efficient way to coordinate data gathering between myself and my research assistant (1994, 98).

I have gathered data from two types of interviews: focus group interviews and semi-structured interviews. I used focus group interviews with students at ETSI and BTSJ and, for security purposes, the Muslim believers in the Free Medical Clinics 2018 case study requested a small focus group format. I employed semi-structured interviews with participants engaged in contextual ministry. Both the focus group and semi-structured interviews employ a similar interview guide and have been audio recorded for transcription.

Focus group interviews are comprised of approximately six participants and a moderator. The moderator uses open-ended questions about a topic or experience that the participants have in common to elicit interactive discussion. This method is commonly used in market research for commercial products and is used in other research disciplines as well. To explain their increasing popularity, Russell Bernard describes their usefulness, "They are widely used to find out *why* people feel as they do about something or the steps that people go through in making decisions" (2005, 233). For my research project it is not enough to simply list the different hinderances or opportunities that emerge in the interaction between diverse socio-religious identities if I cannot also explain why those differences help or hinder missional ecclesiology. In two of the cases I developed, where the shared experience is the seminary contextual ministry training at either ETSI or BTSJ, the participants were given opportunity to discuss their various social and ethnic backgrounds, their similar mentoring experiences, and their experiences in ministry to Muslims.

Semi-structured interviews, as the name implies, follow a clear guide and allow for open-ended questions where respondents are encouraged to express their answers in their own terms (Bernard 2005, 212). The interview guide I have created combines two forms of interview as described by Svend Brinkman and Steinar Kvale in their book *Interviews* (2015). The first is the conceptual interview which seeks to clarify the participant's understanding of a particular concept. In my case the religious concepts of church (or *ukwah* for the Muslim participants) alongside of various cultural values such as harmony (*gotong royong)*. The second form is the narrative interview which seeks to elicit stories about the experiences of the participants. This form surfaces additional factors relevant to the specific case studies as well as provides indications of the participant's conceptual and evaluative framework. These interviews were conducted with Christian believer (CB) participants.

In this section I have described the field research methods that I used to gather data related to my research question. The overarching methodology of case-study research was used to gather data on three complete cases. I collected data in the forms of documentation, focus group interviews, and semi-structured interviews. This data is stored and organized according to three case studies in a case study database. In the next section I describe the data collection process.

Data Collection

First, I recruited and trained a research assistant that is an Indonesian Christian and a member from a different people group than the Javanese. This was to provide a near-culture etic perspective that can triangulate with my own while still enjoying much of the objectivity of an outsider. The Javanese people are often more willing to share their stories with outsiders because outsiders do not constitute as much of a social threat to the Javanese honor/shame and power-distance dynamics.

My next step was to develop a focus group interview guide intended to surface answers to the research questions relevant to the CB sample group among the

seminary institutional context. The participant sample was drawn from those first- and second-year students who had experienced the ETSI CPM/DMM ministry practicum. This group is representative of the various theological and denominational traditions that attend the school. There were two focus group interviews for students so that the size of the group is manageable. The focus groups interviews have been audio recorded and transcribed. I also conducted semi-structured interviews with the contextual ministry mentors who oversee these students' weekend ministry practicum experiences. Those interviews have been necessarily drawn from a convenience sampling (Bernard 2005, 192).

The type of cases I have been studying were identified in the literature critique as "2nd Rail" models of contextual ministry from Indonesian Christian believers to unbelieving Muslims (Larsen 2018). The institutional cases as well as the Free Medical Clinics 2018 case provided some material for content analysis in the form of MOUs, training materials, curriculum, etc. (Leedy and Ormrod 2013, 148; Yin 1994, 80). I also employed semi-structured interviews (Leedy and Ormrod 2013, 165; Yin 1994) with the JTT workers and a small focus group interview with the MB leaders at their request.

The data in this research is derived from three recent cases, that of the Free Medical Clinics 2018, the ETSI CPM/DMM Ministry Practicum of 2017-2018, and the Contextual ministry training of students at BTSJ in Jakarta. Using multiple cases in a case study method provides opportunities for data to be compared across various fruitful practitioners while still honoring the uniqueness of their individual innovations and recognizing their unique contextual challenges. The cases are described in detail later in the next chapter, with attention paid to the individuals involved, the program of training and implementation used, and the events surrounding the cases including their evaluation by the lead near-culture trainer. With this method I am looking at the how and why cultural factors (i.e., voices of identity)

were influential in the expression of a missional ecclesiology between believers from different socio-religious identities.

The first case study is the ETSI CPM/DMM Ministry Practicum of 2017-2018. I have collected data from focus group interviews to investigate the CB population at the ETSI seminary. This method takes advantage of the collective characteristic of the Indonesian context by allowing a group of participants to describe their answers with more focus. Also, the group interaction allows for more in-depth data to be collected. Finally, it gives honor to their collective experience as Christian believers in a predominantly Muslim country. Admittedly, this methodology has shortcomings: The focus groups had to be carefully selected so that the various roles and power relationships do not hinder respondents from contributing freely. My research assistant, as the facilitator for the student focus group, was cautious about how the focus group interviews were framed so as not to unduly influence students (Stewart and Shamdasani 2015).

The second set of focus group interviews was conducted in Jakarta with the students and alumni who have been trained through the BTSJ Contextual Ministry training. These interviews took place in the first week of May 2019, just as students and faculty were preparing to travel to their three-month internship locations. The head of this seminary is also a contextual ministry worker with the JTT group so there was already a rapport which encouraged his open participation in the research.

Concurrently the case study method began with a careful content analysis of the documentation provided by the JTT contextual workers and the faculty in charge of teaching the DMM/CPM curriculum at ETSI or BTSJ (Larsen 2018; Leedy and Ormrod 2013, 146). The primary coach to the JTT group has offered several documents and other sources used in his own internal coaching of these contextual leaders to be used for my research. Through my JTT colleagues I will have access to the training materials used to equip these CBs as well as MOU documents and the BB workers' own descriptions of how the Free Medical Clinics 2018 case study

developed. Because I was able to participate in the Free Medical Clinics 2018 my own observations will supplement the other data provided. Based on interactions with JTT workers and the content they have provided for analysis, we identified two MB participants from among their local leaders and five CB participants (including some of the JTT workers themselves), I conducted semi-structured interviews with the BB trainers and those CB workers engaged in this ministry (Spradley 2011). Then, the interviews with the two MB participants were adapted at their request to become one small focus group interview including their JTT mentor.

In summary, participants from two of these three case studies are co-located on the North Coast of Java or on the South Coast in the Yogyakarta area and are the same as described in the above sample section. I have gathered data from the 2017-2018 ETSI weekend ministry practicum through focus group interviews and semi-structured interviews. The second case from BTSJ overlaps ETSI as an Indonesian Christian academic institution, and therefore provides a good comparison to the ETSI case study. It is also led by a member of the JTT group, and the training program has evolved with more direct influence from JTT contextual principles. The overlap of this influence creates an opportunity to triangulate what cultural factors are more influenced by the particular model of ministry or if the context of Yogyakarta can be identified as qualitatively different from Jakarta. In the third case of the BB Free Medical Clinics 2018 the participants were split into two teams in different geographical regions but both teams demonstrated partnership between Muslim believers and Christian believers volunteers.

Limitations

Time and availability were major limitations. Since the majority of this research took place during the academic year, my participants have been nearby, but their responsibilities in their institutions have limited their availability. I have enjoyed the consent and encouragement of the seminary leadership which encouraged students

and faculty participants to be available. However, among the Muslim believers and Christian believers outside of the seminary's sphere of influence, I had little influence on their availability. I was able to overcome this potential threat to the reliability and validity of my study by approaching the BB gatekeepers with whom I have a very close working relationship. Several of them have participated in academic research studies previously and are cognizant of the importance of reliability and validity. As cultural insiders they were able to exert the delicate balance of pressure with nonchalance to encourage participation without undermining consent or introducing bias. During the months this research took place several natural disasters and significant political upheaval occurred which reduced the availability of MB participants. Nonetheless the data from CB informants provides more than enough insight to draw conclusions that inform my application intent.

As mentioned, the political climate became a hinderance. Indonesia's major electoral season with campaigns that started at the end of 2018 and the presidential election in April of 2019 redirected a lot of the energies of the JTT workers who were navigating their own duties as citizens and how best to mentor their leaders of Muslim believer groups. As has often been the case, during this electoral season Indonesian Christians were much warier of activities that might be perceived as aggressive by the Muslim majority and Muslim believers were wary of interacting with foreigners. Thankfully, this had a negligible impact on my interaction with colleagues and students at the seminary. To diminish this threat to the reliability and validity of my research I was able to reassure my research participants and conduct their interviews only in religiously and politically neutral locations such as urban environments, malls, restaurants, or hotels that they were able to travel to without suspicion. As mentioned above, my two MB participants requested an additional accommodation to be interviewed as a small group with their mentor present, rather than individually. This provided them with mutual encouragement and safety/accountability.

An unforeseen limitation occurred with the natural disasters in Palu and Lombok at the end of 2018. Several of the leaders of movements in these areas were directly affected by these disasters. As is always the case, the JTT workers were prepared to drop all other commitments in order to provide aid and support to leaders in these regions. Several of the JTT workers were making follow-up trips to these damaged areas even as recently as July and August 2019.

Lastly, the case study method itself has some limitation in that it foregoes large sample sizes from which to support generalizable conclusions. Instead, it dives deeply into the specific cases which, at the end of the day, may or may not be applicable to other contexts. It is precisely because of the complexity of the phenomena I am studying that such a method is valuable, but the limitation exists regardless.

Reliability and Validity

I sought to ensure a high measure of validity and reliability by employing multiple methods of triangulation. First, my sample groups with overlapping research questions provides a measure of data triangulation. Second, my use of case study methodology, including content analysis and semi-structured interviews, alongside of focus group interviews provides for methodological triangulation. Thirdly, my use of a research assistant, rather than damaging my validity, in the Indonesian culture enhances validity because it reduces the potential for social acceptance bias and provides me with a near-culture and native-language speaker for analyzing interview data.

Among Indonesian colleagues, both in the BB group and in the ETSI faculty, I hold no official position of leadership or control and so would not introduce bias or undue influence. To further protect against bias among the student population I have employed my research assistant to facilitate the focus group interview. Further, the use of focus group interviews provide protection against any bias that a perceived

favoritism (social desirability bias) would imply. This provision also creates additional investigator triangulation.

Summary

In this chapter I gave an overview of the research project which highlighted the central research issue of this dissertation, the cultural factors that influence the way believers in Muslim and Christian contexts experience a missional ecclesiology. I then explained the research rationale, including what gaps in understanding were revealed by the literature critique. I did not yet know how Muslim believers on Java would describe their own ecclesiology in relation to other groups of believing Muslims or in relation to believers among socio-religious Christians. I also did not yet know what various internal or external voices of identity would influence believers from either socio-religious identity to experience a missional ecclesiology. The pool of subjects from Muslim and Christian contexts that can provide the data to fill these gaps has been approached in three samples: Christian believers engaged in contextualized ministry models, Christian believers that are academics and practitioners of contextualized ministry, and Muslim believers engaged through contextualized ministry models. I then described the research process that has included a combination of case study methodology built on content analysis and semi-structured interviews, as well as focus groups among Indonesian Christians engaged in contextual ministry to Muslims.

The limitations of time pressures and risk from socio-political climate were described along with the strategies I used to mitigate these limitations. Finally, a description of methodological, data, and investigator triangulation was outlined to reinforce the validity and reliability of the data that has been gathered.

As expected, this varied but in-depth research process has already led to an exceptional amount of data, from which I derived the findings explained in the

following chapter. Chapter 5 presents the two academic context case studies first and then a third JTT Free Medical Clinics 2018 case study.

Chapter 5

Case Study Findings

In the prior chapter I described my research methodology. In this chapter I describe finding significant cultural factors that are present in groups of believers from Christian and Muslim religious contexts and how those factors influence the expression of missional ecclesiology.

The findings are organized according to their respective case studies: case study 1, the ETSI CPM/DMM weekend ministry practicum; case study 2, the BTSJ contextual ministry training, and case study 3, the JTT Free Medical Clinics 2018. In the first two case studies Indonesian Christian believers (CBs) engaged in contextual ministry to Muslims either informed by or directly alongside of Indonesian Muslim believers (MBs). These case studies become the microcosm where a biblically sound, culturally inclusive, and outreaching ecclesiology finds authentic expression. Since they are also both in seminary institutions, they provide valuable points of comparison and contrast. The third case study, being outside the institutional structure, provides an excellent triangulating comparison.

First, I present the case study: "ETSI CPM/DMM Weekend Ministry Practicum." From that study I synthesize several key points about the significant cultural factors revealed by the student practitioners as well as the mentors and faculty that have shaped the program. This data primarily reveals the self-expressed missional ecclesiology of Indonesian Christian believers (CB).

Second, I present the case study: "BTSJ Contextual Ministry Training." This data triangulates the data from the first case study, as the participants are also at an evangelical seminary, and have an experienced JTT field worker as a leader in their institutional structure. However the ministry area is broader (extending to other islands) and more urban (Jakarta) than ETSI.

Third, I present the case study: "JTT Free Medical Clinics 2018." I describe the events where JTT workers who have recruited and trained Indonesian CBs—some from the seminary, others from local churches—and collaborated with Indonesian MB leaders to host free medical clinics in small communities. This becomes an encouraging test case and reveals significant cultural factors in a collaborative Missional Ecclesiology.

Finally, I highlight the new insights that emerged from a comparative analysis of these cases that will lead to the conclusions and practical applications described in the following section.

Case Study 1: ETSI CPM/DMM Weekend Ministry Practicum

This section describes the key findings from the ETSI case study including emergent challenges, opportunities participants identified in their experience in contextual ministry, and the indicators of alignment with missional ecclesiology.

Dr. AY is one of the five most fruitful workers in the JTT group, with several multi-generational movements of Muslims who are followers of *Isa Al-Masih*. He is a product of the seminary ETSI, having received his education there. ETSI is where he works as a professor and, during the time this data was gathered, as the head of the church-planting department. His department oversees the ministry placement of all the undergraduate level theology students who are required to spend their weekends in a ministry practicum off-campus. In cooperation with the rector, Dr. Sumbut Yermianto, all the incoming freshmen for the last four years (starting in the fall of 2017) have been

required to spend their fall semester ministry practicum in contextual ministry to Muslims, being mentored by field workers in either CPM or DMM methodology.

During my research, this case was the most accessible and consequently has the most data, both in terms of interview participants and content analysis. The focus groups also included two older students who were trained in the first DMM classes taught by the ETSI seminary and who have chosen to continue in contextual ministry rather than being placed in traditional churches for their weekend assignments.

Table 2 serves as a reference for the participants in this case study. Note that SMA, SMK, and D2 are roughly analogous to a high school diploma in the United States. IPA, IPS, or a listed field indicate the various emphasis of study.

Table 1: Quick Reference Participants in Case Study ETSI (n=14)

Case Study: Weekend Ministry Practicum ETSI 2017-2018					
Code:	**2017 or 2018?**	**Age:**	**People Group:**	**Education Level:**	**Denomination:**
Focus Group 1					
A6	2018	18	Batak	SMA - IPA	GPdI = Gereja Pentakosta di Indonesia, dari Medan
A3	2018	21	Nias	SMA - IPA	GBI dari Sumatra
A5	2017	28	Jawa	D2 - Akuntansi	GKPB = Gereja Kristen Perjanjian Baru, "saya dilahirkan ditengah-tengah suku Sunda, tapi dibesarkan dengan tradisi Jawa"
A4	2017	19	Sanger	SMA - IPA	GMIST = Gereja Masehi Injili Sanger Talaud
A2	2015	23	Dayak	SMK - admin perkantoran	"Tradisi Dayak Kalimantan" - GPIBI
A1	2018	22	Batak	SMA - IPA	GBI - dari Kota Batam
Focus Group 2					
C1	2018	20	Dayak	SMA - IPS	GKKA - Gereja Kristen Kalam Allah
C2	2018	19	Sangir Talaud	SMA - IPA	GMST - Gereja Masehi Sanger Talaud
C3	2018	19	Batak - Jawa	SMA - IPS	GKRI - Gereja Kristen Rahmani Indonesia
C4	2018	18	Batak	SMA - IPS	GPIBI - Gereja Perhimpunan Injili Indonesia
C5	2018	19	Jawa	SMK - Akutansi	GKJ - Gereja Kristen Jawa
C6	2018	19	Cina	SMK - Kecantikan	GKA - Gereja Keluarga Allah
Semi-Structured Interviews					
AY	2017-2018	37	Dayak	S3 - ETSI Yogyakarta	GKII - Kemah Injil Indonesia
ECM	2017-2018	31	USA - Amish	M.Div. - Ashland Theological Sem	Fellowship of Evangelical Churches

Emergent Challenges

As expected, the research participants confirmed my observations that there are significant cultural barriers to collaborative ministry with Muslims for people raised in an Indonesian Christian home. When describing how they perceive a Muslim person's attitudes or feelings toward Christians, respondents used phrases like, "allergic response," "things smell Christian," and "confusion." This last one was applied to Christian

"words," "attributes," "worship services," and "songs" by two respondents (A1, 613; A3, 652, 659; C3, 440)[1]. Two participants were even able to affirm the finding from my literature review, that the colonial history of Indonesia becomes a barrier because Christianity is so closely associated with the Dutch colonial abuses. One respondent states, "If I summarize it in one word it's 'culture'... for example the colonizers, that's the way Christianity entered" (A3, 751). Clearly the cultural distance and history of cultural distance are revealed in these findings.

Unexpectedly, however, respondents highlighted a language barrier in the Javanese language. Indonesia has over 700 people groups most of which have their own tribal language ("Indonesia | Joshua Project" 2019). The national language of Indonesian, which is used in public schools, is the second language for most of the country and is increasingly becoming the primary language for the generation of college-aged students and younger, is clearly not the preferred language for the Javanese of older generations. Because the Javanese people groups are the largest and most well-established on the island of Java, where this case study takes place, they can quickly identify outsiders by starting conversations in Javanese. Among the fourteen Christian believer participants in this case study there are only three Javanese.

These impressions about Muslim attitudes towards Christianity clearly contributed to a feeling of fear on the part of these Christian believers as they are learning contextual ministry. In fact, fear emerged as the most mentioned hinderance to ministry and collaboration between Muslim and Christian believers. Half of the participants (6) mentioned a fear of rejection or a fear of being misunderstood. AY summarizes it in no uncertain terms, "Fear and suspicion on the part of Christians is extremely important. That, in my opinion, at this time is a very thick wall" (AY, 272).

[1] The numbers in these citations refer to the line numbers in my interview transcripts.

These fears are not by any means unfounded. There was one participant who changed her socio-religious identity from a Muslim background during her teenage years and spoke of social ostracization and bullying from classmates as well as extended family members. A turning point in her story was a conversation she had with a fellow junior high aged classmate who was raised as a Christian and said to her, "I want to just become a Muslim, so I won't be bullied." She found that by trying to encourage this friend she was able to remind herself of the promises of their faith and that they should have compassion on those who were mistreating them because, "They don't have any certainty about hell or salvation" (A5, 634-638).

Because of the prevalence of fear among Christians toward Muslims (mentioned by eight of the fourteen participants—more than any other identified challenge), a major objective identified in the weekend ministry practicum is to provide a means of training students to engage Muslims in a way that will create opportunities for relationship and build their courage. AY makes sure that the students he mentors are engaging in small group discussions about the scriptures and that in those groups they talk about their experiences in the field. This is not primarily about transferring skills so much as building courage up between the student practitioners.

One surprising finding in this case study which I had not previously considered was the suggestion of a cultural value that serves as a hinderance: the polychronic time value. When one student suggested that he experienced a great deal of frustration over the difficulty setting appointments to study scripture with a discovery group or to meet with a new contact, he was met with general agreement by others in the focus group. He describes the value as "playing time" when a person will agree to meet but when the time comes put off the discussion until some other friends arrive or simply until "later" (A2, 844). In my experience this can emerge simply out of a lack of urgency, rather than a disregard for the other person. But for college students who are stacked with required

courses and surrender their weekends to ministry, playing time is understandably frustrating.

In this section I identified findings related to challenges that emerged from the experiences of the case study participants. Their experiences confirm that there exist significant barriers that range from the visceral level (allergic reaction, odor/smell) to an aversion to the styles and forms of worship services (songs). There is also a hinderance identified as a language barrier in the Javanese language which sometimes serves to both identify and exclude outsiders. The most significant challenge that emerged was that of fear or anxiety. Finally, an unanticipated challenge related to the perception of time was identified by the participants.

Emergent Opportunities

While it is common that participants from people groups other than Java described frustration (six of the eleven non-Javanese participants) with the particularity of the Javanese language as a cultural hinderance to effective ministry, another participant interpreted the same concept as more of an opportunity. He described that because the Javanese have specific expectations about polite greetings and phrases used in cordial conversation, those particularities constitute a quick entry into the cultural forms. In other words, one does not have to become fluent in the Javanese language to be accepted. Rather, learning a few phrases and entering their mode of polite conversation is enough to overcome the resistance typically encountered.

Other students expressed optimism about ways they have learned from their DMM or CPM training to overcome some of the cultural barriers. The method of "*shema*

statements" or "*shema* lifestyle"[2] was credited with providing a way to have spiritual conversations while "not separating our self, not demanding from [Muslims]" (A1, 526).

Participants reported various levels of success with *shema* statements ranging from conversational barriers being broken down (C1, 485), overcoming fear (C1, 497), new groups started as a result (C5, 382), taking steps deeper in relationship with Muslim friends (C4, 471), and engaging Indonesian Christians in a way that corrects a lack of correct doctrine (C3, 443). Of course, not all participants experienced success. One participant felt that techniques like *shema* statements left them ill equipped to progress in a conversation beyond some perfunctory phrases, or that the contextual language used in *shema* statements is simply insufficient to override the attitudes and behavior of Muslims toward Christians (C1, 717).

One participant told the story of overcoming her fear when she realized she was able to meet some real felt needs in a tangible way by visiting the local hospital and offering to pray with patients and their families that were there. Unlike some other "access ministries" that require a great deal of funds or materials to meet social needs—which as a first-year college student she would not have access to—there was also no confusion about her motives in the hospital. She describes her approach, "I want to pray for the sick person because I have faith that the one that I believe in is able to heal. He has power to heal. May I pray in the name of *Isa Al-Masih*" (A1, 788).

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[2] The principle of a "*shema*" statement or "*shema* lifestyle" is drawn from the Hebrew word "*shema*" (hear or listen) and the passage in Deuteronomy 6:4-9 "Hear, O Israel: The Lord our God, the Lord is one. You shall love the Lord your God with all your heart and with all your soul and with all your might. And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates."

The lesson that is trained in the DMM method is that believers should be open and clear about their faith and broadcast their willingness to engage in spiritual conversations in order to maximize their possibilities to witness. Unfortunately, this lesson sometimes gets abridged and conflated with training on contextual language so that students think that simply saying *Assalamu alaikum* constitutes a "*shema*" statement and then get frustrated when it does not lead to spiritual dialogue.

My interpretation of this example is linked to the collectivistic values of Indonesian culture often expressed in the importance of visiting friends, family, and neighbors in the hospital. It is not unusual for all the women in an RT[3] to schedule a visit to the hospital together when one of their community is sick. For family members it is an unavoidable obligation. For a stranger to join in that process has an effect of ingratiating that person to the patient, friends, and family—if there is no ulterior motive, of course.

AY helped to identify this cultural value more specifically, *Silahturami*. "What is most interesting from Muslims is the value of *Silahturami*. That value is shown to be very highly regarded in Islam. I visit a person. I see what is going on with them. I meet directly with them and have a good conversation. Among Muslims this is emphasized" (AY, 674). The word loosely translates as "friendship" but from AY's description there is clearly more to it than merely being friendly. Since this is strongly emphasized in Indonesian Islam, we can understand why whole neighborhood groups march off together to fulfill this cultural value. More importantly we can see how practicing this value with someone to whom you are not socially obligated, can have such a profound impact, as A1 reported.

In this section I identified four findings. The Javanese language can indeed be a barrier, but it also lends itself to an opportunity as often learning a few simple phrases or greetings can be a good starting point for conversation. Similarly, the use of Islamic contextual language and the DMM training related to *shema* statements can provide advantageous opportunities. The practice of meeting felt needs relates closely with the Indonesian concept of *Silahturahmi* and provides opportunity for successful engagement.

[3] RT or neighborhood, although this concept is too nebulous in English. An Indonesian RT is the smallest unit of official government recognized districts with an elected head. Usually a group of about fifteen households in close proximity to one another constitute an RT.

Missional Ecclesiology

Finally, I will describe the analysis of missional ecclesiology which I have characterized by three significant characteristics: biblically sound, deliberately outreaching, and culturally inclusive. There is ample evidence in this ETSI CPM/DMM case study that the ministry training and program, so far, encourages all three of these characteristics.

In my attempt to ascertain the extent to which these participants held an understanding of their ministry that could be considered biblically sound, they were asked to describe the role of scripture in their ministry experience. The answers revealed that scripture has a very strong voice in their ministry experience. Scripture is seen in a variety of roles. The expatriate professor instructing the DMM class at ETSI, Mahmud[4], characterizes it as "textbook" from which the DMM methods are derived,

> "Because it's an academic format, in some ways it's our textbook. That's where we go to for what we're learning and its discovery based. It's not me trying to sit up there and teach everything and tell them what they need to believe out of the Bible, but it's trying to go actually in the scripture and ask, "Okay, God what are you saying to us?" (ECM, 259).

AY also looks to the scripture, especially the book of Acts, to see how culturally diverse believers develop unity and he uses that to encourage the students he mentors. "It's like in the Book of Acts, Jews and Greeks coming together little by little. I, too, can share with others that come from a different tribal and cultural background from me" (AY, 382).

Matthew 28:18-20, the great commission, came up three times. In one participant, however, the description went beyond the typical affirmation that it was a motivating passage. In describing the success of his ministry experience he says:

> So, doing this DMM ministry was precisely what is intended in Matthew 28:19-20. There Jesus said 'Go,' and what is supposed to be done? 'Make

[4] Pseudonym

> disciples, baptizing them.' There's that, but then 'teaching them.' So what is taught to them is a pattern of discipleship. When one believes, he brings his family. He also goes to disciple his family. What happens is that multiplication, from generation to generation that is never going to be cut off." (A2, 824-828)

In this response we see that the affirmation is not merely a perfunctory affirmation of the theological distinctives of the seminary. Rather, he is evaluating his ministry success based on its expression of this scriptural principle. This same respondent had previously used passages from Romans 1 and 1 Corinthians 9 to describe the motivation for entering contextual ministry as well as to describe the biblical foundation for the effective contextual methods they were taught. The participant's discussion of Romans also revealed a unique vulnerability on the part of vocational ministers,

> From the Word of the Lord we learn that it is not only for the Jews and the Greeks, but we see that it also is available for all people. Now this too must be heard by the Muslims from us. From there I got something that made me able to minister to [Muslim] people. Before I wasn't brave enough and I said maybe when I live in Jogja I'll witness to them. From that I learned to love and also to apologize. (A2, 302-307)

It may be difficult to understand the vulnerability in this statement, but by saying they "learned to apologize," A2 is acknowledging that they bear some shame for making excuses and not sharing this truth with Muslims previously or loving them the way God does.

Most respondents (nine of fourteen) recognized scripture as the source of their motivation for engaging in ministry and evaluating their success in ministry, describing God's love for Muslims and their own joy at finding salvation. Other responses that included references to scriptures expressed a wide range of important functions ranging from scripture as the important content that is studied in discovery groups and talked about to Muslims (AY, ECM, A2, A3, C5), the personal benefits of wisdom (C3), comfort (C6), and reminders of duty that they drew from the Bible (A4, C2, C6). It is

apparent that these are students at a theology school and so the words of scripture come quickly to their minds.[5]

Aside from the findings regarding this component of a missional ecclesiology their answers also revealed an opportunity presented by the culture. There seems to be a general openness on the part of Muslims toward spiritual conversation and a willingness to study the scriptures insofar as there is also a relationship with the person suggesting the study. Of the four participants who clearly described their experience as successful (A1, C1, C2, A3), the reason that they considered it so was because discovery groups were formed even in their relatively short time practicing the methodology. "In my experience ... the dialogues that are the most effective are *Kitab Suci* (Holy Book, i.e., Scripture) dialogues alone" (A3, 249).

Regarding the deliberately outreaching characteristic of missional ecclesiology, it is difficult to isolate selected statements from the respondents. All these participants are still early in their ministry experience, and the very nature of DMM or CPM ministry avoids the internal focus that often fills the time of interns in a traditional church setting. Essentially, almost all their activity is spent in outreach. In fact, several participants emphasized that this is the reason they were drawn to the CPM/DMM weekend ministry practicum, because all the time they spent in a traditional church they never felt like they were allowed to be involved in evangelism work (A2, 205; A6, 460; C2, 450; C6, 371).

The final characteristic of missional ecclesiology that I was looking for in this case study is that it is culturally inclusive. That is to say, that it acknowledges an expression of worship that is broader than narrowly defined expressions found in Indonesian Christian sub-cultural context and includes believers who live out their faith

[5] I must note, however, that while the findings reveal that their expression of ecclesiology exhibits a strong scriptural influence, my research does not evaluate how exegetically sound all of their scriptural interpretations are. I did not observe any glaring examples of eisegesis, but neither was I investigating that question.

in a Muslim context. One indicator that I found in this case study was their use of what CPM/DMM trainers call "contextual language." Such as "*Isa Al-Masih*" for Jesus Christ, rather than the transliterated Indonesian Christian words "*Yesus Kristus*." Among the participants that were newer to the ministry practicum experience they often would include contextual language in their answers, but they would nonetheless pair it with the Christian context word as an explanation. For example, one participant told the story of someone they had shared the Gospel with who asked to be baptized. When she first told the story, she used the word "*shibqoh*" which has been identified as a more Muslim-friendly term to describe baptism, but then added immediately after the Indonesian *"mem-baptis*" (A1, 833). Participants that had longer experience in ministry would include contextual language more naturally and more often. Notably, AY, who has the most extensive experience working in Muslim contexts of anyone interviewed in this case study, used Islamic contextual terminology the least in our interview. It should be noted, however, that he also has the most experience speaking in Christian background contexts. However, my observation is that he has simply mastered the ability to read the room and know what set of vocabulary is most acceptable in the moment. During the interview he was talking to a foreigner, Christian, bible teacher; probably not an audience that to him indicates a need to switch to Islamic terminology.

While this use of contextual language is a promising indicator, it may only indicate the training and practice of their outreach method and fall short of an ecclesiology that truly includes the socio-religious other. For as many student participants that could describe interactions with Muslims that they were trying to reach, few could describe an ongoing friendship with Muslims, and none could describe a collaborative relationship they had with Muslims who were already believers. The only exception was the one participant that came from a Muslim background and still has some family and friends that are Muslims (A6). However, the lack of evidence in this characteristic may

be as much because of the newness of the ministry experiences from these participants as much as any glaring weakness in the ministry design.

The data from these participants confirms some cultural voices that were predicted by the literature: collectivism, as evidenced by familial and community association, a high value on social harmony that can be both a hinderance and an asset, as well as the strong confirmation that there is a deep and significant sub-cultural difference between Muslims and Christians. I raised some new factors that deserve consideration like the effect polychronic time values may have on the practical ability for believers from different socio-religious identities to experience any kind of collaborative unity. I also reviewed the indicators of a biblically based, deliberately outreaching, and culturally inclusive ecclesiology that are present in this ETSI CPM/DMM Weekend Ministry Practicum case study.

Case Study 2: BTSJ Contextual Ministry Training

This section describes the findings that emerged from the BTSJ case study including emergent challenges, opportunities, and indicators of alignment with missional ecclesiology. The Biblical Theological Seminary of Jakarta (BTSJ) is an Indonesian theological seminary located in the nation's capital city. Started in 2003, the school was founded to provide ministry training for the churches in the Indonesian denomination. The rector of the school, John,[6] is one of the earliest members of the JTT group. While a graduate student at ETSI in Yogyakarta he began serving as a research assistant while simultaneously maintaining his conventional church-planting efforts for the Yogyakarta-based seminary. John was so successful in the church planting that he was tasked by his denomination to move to Western Kalimantan province and establish churches for the

[6] Pseudonym

denomination there. There he experienced great success, planting nine churches in only five years. He soon was asked to be the leader of the denomination and to head up the seminary in Jakarta which also served as an extension location for the doctoral program from ETSI in Yogyakarta. During this time, he regained his connection to the JTT group by serving as a member of their board. As a board member he was privileged to receive the encouraging reports of increasing fruitfulness through their context-fitted ministry among Muslim unreached people groups. Eventually John felt compelled to get back into direct ministry himself. In his words, "It was like awaking from sleep, in the end I was just continuing to watch, which I was OK with for a while. But after two years of watching, I felt that I had to dive right in. There are college students here that I should be training to do this ministry. Eventually we had accomplished an extraordinary movement" (B1, 301-305).

It is not an exaggeration to say that what they have accomplished in the seven years since the program has shifted to a concentration on contextual ministry surpasses expectations for a school their size. At the time my interview data was collected, the fruit from this ministry is over 1500 small groups that have reproduced through fourteen generations. John also has identified that there are fifteen alumni from BTSJ that each have at least 100 MBs meeting in groups. At the time this research was taking place, John had recently stepped down from his role in denominational leadership in order to focus all of his efforts on the contextual ministry training at BTSJ.

Because BTSJ is a smaller school and because John has such sway in the denomination, he has been able to implement his customized approach with great alacrity. Even though John was extremely effective in planting churches using the conventional model he was taught at ETSI, he recognized that the conditions had changed since the 1990s and the program that he developed at BTSJ retained what elements he thought would be useful (like weekend ministry practicum) but changed and added many

innovations of his own. The biggest innovation is that every year, every student departs to an interior ministry location that lasts from the end of May through August. In the structure of the school these are credited classes, so every student participates. Every student knows they will be living cross-culturally to one extent or another so the lessons about personal evangelism and missiology take on a very practical edge. Students are not blindly dropped alone in the jungle, however. There are mentors nearby in all the locations where students spend their annual internships. These mentors may be alumni from the school or colleagues of the faculty from various walks of life. Often the mentors are pastors in conventional church ministries that are trying to advance the kingdom in remote parts of Indonesia.

Table 3 serves as a quick reference for the participants in this case study. In the column titled “Furthest Education” the reader should know that S1 refers to an undergraduate degree in the Indonesian system. S2 refers to a master’s level degree, and an S3 is roughly analogous to a doctoral level education. The final column identifies the participant’s denominational affiliation. I have left this in the Indonesian language as there is not always a direct connection to protestant denominations in the West, and in cases where there is, there is enough differences that it would prompt the reader to make inaccurate assumptions.

Table 2: Quick Reference Participants in Case Study BTSJ (n=8)

Case Study: BTSJ Contextual Ministry Training					
Participant Code:	**Students or Alumni**	**Age:**	**People Group:**	**Furthest Education:**	**Denomination:**
Focus Group B					
B2	Alumni	33	Nias	S1 - BTSJ Jakarta	BNKP - Banua Nias Kristen Protestan
B3	Student	29	Jawa	S1 - In Process	MBB - GKAI - Gereja Kristen Alkitab Indonesia
B4	Student	34	Dayak	S1 - In Process	GKAI - Gereja Kristen Alkitab Indonesia
B5	Alumni	54	Jawa	S1 - BTSJ Jakarta	MBB - GSA - Gereja Sentosa Asih
B6	Student	23	Nias	S1 - In Process	BNKP - Banua Nias Kristen Protestan
B7	Student	23	Tobelo	S1 - In Process	GSI - Gereja Sahabat Indonesia
B8	Student	22	Nias	S1 - In Process	BNKP - Banua Nias Kristen Protestan
Semi-structured Interview					
B1	President	52	Jawa	S3 - BTSJ Jakarta	GKAI - Gereja Kristen Alkitab Indonesia

Emergent Challenges

Situated in Jakarta, BTSJ stands in close proximity to millions of Muslim neighbors. Students there are trained to make observations about the community that surrounds them and progressively develop a strategy to engage their community with the Gospel in a way that can be more easily received and understood by their neighbors. When they travel to their interior summer internship locations, they are quickly shifted from an environment that is at once urban, Muslim, and modern to an environment that is usually rural (if not downright remote), animistic, and rustic. Indeed, the focus group interview conducted with the students and alumni of BTSJ identified how many of these

differences can be jarring; nevertheless, the experiences in the different locales reinforce the lessons of contextualization in ministry. I have noticed that among Indonesian colleagues the term "contextualized ministry" tends to take on a one-dimensional meaning, usually: Muslim-focused ministry. Admittedly, this may be partly because practitioners whose ministry is focused on reaching Muslims with the Gospel are wise enough not to broadcast that information in their everyday parlance. Nevertheless, BTSJ's system reinforces the principle that all ministries should be fitted to the context in which it happens, whether that be reaching millennials in Manhattan, Muslims in Jakarta, or animists in Kalimantan.

No place is without its challenges, however. Half of the students (four of seven) confessed some level of difficulty that is brought on by the physical locations where they minister.[7] Their challenges were not only matters of taste. The remote provinces of Indonesia often lack the infrastructural development that those who live on Java have come to take for granted. One participant described the foreboding he sensed as he prepared to go to Western Kalimantan, "Wah! It's so different from the city here because the interior areas don't have electricity, or cell service! And what's more, there will be times when even the moon will be dark" (B3, 771).

Aside from the underdeveloped infrastructure, unusual food, and tough living conditions, respondents also noted that a major challenge in the interior internship locations is the presence of nominally religious Christians. Students are sent to mentors that are often working in conventional churches in these remote provinces. In some of the students' stories they described the nominal Christians in the area as closet animists who were being harassed by dark powers. In some ways they are easier to reach because

[7] I particularly enjoyed their conversations about having difficulty with the food or clothing in remote provinces. Perhaps as a cross-cultural worker myself I felt vindicated for all those times I have wrestled with my emotions while trying to choke down some weird food or tried to wear outlandish clothes without rolling my eyes.

whether nominally Christian or openly animistic, they tend to be more approachable than the Muslim transmigrants that are there. However, the underlying worldview of power/fear makes it difficult to help them be set free from the dark spiritual powers they have acquired over time. (B1, 633).

Muslim transmigrants, on the other hand, offer a different set of challenge and opportunity. First, by way of definition, *Transmigrasi* is a program developed by the Indonesian government to encourage people to move from the crowded island of Java to the more remote and sparsely populated islands of Indonesia. In addition to a financial incentive from the government, the remote islands are usually where there is work for unskilled laborers because that is where the palm oil industry has their plantations, or the mining companies are getting gold or lithium. Since most transmigrants are coming from Java, they are predominantly Muslim in socio-religious identity. Islamic evangelistic groups have encouraged this as well since they see it as an opportunity to re-Islamize regions that became Christian or Catholic in previous eras. According to John, the Muslim transmigrants are harder to approach and to build relationship with. They also tend to have stronger family bonds, which is what they need for planting small, rapidly multiplying groups among a people (B1, 633).

Linked to the cultural challenges of ministering in remote locations is the language barrier. John takes care to prepare his students with some key words or phrases before they go to their internship location. But there is only so much one can do to prepare for not knowing the language. Especially for the older generation in remote provinces the national language of Bahasa Indonesia is not a priority and does not help with ministry there. In this factor as well, there is a distinction made between the local animists and the Muslim transmigrants. Because the transmigrants are also outsiders, the language barrier becomes a language boon for engaging the Muslim communities that are popping up around large company work sites.

A whole different set of challenges emerge when the ministry location is back in Jakarta for the rest of the academic year. In that context persecution, intimidation, and the lingering, albeit subtle, threat of imprisonment are constant companions. One participant describes returning to campus with this story, "These days in Jakarta, we go to church and in the narrow streets around the church we are surrounded by Muslims. Before we start our ministry when we're having our service, they start lighting firecrackers and fireworks, even though there's no appropriate moment, no celebration or holiday or anything" (B2, 542).

But it has been worse than that. John described getting death threats from his neighbors at the seminary. "The guy in the mechanic shop downstairs, he came up and called me *Kafir* and said he wanted to kill me. But I'm from East Java and we don't scare easily. I told him, 'If you want to kill me then just kill me. Why do you have to talk and talk about it?'" (B1, 176). By John's assessment there are clearly people who are not happy with the seminary's presence there, but they only intimidate; they are not courageous enough to actually do anything. Nonetheless, the threats weigh heavily on him.

Beyond the intimidation there is a more tangible threat in the current socio-political climate in Jakarta. Lately the number of people who have been imprisoned on charges of blasphemy have been increasing. John describes that these are fellow workers who have not been very careful with how they talk about the meanings in various methods of contextualization. Still, he is aware that the school is always being surveilled and there is a possible security threat (B1, 902).

With those realities in mind, it is not surprising that the interviews identified feelings of fear as a major challenge to their effectiveness in ministry and in experiencing unity with Muslim believers. It is for that reason that John has crafted the practical ministry training at BTSJ to gradually build up the courage and confidence of the

students. In the first semester students are taking some introductory courses, particularly the soteriology course, which no less than three respondents give credit for bringing them into a personal and saving faith. Students are tasked with walking around the neighborhood and making observations about what they see. They then report on these observations and role-play various scenarios together with their classmates. The goal is to get them out among the neighborhood without asking them to engage in conversation or any activities with the neighbors, because "there isn't yet any courage. We're still scared, nervous, and trembling" (B2). Then the students are tasked with engaging the neighbors in simple, social ways that are non-spiritual related, like watching soccer either on TV or at a local pitch. The next phase is to engage in dialog and discussion with the neighbors and begin inquiring about the happenings and needs in their lives. From this point they regroup at the school and discuss their experiences and assess their process for approaching various neighbors. The whole point of the process is to build courage gradually through non-threatening but increasingly significant interactions (B2, 431-460).

Interestingly in this case the factor of fear experienced between Muslims and Christians is a two-way road. There is a fear component that is perceived on the part of Muslims as well, particularly among the highly pious—like those who have been on *hajj*. They are expected to be fanatical in their resistance of Christians. Even other Muslims in their proximity will act more aggressively towards Christians to create relationship with the highly esteemed *haji*. In this sense it does not mean that Muslims are afraid of Christians per se, but rather that they are afraid of the social consequences for them if they do not act just right towards Christians. One student described the process of ingratiating themselves to a nominal Catholic family. The student was ministering to them casually and had worked hard to develop a good relationship so that they could speak freely about their challenges in life. When word got out to their extended family, who were Muslims, they became paralyzed with fear. "They were afraid because they

knew there was a rule in their family that they weren't allowed to have any kind of relationship with Christians, so they didn't go to prayers at the *masjid* and they didn't go to mass at the Catholic church" (B6, 950).

Emergent Opportunities

The data from this case study is full of encouraging stories that demonstrate the many opportunities the students at BTSJ have been able to enjoy as they minister in various contexts in Indonesia. A common thread in these stories, and indeed in the explanation that came from John as he described the training, is the use of context-fitted language for engaging Muslims in spiritual conversation. One of the first questions in the interview asks for a brief recounting of the participant's testimony.[8] When John started his testimony he began with, "I first met *Isa Al-Masih* when I was in Jr. High school" (B1, 130). This was startling because I assumed that in the context of his Christian school and in conversation with a foreign Christian, he would use the terms more common for Indonesian Christians (just as AY did at ETSI). He later explained that he considers the inculturation of contextual language to be so important that he insists on using it all the time.

This appears to be a lesson that his students have taken to heart. The seven BTSJ participants used "*Isa*" nineteen times compared with the twelve ETSI students who used it only sixteen times.

Table 3: Use of "Isa" by ETSI and BTSJ respondents

Case Study:	ETSI (12 respondents)	BTSJ (8 respondents)
Occurrence of "*Isa"*	16 (1.3 x per resp.)	19 (2.4 x per resp.)

[8] See Appendix D for the Interview Guide

More importantly, the participants were able to describe the opportunities that are presented by using several simple Arabic phrases instead of the Indonesian Christian vocabulary. “Whenever we enter with their language, we will be welcomed” (B5, 873). When describing how they prepare to visit the groups of MBs she says, “Now, when we come there, where the groups of followers of *Isa* are, we have to remind ourselves that we are followers of *Isa Al-Masih*, and wear the appropriate clothes, and use the language they use … The first thing we have to do is not have an allergic reaction to that language” (B5, 863).

Beyond the use of certain phrases, B5 also described the opportunity of using community events as a means of building recognition and family-like relationship in the community. For a collectivist culture like Indonesia, community events are a serious ordeal. They serve as a hub for community life and identity. To capitalize on this B5 describes how they volunteer to host the event and invite all the guests. They also take great care to only purchase *halal* ingredients and prepare the food in a *halal* way. “After they really have to admit that even though we’re outsiders we really respect them” (B5, 982).

In addition to the prolific use of context-fitted language, the participants at BTSJ were also able to describe how they have been able to ingratiate themselves into their Muslim neighborhood, especially despite all the threats and persecution that seem to be simmering below the surface. B2 describes the benefit of interacting on a casual social level by watching soccer, even though he does not particularly like soccer, and working on community projects together, a process called *kerja-bakti*, part of the cultural value of *gotong-royong* that was described in the literature review. John expands on what that means for his students, “Every Saturday in this community there is a *gotong-royong*,

cleaning the sewers for example. My students here are included, and they all dive right in and they do a good job. When it's all over the community leader gives them a small meal. That's one of the ways we're able to be received in this community" (B1, 408).

John also describes that by being generous with contributions to the poor in the community and by regularly visiting with the neighborhood leader he is able to guard the Indonesian Muslim value of *silahturami*. This helps to maintain their visibility and goodwill in the neighborhood, which provides space for the students to engage in ministry and provides them a greater measure of security.

Pancasila is described in the literature review as an Indonesian cultural philosophy that could also serve as an opportunity for believers from different socio-religious identities to interact and collaborate. This case study also confirms that it is indeed possible, albeit with a caveat. "*Pancasila* results in making us live in harmony, peaceably between different religions so that we can have relationship with one another" (B1, 67). But John also makes the subtle distinction between influencing and proselytizing as opposed to simply enjoying religious harmony. It seems like the separation is a bit ambiguous and may depend on a court's interpretation at any given moment. So, there is opportunity granted by *Pancasila*, but there are limits as well (B1, 380).

Missional Ecclesiology

I will now demonstrate how the BTSJ Contextual Ministry Training case study expresses a missional ecclesiology by using the three-part matrix for characteristics of missional ecclesiology. First, a missional ecclesiology is biblically grounded.

I withheld the question about the role of scripture in their ministry until the end of this focus group interview. My intention was to see what scripture influences surface without being directly requested. One participant pointed out the role of scripture in his

own testimony of salvation. In conjunction with the BTSJ course on soteriology, B8 felt compelled to open his Bible to John 3:16 and study it with fresh eyes. This was the culmination of a long journey where despite being raised as a Christian and his father being a minister, he harbored resentment and hatred toward God for many years.

B8 was not the only student to express that the soteriology course played a key role in their salvation story. In fact, three of the BTSJ respondents said that they had not really personalized their faith, or even truly believed in the Lord, until they took that class. Clearly this is a good course to schedule in the first semester.

The case study also revealed that all the groups, including the practice groups the students themselves are engaged in, used an inductive Bible study method as the core component of their gathering. In DMM or CPM training this method is called "Discovery Bible Study." The JTT group started calling it the "7 Question Model" because they found that when groups were pressed for time or felt otherwise disinclined to answer all seven of the questions, some of them would be dropped. To counter this trend, they changed the name so that group facilitators would be less likely to discard any of the questions.

Another scripture tool used by the BTSJ case study is the small group study tool called, *Keluarga Shakinah*—Glorious Family. This is one of the *"Buku Saku"*—Pocket Books—developed by the JTT group. *Keluarga Shakina* is a small, topically organized scripture engagement tool, in this case around the topic of godly families. These tools were designed to be full of scripture passages around a topic. There are often opening pages with a suitable quote from the Quran on the topic and then a guide including the seven questions to be discussed in small groups followed by scripture passages relevant to that topic. The covers and design of these books are intended to be inconspicuous so that a believer group in a higher risk area would not have to worry about it being spotted like a leather-bound Bible might be.

Figure 5: A Selection of *Buku-Saku* Developed by JTT

John describes an example of how this scripture tool is used in the BTSJ case study:

> In this area many young Christians have been converting to Islam in order to get married. We introduced this tool as a source text for marriage and family seminars so that we could provide a bridge between the Christian parents and their children and hopefully keep them following the Lord even though they had changed their KTP.[9] So the problem has become for us a bridge. (B1, 116, 123, 130)

The evidence that the BTSJ Contextual Ministry Training case exhibits the outreaching characteristic of missional ecclesiology does not need data points from the interviews. The JTT group has been tracking the growth of these student and alumni led movements for years and the growth is inspiring. As noted above, over 1500 small groups

[9] KTP stands for *Kartu Tanda Penduduk,* which is the Indonesian identity card that includes, among other things, one's religious affiliation.

that have reproduced through fourteen generations (data table for YW Q42018). Still, it is beneficial to read how this characteristic is expressed in their own words. John describes how his role as a leader in the school is greatly satisfying as he sees an increasing number of people ministered to in places near and far that have been reached. “Stories of joy, stories of *Isa Al-Masih*” (B1, 228). In discussing the influence of collectivistic cultural dynamics on the ministry John gave this explanation, “So of course there is collectivism that we use. The family collective, we use that, and looking for the influential person in a group. That’s who we start reaching out to first because we want to see it spread” (B1, 427).

It is not only the leader of the program that exhibits this characteristic. B5 shared a powerful testimony that included coming out of a very fearful Muslim background where her father was very antagonistic toward Christianity, until time passed and her mother, who was already secretly a believer and smuggling her children to church through the market every Sunday, won over her husband and the whole family converted. The participant then moved to Jakarta to find work and ended up converting back to Islam in order to marry a Muslim man. After three kids, her husband cheated on her and left her for another woman. At the time, she was understandably heartbroken until she had a supernatural dream experience where she heard the voice of Jesus say to her, “You have worth in my eyes!” With her faith restored she returned to Christianity as a single mother and is pursuing a degree so that she can enter the ministry. When asked about her motivation for ministry she answers, “I want to be sent out because I have a passion for souls … it is apparent that everything the Lord owns has a beautiful purpose” (B5, 109, 240).

Another finding from this case points to the characteristic of cultural inclusivity. The BTSJ participants have already taken the step of fitting their vocabulary and dress to the context. They also have allowed the scriptures to speak for themselves by using the “7

Question Model" rather than elevating a foreign preacher to the role of teacher. These are all hallmarks of a culturally inclusive ecclesiology.

Going a step further, we see that the practitioners at BTSJ also have no intention of compelling Muslim followers of *Isa* to change their identity cards. "In communities of people that have retained their Muslim identity, they don't need to change their identity card" (B1, 496). B2 describes his own change of heart and way of thinking after having been trained at BTSJ, "Before there was an expectation that they would need to be extracted from the Muslim community, brought to church and taught how to speak differently. But we can get close with them now, without them having to change their identity" (B2, 1043).

That testimony of a paradigm shift is probably the best indicator that these CB workers adhere to a culturally inclusive ecclesiology. Some had the courage to state it as strongly as a total change of heart, "Really, before, I hated Muslims, in the end now I feel compassion and I realize there are so many opportunities that can be used to tell the story of *Isa Al-Masih* to them" (B2, 1050).

The findings in this case study revealed the challenges related to fear and risk in the urban setting of Jakarta and the foreignness and isolation of remote rural settings on other islands. Findings also surfaced regarding opportunities to be leveraged, such as contextual language, community events, and Indonesian collectivist values like *Pancasila*, *silaturahmi*, and *kerja bakti*. The case study was evaluated according to the characteristics of missional ecclesiology established in Part 1 and found to be biblically sound, culturally inclusive, and deliberately outreaching.

Case Study 3: JTT Free Medical Clinics 2018

This section describes the findings from the JTT Free Medical Clinics 2018 case study in terms of the emergent challenges, opportunities, and alignment with the

characteristics of missional ecclesiology. First, I will describe the events covered by this case study. Next, I will identify what challenges emerged as significant according to the research data. Then, I will identify what opportunities were revealed by the research. Finally, I will identify the extent to which the JTT Free Medical Clinics 2018 conform to my three-part definition of missional ecclesiology.

The JTT Free Medical Clinics are multi-purpose wholistic ministry events that are hosted almost every year by members of the JTT teams.[10] The primary objective of these events is to provide free, high-quality medical care to the patients that come to the clinic. Typically, medical professionals from the United States (primarily doctors and nurses, although teams have also included chiropractors, physical therapists, and pharmacists) join Indonesian medical professionals from the local *Puskesmas* (Community Health Center/Clinic) to serve about 200 patients every day for five days. These patients are given free access to vision tests, blood tests for glucose, cholesterol, and uric acid, as well as free vitamins, eyeglasses, or medicines as prescribed by the physicians.

In addition to this fundamental objective, the events are also designed to minister to the emotional and spiritual needs of the patients that are served. The Indonesian culture does not as strictly separate the emotional and spiritual causes for ailments as Western culture does, which provides an open door for a more wholistic ministry model. Patients are seen first by the Western or Indonesian doctors, and then by a counselor. This counselor reviews their prescription and any instructions the doctors have communicated on their patient intake form. They provide coaching for any health-related lifestyle changes that the patient should consider. The counselor is also trained to explore the emotional or spiritual condition of the patient and offers—in a contextually sensitive

[10] There was no Medical Clinic event in 2017 because of increased scrutiny and sensitivity during the Indonesian political elections. Instead, we hosted a team of visiting dentists from Singapore and served the JTT leaders and their families. Neither was there an event in 2020 because of the COVID-19 pandemic.

way—to pray for them or with them in Jesus's name.[11] The counselors are also trained to explain the gospel using contextual language and invite patients who show openness to become a follower of Jesus.

Another objective of the JTT Free Medical Clinics is to facilitate cooperative relationships between JTT mentors, cluster and group leaders, and the local political leaders in their communities. The precedent literature identified the importance of community events in collectivist Indonesian culture and the obligation that political leaders have to their communities. The JTT Free Medical Clinics are designed to leverage these cultural values to build trust and goodwill in the communities where JTT groups live and do their outreach.

Several other objectives are linked to the JTT Free Medical Clinics. The events link the visiting foreign team with the ongoing field ministry of the JTT workers, providing a shared experience and exposure to the realities on the ground. The clinics also serve as a cross-training opportunity for the different JTT teams. The hosting team is handling the logistics while the other JTT teammates, or in the case of 2018, partners from Christian institutions, rotate through different roles in the clinic, thereby acquiring skills to reproduce the event in their own locations. The medical clinics also function as a shared ministry event that brings together group leaders and cluster leaders from among the Muslim Believer groups in the area. In this way it becomes a function of the multi-level ecclesia Trever Larsen uses to describe ecclesiology in Indonesian CPM/DMM movements (2018, 15). These additional objectives create a lot of added value to the events that carry on long after the visiting team departs back to the United States.

I served as the overall coordinator for the JTT Free Medical Clinics 2018. When we arrived in the host locations, I was surprised to learn that our JTT partners had staffed

[11] JTT has a close relationship with the Indonesian Ministry, Ambassadors of Renewal which is a Christian counseling ministry with several teams across the country. They conduct frequent seminars and a training program which JTT workers are expected to complete.

the clinics with a mixture of Indonesian Christians as well as Muslim believers from their clusters. Historically we have avoided including Indonesian Christians because of the difficulty getting them to adhere to the contextual methodology used by the JTT group. Unbeknownst to me, our JTT mentors had been preparing to use the 2018 event as an experiment in collaborative missional engagement between believers from different socio-religious contexts.

The JTT Free Medical Clinics 2018 accomplished all the objectives I have just described and yielded very exciting results. We divided our visiting foreigners into two teams (North and South) and conducted two clinics every day for five days. After five days of ministry, we served 1,380 patients. After speaking with the patients, the counselors marked the intake forms with numeric codes or symbols to direct future follow-up, whether that be for group formation, discipleship, or simply continued medical support. On average 65 percent of the patients that were served in the counseling room asked for prayer in the name of *Isa*, or prayed to become a follower of *Isa*, or asked for a local leader to follow-up with them at a later date. Table 4 presents the totals from our evaluation of the JTT Free Medical Clinic 2018.

Table 4: BB JTT Free Medical Clinics 2018 - Results Summary

North and South Teams, Combined 5-day TOTALS	Total Patients served: 1380	TOTAL CODES: New Believer: 396 Prayer and Follow-up: 510

To examine this case study, I interviewed participants from the Indonesian Christian context, JTT mentors, and two of the local Muslim believers who are cluster leaders and helped to coordinate their host locations. Table 5 serves as a quick reference for the participants in the JTT Free Medical Clinics 2018.

Table 5: Quick Reference Participants in Case Study JTT Free Medical Clinics 2018 (n=8)

Case Study: JTT Free Medical Clinics 2018					
Code:	**North or South**	**Age:**	**People Group:**	**Furthest Education Level:**	**Denomination:**
Semi-Structured Interview:					
PG01	South	25	Minahasa	S1- ETSI, S2 in process	KGPM - Kerapatan Gereja Protestan Minahasa
PG02	South	48	Dayak - Kenyah	S1 Theology ETSI, S2 ETSI	Kemah Injil
PG03	South	47	Jawa	S1 - ETSI	Pentakosta
PG04	Both	51	Jawa	S2 – in process	Parents were MBB - became Baptis
A5	South	28	Jawa	D2 - Accounting	GKPB = Gereja Kristen Perjanjian Baru
PG05	North	48	Madura	S1 - STAN Malang (Evangelism)	MBB - NU; GKIN
Focus Group Interview:					
PG06	North	53	Jawa	SMA	NU
PG07	North	41	Jawa	SMA	Mohamadia

The interviews with these participants generated over twelve hours of audio recordings which yielded a large amount of research data. In the next section I will describe the significant challenges to missional ecclesiology that emerged from this case study.

Emergent Challenges

Analysis of the case study data reveals the factors of fear/animosity, internal institutional concerns, and Indonesian expressions of collectivism/identity and power

distance constitute the greatest challenges to overcome to realize a missional ecclesiology between believers within Muslim and Christian contexts.

By far the most frequently coded theme related to challenges faced by participants in the medical clinics was fear/animosity. Of the 148 codes related to challenges, the fear/animosity code was identified fifty-five times.

This factor emerged in every conversation in relation to participants' prior experience with the socio-religious other whether they were CBs referring to Muslims—PG01 expressed a fear of not being received because of minority status (PG01, 720)—or MBs referring to their feelings about Christians before becoming followers of *Isa Al-Masih*; PG05 described how he "hated" the local Christian pastor before he came to faith (PG05, 646).

This cultural voice motivates the participation in contextual ministry in the first place. The MB focus group participants describe how Christians are taught to evangelize by going door to door, but in their words that method, "only creates enemies" and fosters fear in the Christians who become afraid to say the wrong thing (PG04, 359 and PG07, 128). Two of the CB participants also point out that it informs their strategy. PG02 affirms that being a blessing to the community mitigates the risk of rejection or persecution (PG02, 301). The North team mentor described how he recruits young men from the groups in the area where the clinic will be held and asks them to spend some time leading up to the event listening for any indication that they have gotten the attention of local hard-liners (PG04, 460).

The next most frequent theme to emerge as a challenge was institutional or internal concerns among Christian institutions. When PG05 began his ministry as an evangelist, he made a point to try to start home churches or cell churches rather than referring the new believers to a Christian church, even though he was commissioned by the church. When asked why, he confirmed that he did not want the new believers

"thrown out" by the conventional church (PG05, 85). Another CB participant (PG03) described how she spent years cultivating an amicable relationship with the Muslim community in the village where she has a conventional church. The land the church is on is owned by the village, so she has to regularly petition the village to give her congregation permission to worship there. Her story is an excellent example of the time needed to cultivate strong relationships and serves as an example of how the institutional needs of the conventional church become a weight that hinders missional engagement.

Finally, strong cultural values such as power distance and collectivism linked to socio-religious identity, constitute a significant challenge to overcome according to participants in the medical clinics. Two participants pointed out that pastors and church leaders generally want to be in positions of leadership and be the teachers. This creates difficulties when the ministry model is intended to empower laity and become dependent on scripture and independent of professional clergy (PG05, 705; PG04, 300). Besides pastors, local leaders can have hidden agendas for hosting the medical clinics (PG02, 492; PG07, 382). Another participant tells the story of returning to his home after spending several years in prison. He began to witness to his large family (his father had six wives and many children) by explaining to them that he was not asking them to change their religion, he was asking them to become followers of *Isa Al-Masih*. Gradually they began studying with him about *Isa* from the Gospels and many of them came to faith. One of his mothers came to a difficulty reconciling her life as one of many wives with the teachings of *Isa* that a husband should only have one wife (PG05, 434). This is the kind of practical challenge that is not uncommon when the collectivism value expressed through kinship, tradition, and socio-religious identity is confronted by a biblically sound missional ecclesiology.

In this section I have highlighted the significant emergent challenges of fear/animosity, internal/institutional concerns, and cultural dynamics like power distance

and collectivism. In the next section I will describe what emergent opportunities were identified by the JTT Free Medical Clinics 2018 case study.

Emergent Opportunities

In this section I examine the findings related to the single most significant theme that was identified as an opportunity by participants in the JTT Free Medical Clinics 2018 case study: meeting felt needs. It comes as no surprise that a case study focused on free medical care exhibits a high occurrence of the meeting felt needs theme. In fact, of the 196 codes connected to emergent opportunities, forty-five of them co-occur with meeting felt needs. Analysis into the themes linked to meeting felt needs reveals an important connection to the compassionate motivations of the participants and affirms the importance of relationship in Indonesian culture.

The motivations of the participants, as linked to the opportunity to meet the felt needs of those they serve, exhibit the overlap of loving God and loving one another. Two participants described their motivation to meet felt needs came from the example of *Isa Al-Masih*, "we are taught to love the way *Isa* loves" (PG04, 306; PG06, 243). PG03 perceives that the clinics are interpreted by the community as proof that the people in the church "really truly care" (PG03, 496).

In addition to the compassionate motivations, the data reveals that meeting felt needs creates opportunity for and affirms the importance of relationship in Indonesian culture. PG02 recognizes that the medical care and medicines are expensive so giving them away for free disarms suspicion and opens the door for relationship (PG01, 128, 215). Another participant describes the train of thought, "If someone says, 'Let's go to church' no one would do it … but if you said, 'Let's go to the free medical clinic' then they'd invite their whole family" (PG01, 703).

Table 6 shows the top opportunity themes that co-occur with meeting felt needs.

Table 6: Codes that co-occur with "meeting felt needs" and "opportunities"

Theme	Code Occurrence
Meeting Felt Needs	45
Motivation	9
Compassion	7
Association	6
Collectivism	6

After "meeting felt needs," "motivation," and "association," the next most frequent opportunity theme is "celebrating Holy Days" (twelve occurrences). What is interesting about this finding is that it too has a great deal of overlap with relationship themes like "association" and "collectivism."

The most significant opportunity identified by participants in the JTT Free Medical Clinics 2018 is the opportunity to meet felt needs in a community. This opportunity is closely linked with the participant's motivation to "love like *Isa* loves" and to remove barriers to relationship with those they are serving.

Missional Ecclesiology

In this section I describe the extent to which the JTT Free Medical Clinics 2018 case study aligns with the three characteristics of missional ecclesiology: biblically sound, culturally inclusive, and deliberately outreaching. I find that JTT Free Medical Clinics 2018 exhibit all these characteristics.

My examination of the characteristics of the scriptural voice in this case study found that the participants used Scripture to confront the challenges as a source of their motivation, and to describe the opportunities presented in their experience. One

participant identified specifically how the scriptures were instrumental in his own journey to faith in Christ. He was given a Bible and began to study it. When his father discovered the Bible, he took it away and burned it. The participant was given another, and his father again burned it. Nonetheless, he continued to find and study the Scriptures (PG05, 348). Another participant affirmed the authority of the scriptures and was challenged by the ways in which the Christian traditions elevate pastors (PG04, 301) or reject his ministry models in favor of traditions in defiance of the teachings of Scripture (PG04, 225, 215). Other participants affirmed the use of Scripture to confront the contradictory teachings of Islam about *Isa* (PG06, 23; PG02 371, 347). The participants in the JTT Free Medical Clinics 2018 find the Scriptures a solid foundation from which to face the challenges before them.

It is clear that participants' motivation is rooted in scripture. Three participants attach their motivation for ministry to the scriptures. For example, "Here we are taught to love like *Isa Al-Masih*, what strengthens me to do that, the Word of the Lord in Matthew 28:19" (PG06, 243). Other participants reference Acts (PG04), Philippians (PG03), and the Gospels (PG05) in describing their motivation for participating in ministry.

I noted in the previous section how participants in this case study were motivated to meet the felt needs of the people they were reaching. Two of those participants linked that ministry opportunity to their understanding of the Scriptures (PG06, PG04). Additionally, my examination of the training materials and my observations in participation with the JTT workers confirmed that the study of the Scriptures using the 7 Question Model and their training slogans ("Bible-centered, not teacher-centered") all reinforce this finding.

To determine the alignment to a missional ecclesiology that is culturally inclusive, I asked participants to describe how their faith is influenced by believers from the opposite socio-religious context. PG02, a CB worker describes the interaction with

Muslim believers as “joyful,” “open fellowship,” and “ready to serve” (PG02, research assistant’s notes). Another participant describes that his interactions with Muslim believers is “mutually encouraging” and he is “desirous” to be with them in fellowship (PG05, investigator notes from interview). The way the medical clinics were organized to incorporate Christian believer and Muslim believer volunteers ministering side-by-side provides additional evidence for this finding.

Similarly, the deliberately outreaching characteristic of missional ecclesiology is abundantly demonstrated in this case since the whole event is designed to facilitate outreach. The participants rooted their motivation for outreach in: the love of God seen in scripture (PG04, 306; PG06), witnessed in their own testimony (PG02), a desire to “evangelize,” “approach,” and “follow-up” (PG07, PG03), and even in the desire to see their wife and in-laws come to faith (PG04). Beyond their own statements the outreaching characteristic of the JTT Free Medical Clinics 2018 case study can be seen in the results: 398 new believers and more than 500 more people who indicated a desire to be followed up with at a later time.

This section reviewed the findings related to the characteristics of missional ecclesiology in the JTT Free Medical Clinics 2018 case study. The case study was found to be well established in the characteristics of missional ecclesiology, being biblically sound, culturally inclusive, and deliberately outreaching.

The JTT Free Medical Clinics 2018 case study surfaced findings related to the emergent challenges of fear/animosity, internal/institutional concerns, and the relational cultural values of collectivism and power distance. Findings were identified related to the opportunity for meeting the felt needs of a community as an effective expression of compassion, a reflection of God’s love for people, and the participants’ identification with Indonesian cultural value which serves to disarm antagonism and create opportunities to cultivate ongoing relationships. Findings also emerged that demonstrate

the case study's alignment with the characteristics of biblically sound, culturally inclusive, and deliberately outreaching missional ecclesiology.

Summary of Findings

This section summarizes the findings from the three case studies and introduces the significance of those findings that will be elaborated on in the subsequent chapter. In this chapter I have described my findings as organized into three case studies.

Case Study 1: ETSI CPM/DMM Weekend Ministry Practicum identified several cultural barriers in the form of confusion perceived to be on the part of Muslims regarding Christian worship forms, the Javanese language that identifies and isolates outsiders, and a considerable amount of fear that Christians hold towards interacting with Muslims. I identified ways that the case study revealed some opportunities and successful approaches in ministry to Muslims, such as the use of contextual language and the ability to guard the Islamic collectivist value of *silahturami* to maintain good relationships in the community. I also identified expressions of missional ecclesiology that are biblically sound, culturally inclusive, and deliberately outreaching that emerged in the case.

Case Study 2: BTSJ Contextual Ministry Training served as a triangulating case study with the ETSI case. In that case as well similar barriers were identified with some variation. The language barrier was experienced more broadly as the BTSJ ministry locations extend well beyond the island of Java. The factor relating to fear on the part of CBs in Jakarta is far more potent as the risks seem to be much closer. This is a fear that goes both ways because Muslims fear interacting with Christians in light of how they might be shamed by others in their community. This case study reinforced the value of using contextual language so that the presentation of the Gospel message is not obfuscated by Christian jargon and that the Christians discomfort with Islamic terminology does not become a stumbling block in their relationship. This case also

demonstrated, with some variation, the characteristics of a biblically based, culturally inclusive, and deliberately outreaching missional ecclesiology.

Case Study 3: JTT Free Medical Clinics 2018 provided abundant data to surface findings related to fear and animosity as well as how meeting the felt needs of a community can mitigate risk and disarm potentially antagonistic relationships. Further the meeting of felt needs links closely with the motivation to express the love of God and the compassion of those who follow *Isa Al-Masih*. These opportunities connect to the value of holistic ministry, and the strategic profit of strong relationships. The case study was also found to be consistent with the characteristics of missional ecclesiology.

Table 7 summarizes these findings across all three case studies.

Table 7: Summary of Findings Across Case Studies

"Voices that influence Missional Ecclesiology:	**Research Question addressed:**	**Case Study 1: ETSI**	**Case Study 2: BTSJ**	**Case Study 3: JTT Clinics**
Challenges	1	Confusion about Worship forms		
		Javanese Language barrier	Language barrier	
		Fear / Anxiety	Fear / Risk	Fear / Animosity
Opportunities	1	Contextual Language	Normalize Contextual Language	
		Relationship (collectivism/Silahturami, etc.)		Relationship (disarming animosity and creating space)
				Meeting Felt Needs
Characteristic of Missional Ecclesiology	4	Biblical	Biblical	Biblical
	2,3,4	Inclusive	Inclusive	Inclusive
	4	Outreaching	Outreaching	Outreaching

In the next chapter I draw conclusions based on these findings and I describe the significance of other correlations between the cases. Finally, I outline an application based on these conclusions.

Chapter 6

Conclusions from Comparison

In the prior chapter I described my research findings using three case studies to highlight expressions of missional ecclesiology and various cultural barriers to, and opportunities for, effective ministry and collaboration between believers from diverse socio-religious identities. This chapter highlights the conclusions that can be drawn from the case study data such as the significance of scripture, the motivations of the practitioners, the hinderances of language barriers and fear, as well as how these hinderances were frequently overcome. This chapter applies those conclusions to an urgent appeal for even greater investment in collaborative contextual ministry.

Conclusions

This section explains conclusions that are drawn from the findings in the previous chapter emphasizing the differences that emerge from comparing the two seminary programs and triangulating with the findings of the JTT Free Medical Clinics 2018 case study. I draw four conclusions in light of the literature review and my field research: the dynamic of fear and risk, the usefulness of contextual language, *silahturami* as a cultural opportunity, and the difficulty of time.

All three case studies provide models for contextual ministry that are shown to be effective and—to a greater or lesser extent—consistent with missional ecclesiology. The challenges that they surfaced and the opportunities that were spotted in the course of the participants' experience were very similar. The BTSJ case study has multiple advantages

over the ETSI model in that the BTSJ school is small and therefore more flexible in its ability to pivot towards new methods or experiment with new innovations. Also, BTSJ has more than seven years of experience focusing the bulk of their academic program on contextualized ministry training. ETSI introduced the model as one class among many five years ago and has only in the last three years committed the significant energies of its freshman students to practicing the DMM/CPM methods during their weekend ministry. One shortfall in the ETSI model is the lack of ongoing mutually encouraging relationships between CB students and MBs that have come about as a result of their ministry. Thanks to the longevity of the BTSJ program these past seven years there is already a great deal of multiplying fruit from students and alumni. The possibility exists that in one- or two more-years' time, ETSI students will be graduating with multiple generations of believer groups and more than the requisite number of baptisms.

The Dynamic of Fear and Risk

One significant challenge identified within both case studies was the experience of fear for Indonesian Christians learning to engage Muslims. The presence of this finding within the different contexts of the schools substantiates its importance. Because BTSJ is in Jakarta, the perceived threats have a much greater proximity to reality, and in that sense the fear is more justified. Considering this difficulty, BTSJ deliberately and gradually increases the level of expectation and interaction the students are directed to have with Muslims in the area. The school is taking steps to reduce their risk by increasing the visibility and the amount of blessing they can be in their community. One example of this is the way BTSJ directs students to participate in community improvements and *kerja bakti* events. In addition to these efforts, among their first classes is a course in Islamics because it provides a cognitive framework to better understand their ministry environment. This has a reinforcing effect that grounds the

students in an ethnographic learner mindset as they begin processing their ministry experiences.

In contrast, the suddenness with which ETSI drops students into the DMM ministry program—immediately asking students to get into the streets and have spiritual conversations with people—reveals the relatively higher level of comfort and security that the school enjoys in Yogyakarta. It should be a point of discussion among ETSI leadership if they are asking students to run before they can walk by asking them to have transformative dialogues before they have observed what the felt needs are or practiced how they might approach those needs.

The third case study reveals that Christian background practitioners must anticipate a measure of animosity from the Muslim community that does not yet follow *Isa*. My research supports the conclusion that the hinderance of fear and risk can be mitigated by providing early instruction about the context of their ministry environment and by allowing practitioners to acclimate to their Islamic ministry while simultaneously demonstrating their desire to be a blessing to the community. The JTT Free Medical Clinics 2018 case study also shows that animosity can be mitigated by sincere demonstrations of compassionate, wholistic ministry.

The Usefulness of Contextual Language

The role of fear in the contextual environment is a challenge and BTSJ excels at managing fear through the use of contextual language. For example, through deliberate efforts to employ an Islamic contextual vocabulary on campus, BTSJ's leadership has dodged a fruitless controversy that often bogs down students and inexperienced practitioners at ETSI. One element of the expressed anxiety for Christians in these case studies relates to the use of contextual terms. They are not sure if they can affirm the Islamic meaning of specific words as theologically accurate. In contrast, BTSJ

enculturates the use of contextual terminology immediately. This empowers students as they enter the field by reducing restrained pauses or fumbling in awkwardness for the right word. The JTT Free Medical Clinics 2018 case study demonstrated that, as a matter of course, the use of Islamic contextual language reduces the barriers to effectively communicating the good news, as evidenced by the effectiveness of the counseling room during the clinic.

By way of example, Table 8 demonstrates Islamic terms typically used in Indonesian conversation along with the approximate translated meaning.

Table 8: Islamic Contextual Language and Approximate Translation

Islamic Term	**Approximate Translation**
Asalamu Alaikum	May the Peace of God be upon you (greeting)
Walaikum Salam	And also upon you (response)
Allah Akbar	God is Great
Insya Allah	If God wills it
Alhamdulilah	Thanks be to God
Isa Al-Masih	Jesus the Messiah
Wallahu a'lam	Only God knows better
Kitab Suci Taurat, Zabur, dan Injil	The Holy Books of the Torah, Psalms, and Gospels

The discomfort of the ETSI participants with contextual language also points to a strength. Comparing the two institutions revealed a visible emphasis on Scripture as an authority in methodology and evaluation, rather than simply as a subject matter for inductive Bible study in the BTSJ case. A far greater number of references to scripture

are peppered throughout the transcripts of ETSI interviews, in addition to those prompted by my initial question on the subject. This is probably a benefit of the DMM curriculum that emphasizes scripture memorization for the students at ETSI. This indicates that appeals to scripture may be an effective avenue for implementing change.

Both cases repeatedly mentioned the impact of efficacious prayer in their ministries. This is clearly a component of their expressed missional ecclesiology that I have previously failed to identify.

Silahturami as a Cultural Opportunity

Silahturami was a cultural factor that was surfaced in all the case studies as well as being instrumental for maintaining good relationship and witness within the immediate proximity of the schools and as an opportunity for workers to ingratiate themselves with host communities. The potential impact of this cultural factor, and the factors tangentially related to it, such as: *gotong-royong/kerja bakti, Pancasila*, and *Bhineka Tunggal Ika*; all have the potential to be advantageous if used well and detrimental if neglected.

The JTT Free Medical Clinics 2018 further demonstrate that these Indonesian cultural values are part of the web of relational connections that help to define the collective in-group and facilitate harmonious association (*rukun)*. This is seen in the overwhelming majority of code occurrences for meeting practical needs and in the linkages demonstrated to relational codes like association, collectivism, and compassion. I conclude that participation in these collective cultural values would provide an excellent window to expression of Islamic culture that many Christians consider foreign.

The Difficulty of Time

Another cultural factor present in all the case studies was “time.” Although only one participant mentioned it as an influential phenomenon in each of the cases from

academic institutions, it presented in the JTT Free Medical Clinics 2018 case study as well. An argument can be made that the two participants responses overlap enough to draw a tentative conclusion. A different place on the monochronic/polychronic spectrum may influence the expression of unity in a missional ecclesiology between believers in Muslim and Christian contexts. For example, the observant Muslim has five prayers a day at specific times as well as very specific holidays and expectations connected to those inflexible times. This takes place within the otherwise polychronic trend of Indonesian culture to be unhurried in most other daily life events. Similarly, Indonesian Christians have fewer daily religious obligations on their schedule but the style of worship service that is imported from Western Christianity has some fairly clear and specific start times and end times. Furthermore, the days of the week that these events fall on are almost always different for a Muslim than for a Christian (Friday evening for Muslims, Sunday mornings for Christians). The aggregate effect is that informal social interactions between a Christian believer and a Muslim believer can only happen when neither already has an obligation. An additional challenge is posed by the possibility that other institutions in the community might have already laid claim to that time.

The challenge of time was evidenced, and a possible solution emerged in the BTSJ case study. For example, B5 reflected on her ministry to the workmen and women mining gold. They are perceived to have a very diligent work ethic—though because they were always working so diligently there was never opportunity to approach them for ministry. B5 consulted with her pastoral mentors, and they recommended she skip the conventional church service to follow the local workers into the jungle and try to get a job with them. She adjusted her attire to fit the work context and practiced some local language phrases and convinced them that she was sincere in her desire to work alongside the women. She courageously ate the food, which turned out to be a severe trial, but in doing so made incredible strides in relationship with these hard-working people. She was

able to make these inroads only after she was released from the rigid time requirement of the conventional church.

The discussion with the Muslim believers in the JTT Free Medical Clinics 2018 case study explicitly mentioned the important function of flexibility in relation to the time their groups meet to study the Word or to worship. Different groups are available at different times depending on the nature of their employment, developmental stage of their family, or the ebb and flow of Indonesian seasons. If they were only able to meet on Sunday mornings the system would never be able to reproduce at the rate that it does. Flexibility is key (PG04, 780). I suggest that "time" is a tradition that can and should bend in order to engage the socio-religious other. A great deal of the relational glue that holds collectivist communities together in Indonesia requires time spent together. A failure to do so may create a practical hurdle that hinders unity between Muslim believers and their Christian brothers and sisters.

I draw four conclusions in light of the comparison between these three case studies. First, the dynamic of fear and risk emerges as significant in all three cases and can be anticipated, prepared for, and mitigated. Second, the usefulness of contextual language in the BTSJ and JTT Free Medical Clinics 2018 case studies is clearly established. Contextual language serves to reduce the relational barriers, signal willingness to engage the religious other, and can reduce the misunderstanding if the practitioner has been trained and has first overcome the theological cognitive dissonance. Third, *silaturahmi* and the corresponding Indonesian cultural mechanisms, are valuable to encourage harmonious association and strengthen collectivist bonds. They can serve as opportunities for gradual exposure to a new socio-religious context and ingratiate the practitioner to the socio-religious other. Fourth, the different socio-religious contexts appear to have different tolerance for the flexibility of time. This is partly a function of the religious structure but also a function of the nature of a movement mentality in

contrast with an institutional mentality. Believers from both socio-religious contexts should be coached to be aware if they intend to collaborate in missional ecclesiology. However, the greater burden of adjustment probably lies with the Christian believer who can more easily release a structured time than a Muslim believer who would struggle to add structure to a system that depends on flexibility in order to multiply.

Application

This section serves as a bridge to the change plan in the subsequent Part III of the dissertation. The four conclusions I drew are valuable for ETSI leaders to consider in their development of their church-planting program. In this section, I propose practical applications for each conclusion.

One key insight is related to the dynamic of fear and risk. The change plan will need to introduce this conclusion to the change participants and leaders at ETSI so that they can evaluate the pace at which new students are thrust into contextual ministry.

Another insight is the usefulness of contextual language. Leadership at ETSI will want to consider re-evaluating their unspoken policy of avoiding Muslim-friendly contextual language if they intend to prepare their students to minister among Muslims.

The leadership at ETSI is already very cognizant of the cultural window provided by the cultural value of *silahturami*, but the proposed change plan may set a goal to find new opportunities for DMM/CPM student practitioners to leverage that cultural value in their weekend ministry practicum.

Finally, related to the difficulty of time, I am inclined to see that the differing schedule obligations of the socio-religious contexts prevents many opportunities for fellowship and curtails opportunities for missional engagement. The JTT Free Medical Clinics 2018 case study identifies that flexibility in times for groups to meet is an

important characteristic of their ecclesial structure. This warrants raising the question with students, mentors, and JTT workers to consider if it is a simple challenge to overcome or one that may require more significant innovation. The application of these conclusions will be more fully expressed in the proposed change plan.

Summary

In this chapter, I drew conclusions based on the three case studies at ETSI, BTSJ, and the JTT Free Medical Clinics 2018. Key insights were described about the dynamics of fear and risk associated with interacting with believers of a different socio-religious identity. I also discussed the conclusions related to the usefulness of contextual language, the cultural value of *silaturahmi*, and contrasting views of time. I then introduced an application of these conclusions with the intention to favorably introduce missional ecclesiology to the ETSI institution and encouraged a more fruitful and effective contextual ministry informed by the collaboration of believers from diverse religious contexts.

Where Part 1 examined the precedent literature and revealed what gaps my research needed to fill, and Part 2 described that research methodology and results in detail, in Part 3 I describe more fully the application of this research. I start by fleshing out the leadership context of ETSI and then explain the persuasive change plan that I believe will move the institution towards missional ecclesiology and as a result, a more fruitful contextual ministry.

Part III

Coming Alongside ETSI

In this part I describe the specific context of ETSI so that conclusions drawn from the research can be applied to a persuasive change plan that will move the institution toward a missional ecclesiology and therefore a more fruitful contextual ministry. In Chapter 7 I will describe my analysis of the leadership context for change. Chapter 8 contains the details of the persuasive change plan and a proposed schedule for its implementation at ETSI. Finally, in the Conclusion I reframe the issue of missional ecclesiology as a matter of unity in the body of Christ as well as point out avenues for further research.

Chapter 7

ETSI Through the Interactional Model and the Current Status of the Force Field.

When I first sensed the Lord calling me to work overseas in vocational ministry, I had no idea where in the world or to what people the Lord would lead me. But I did know that I wanted to be involved in ministry among Muslim peoples and in the ministry domains of theological education and leadership development. When I started corresponding with my organization's field leadership in Indonesia, I found a place that seemed to be a nexus of those three criteria. The Evangelical Theological Seminary of Indonesia (ETSI) has been an interdenominational seminary that specializes in training students to become church planters in the Muslim majority context of Indonesia for the past forty years. I have been teaching there since 2013.

This chapter is composed of three parts. First, I describe the history of ETSI within a uniquely multi-layered religious context in Indonesia as well as the momentous events which led to the founding of ETSI. Second, I apply the interactional model to describe and analyze the leadership context. I demonstrate the significant influence of the ETSI founder's charismatic/transformational leadership and the adaptive leadership of contextual ministry workers from the JTT who are associated with the school. Finally, I employ Kurt Lewin's (1999) forcefield to describe the forces that exert pressure on any potential changes and reveals the soft spots that may be leveraged in favor of positive change.

Brief Organizational History

Beginning with the broader context of Indonesia, I will describe the momentous events that led up to the seminary's founding and the unique founding vision of Chris Marantika. I will then explain the distinctives of ETSI and how that fits in the broader cultural context of Indonesia. Finally, I will describe my role in this institution for the past seven years and how the JTT Group has become an influential force for change in the seminary context.

History of ETSI

Indonesia is a relatively young nation. As I write this my neighbors are putting up flags in preparation to celebrate the 75th anniversary of *Tujuhbelas Augustus* (Seventeenth of August) which is their national Independence Day. Not dissimilar from my own experiences with fireworks and family gatherings in the USA, Indonesians will explode home-made firecrackers in the streets, scattering paper everywhere and making our windows quake with the concussive noise. What is different is that I very likely have neighbors (though not very many) who remember that first Independence Day having seen it with their own eyes as children.

After enduring three years of brutal occupation by the Japanese during World War 2, Indonesia cast off its colonial fetters and declared its independence from the Dutch in 1945 (the Dutch did not recognize their independence until 1949). But Indonesia's life as a republic is only the topmost layer of the cake. The current macro-culture (Schein 2017) is built on the earliest animistic beliefs, followed by the Hindu religious worldview that was introduced as early as the fourth century and became indelibly linked to the early tribal nations.[1] In the eighth century Buddhism left its mark and now the landscape of

[1] In Schein's text, Organizational Culture and Leadership, he describes a macro-culture as the larger national culture or possibly the culture of an occupation/industry, inside of which the organizational culture is nested (2017, 30).

Java is dotted with Hindu and Buddhist temples. By the fifteenth century Arab traders brought Islam to the archipelago and, due to their economic influence, were able to make many Hindu or Buddhist kings into Muslim sultans who ruled the tapestry of kingdoms in the archipelago. In describing the way this religious mosaic presents itself in an East Java village, the anthropologist Clifford Geertz sums up the phenomenon this way:

> It seems likely that the sort of "animism" common still to many of the pagan tribes of Malaysia comprised the whole of the religious tradition; but this tradition has proved, over the course of the centuries, remarkably able to absorb into one syncretized whole elements from both Hinduism and Islam. (1960, 5)

This remarkable pattern is repeated with Christianity. By the time the Portuguese arrived in the "spice islands" it was the early sixteenth century. Jesuit missionaries were actively spreading Catholicism but concentrated their efforts on the Philippines. By the later part of that century the Dutch East India Company had established a hold on Indonesia and Protestant Christianity was making some strides in the country. But the economic concerns of the company strongly influenced the mission strategy in Indonesia. "What was all-important was peace and the quiet acceptance of the rule of the foreigner and preaching to the Muslims might 'involve a risk to beautiful rich Java, the chief source of revenue from the East Indies'" (Neill 1990, 247). The Dutch did not allow much evangelistic work among the Muslim peoples so as not to aggravate the various Sultans, choosing instead to redirect ministry to remote islands that were predominately animistic. It was in just such a remote eastern island where Chris Marantika, the founder of ETSI, was raised in a syncretistic form of Christianity and animism, "I took my fetishes with me when I went to Java. I was actually an animist" (quoted in: Wiseman 1993, 25).

Indonesia's growing pains as a young nation still had a great deal to do with Marantika's founding of ETSI. Marantika was four years old when Indonesia's first president, Soekarno, signed the Proclamation of Indonesian Independence. More than

two decades later, in 1965, an attempted *coup d'état* led Soekarno to declare martial law. What followed was one of the bloodiest crises in the country's history. The president had his highest-ranking military general, Suharto, root out the communists that attempted the coup but what resulted was an anti-communist purge that swept like a wave over most of the country. After months of violence, where any personal grudge or ethnic prejudice could lead to riots or murder, the Indonesian people grew weary. As many as a million people were already dead. Two years later, Suharto supplanted Soekarno as president of Indonesia.[2] A great many people turned to Christianity in the decade that followed. Certainly, many were disillusioned by their collective trauma and came to faith sincerely. But it is also certain that many who held to animistic beliefs simply wanted to register as Christian so as not to be accused of being an atheistic communist. Regardless, the accompanying growth of Christian churches and denominations created a great need for theological education and a system for training Indonesian pastors to meet the demand.[3]

Marantika was the right age and temperament to meet that need. In 1972 he had already graduated from the Baptist Seminary in Semarang and was invited to travel to Fort Worth, Texas, with the hopes of continuing his academic training there. After supplementing his undergraduate degree with additional course work and a master's degree in Fort Worth, he began working on his doctorate at Dallas Theological Seminary (DTS). It was during that time that he formulated a master plan for ministry in Indonesia. His vision "*Indonesia satu:satu:satu*" (Indonesia 1:1:1—one church, in every one village, in one generation) became a famous hook for recruiting donors as well as ministry partners.

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[2] There is still a great deal of speculation about the nature of the attempted coup and what political motivations may have been behind it.

[3] David Garrison also briefly outlines this movement of Muslims turning to Christianity and acknowledges the split motivations of the converts (V. D. Garrison 2014). See also *Indonesian Revival: Why Two Million Came to Christ* (Willis 1977).

The Distinct Vision of ETSI

Marantika's vision "Indonesia 1:1:1" was infectious. He was able to cultivate partnerships with schools like Biola and DTS, as well as a partnership with the organization CNEC-Partners International. He recruited several American missionaries along the way. One missionary family was Greg and Denyse Gripentrog who met Marantika in Dallas and quickly joined OC International to join Marantika in Indonesia. Gripentrog (Greg), who in the last five years has become a mentor to me in Indonesia, was a close friend and partner for Marantika at the founding of the seminary in 1979.

As energetic and infectious as Marantika's plan was, it was not without controversy. First, the very idea that ministers of the gospel needed formal education was anathema to evangelical Protestants at the time. Ray Wisemen tells that Marantika, as a young adult, thought that since he was already preaching and ministering, he did not like the idea of going to seminary. After receiving some encouragement, he quickly became passionate about learning, and by the time he had established ETSI his position was reversed entirely. He insisted that not only was academic success valuable for ministers but that the rigor should be of a high standard, not accepting anyone to teach at ETSI that didn't have at least a master's degree (1993, 30, 91).

Secondly, the 1:1:1 vision was ambitious in an unprecedented way because it demanded that the students would be the evangelists and church planters, not later, once they are in their positions, but while they are still students. ETSI required that in order to graduate students must have planted a church and baptized thirty new believers. This innovation demonstrated a great deal of faith and creativity on Marantika's part. It also reflected the context of the time. In the early years of the seminary there were still a great deal of animists and very nominal Muslims in the villages around Yogyakarta. This does not suggest that ETSI was not preparing students to engage with Muslims on a theological level, but rather that they very rarely were compelled to do so while

nonetheless experiencing very fruitful ministry. By the time Wiseman wrote his biography, the seminary reported 39,793 new decisions for Christ, 17,058 baptisms, 674 new preaching points, and of those preaching points, thirty-eight had been surrendered to denominational leadership as new church plants (Wiseman 1993, 72).

Finally, in order to accomplish the 1:1:1 vision, Marantika believed strongly that it could not be tied to a single denomination or church. This created some upset in his social milieu since the Indonesian culture carries a strong patron-client pattern, where the expectation exists that if one has benefited from an institution, they carry some obligation to that institution. As an alumnus of the Baptist Seminary in Semarang, the assumption from leadership there was that Marantika would return from his education abroad and lead the school, not start his own in competition. Once the vision was caught and carried by more and more people, this controversy gave way to a great strength—it helped to catalyze partnerships with multiple denominations and institutions who would send young people to ETSI and then reap the fruit of those students' church planting efforts.

The incredible momentum that carried the seminary through the 1990s began to taper off as the new millennium approached. First, part of Marantika's plan included the establishment of twenty-five branch seminaries around the archipelago to further diffuse the church planting efforts into unreached locations. At the time of Wiseman's book, there were only thirteen, with an eye for three more by 1995 (1993, 145). However, the branches also had an unintended effect: they reduced the overall quality of the academic program by dividing the attention and energies of the limited human resources. My interpretation is that Marantika was banking on the patron-client loyalty of the culture to provide him with a great many alumni that would become heads of branches and professors. And indeed, that is what happened, but there simply were not as many as were needed. A limiting factor was that there was still only one Chris Marantika, a charismatic and transformative leader who led very much in the culturally appropriate style of strong,

top-down authority. If young leaders differed in their opinion about how the branch locations should be managed, Marantika would naturally insist on the conformity to his vision and risk alienating the young leaders in the process. Without enough alumni to become leaders and professors at all the branches, the main campus began to be spread too thin.

Secondly, the new millennium brought about new shifts in the geo-political climate, especially in the relationship between Muslims and Christians. September 11, 2001, and the war that followed, dynamically changed the way that Christians and churches were treated in the Muslim-majority country. "Christianization" had always been illegal, but Marantika had found—or perhaps it is more accurate to say that the Lord had provided—creative ways around that in the villages where the seminary was planting churches.[4] In the early 2000s the amount of scrutiny faced by churches and seminary students was much higher. After 2005 there is not a single church plant that was handed over to a denomination for leadership. The two charts below show the effectiveness of the ETSI evangelism and church planting program.

[4] Wiseman's book contains a fun anecdote of how a sympathetic government official actually helped Marantika devise a way to disciple Muslims in small household groups and baptize them in the city so that the village would not consider his ministry "Christianizing" (1993, 86). I discuss in my literature review that by the word "Christianizing" Indonesians are accusing someone of an unethical coercion to convert to the Christian religion. Officially, the government recognizes that this is different from evangelizing and that both Christianity and Islam are by nature evangelistic faiths. Although practically speaking, no Muslim would ever be prosecuted for attempting to coerce someone to Islam, and yet Christians are frequently accused of "Christianizing."

Figure 6: Believers and Baptisms Data from *Biro Pelayanan* (Ministry Department) - ETSI[5]

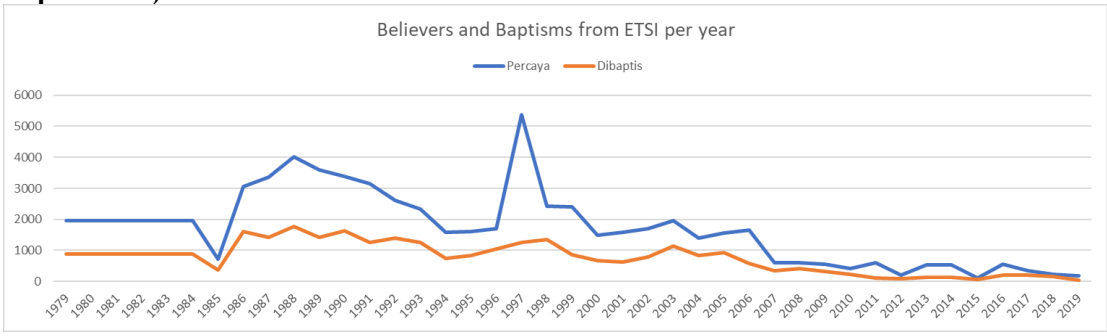
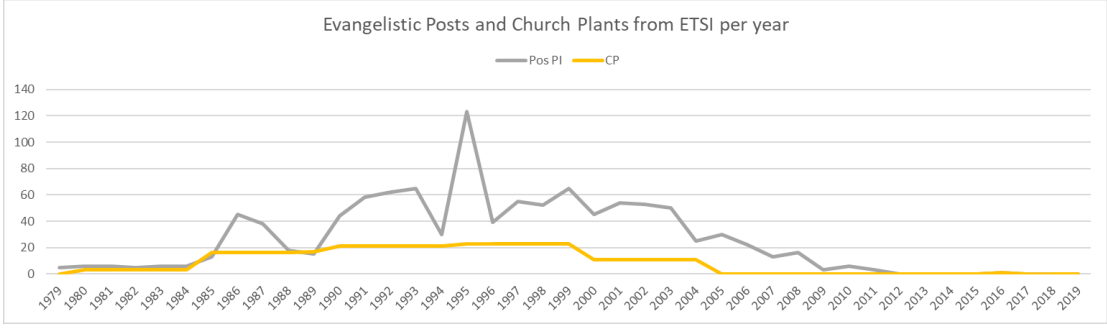


Figure 7: Evangelistic Posts and Church Plants Data from *Biro Pelayanan* (Ministry Department) - ETSI



My Role at ETSI

Ray Wiseman's biography of Chris Marantika was written in 1993, a mere fourteen years into the life of the institutions he founded in 1979. My experience at the school starts in 2012, just four years before Marantika passed away. When I started at

[5] The first data point provided by the ETSI records was an aggregate of the first six years, which I have entered as a yearly average in this graph.

ETSI, I joined an unbroken chain of foreign professors from my organization that taught at the seminary, a testament to OCI's long-standing partnership that started with Greg Gripentrog at the founding of the institution.

As a professor at the school, I am expected to teach a certain number of courses and, like other professors, serve as an advisor for a small group of students. I currently teach a sophomore level course on the History of Missions, as well as two senior level courses: Introduction to Missiology, and Christian Leadership and Church Management. The student advisory role affords me opportunities to observe the academic and ministry burdens that a small group of students carry. Obviously, everyone is different in capacity and situation, but over several years and comparing anecdotes with other professors, I get a general sense of how well the ETSI system is working from the students' perspective. With my training and experience working with contextual ministries, I also have served as a mentor for the weekend ministry practicum for some students that are gaining field experience in Disciple Making Movements (DMM). This final component is a recent addition in the last two years since DMM ministry has become a required freshman course and required weekend practicum for the first semester. This program has become one of the case studies for my field research.

Those responsibilities carry very little organizational authority. However, being only one of a handful of foreign professors—and especially because of the long history my organization has with ETSI—I am afforded a unique type of influence that is difficult to quantify and delicate to wield. In many ways, foreign professors serve very much at the whim of the seminary. As the visa sponsor, our entire legal status with Immigration and the Department of Labor is dependent on the seminary. However, there is a certain level of academic prestige associated with western universities, so the seminary benefits by having foreigners on its list of employees, even if we did nothing else. There is also an intangible level of credibility and confidence that having foreign professors lends to the

seminary in the eyes of national denominations and churches who support the school either financially or by recruiting students on its behalf –often both. There is also a financial boon for the school in that foreign professors come to the seminary already supported by their sending organization, so the seminary does not have to pay them a salary to have them as employees. In fact, the US-sent professors like myself also pay for our visa sponsorship processing fees, so that we in no way burden the school by our partnership. All these factors contribute to an influence that I have that must also be negotiated in consideration of the immediate situation on the ground.

History and Influence of the JTT Group

In the late 1990s, several missionaries in Indonesia were considering new ways to contextualize the Gospel to more effectively engage the Muslim majority population. Among them was Trevor Larsen[6] who also became a mentor to me. In the early 2000s, just as the conventional church planting model was beginning to wane at the seminary, Larsen and his Indonesian contextual ministry partners were just beginning to gain traction with a model that he has come to call "focus on fruit" (Larsen 2018). Larsen took some broad principles of contextualization, recruited an intrepid team of Indonesian church planters (mostly from among ETSI alumni), and began an iterative process of research, experimentation, and evaluation. As he began to hear about Church Planting Movements (CPM) and Disciple Making Movements (DMM) he found that his team had come to many of the same principles and practices. Focus on Fruit has adopted a lot of the same language for those shared methods and has a great deal of unique methods and nomenclature on account of it emerging organically rather than by adopting a particular external model. The team he recruited has grown significantly and about ten years ago organized itself into the JTT.

[6] *Nom de plume.*

Figure 8 shows the exponential growth of the ministry of the JTT Group from the first recorded data in 2003 until the most recent reliable data at the end of 2019.[7] It should be noted that the chart shows the fluctuations in the rate of growth as well. We have found that during times of crisis, such as the earthquake that impacted our central teams in 2006 or the eruption of Mt. Merapi in 2010, data is difficult to compile. However, because of the strategic relief efforts of the JTT Group, there was an explosion in the rate of growth in the two years following each disaster—otherwise the rate of growth has been consistently around seventy percent.

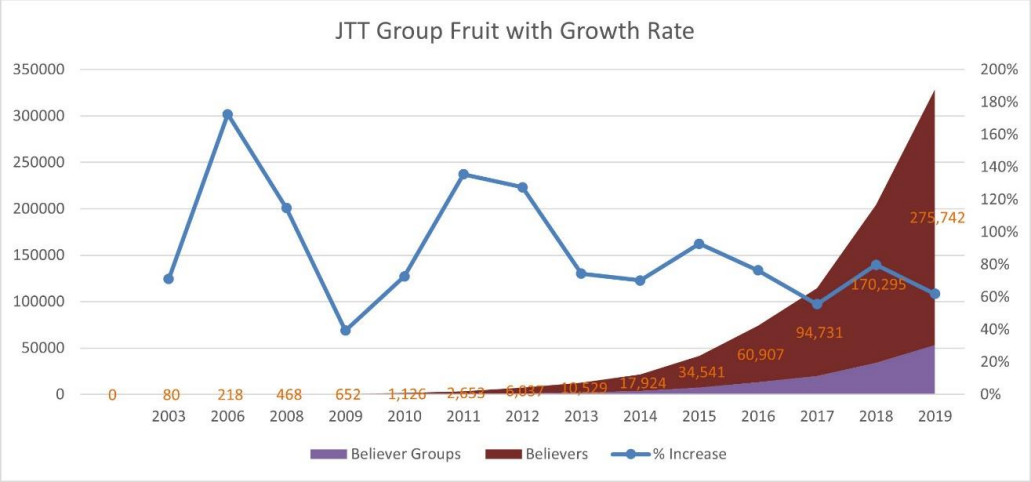


Figure 8: JTT Group Effectiveness Over Time—Compiled from Data Provided by JTT "Fruit Charts"

[7] At first glance the growth seems too good to be true. This is partly explained by the nature of the multiplication model—which emphasizes obedience-based discipleship and leverages the small-group dynamics in a strong family-oriented culture to motivate group cohesiveness and accountability. There are two parts to ensuring that the data is trustworthy. First, there is no financial or social incentive to deceive. JTT has very few salaried ministry workers and among those that do receive salaries, there is no social power attached to their fruitfulness. Every level of organizational structure employs a plurality of leaders so that there is shared burden as well as shared fellowship and accountability. Secondly, the data collectors employ a technique of qualitative spot-checking. When growth charts are submitted, mentors will point to random pages and random groups and inquire as to the story of that new group's formation and what relational connections it has to other known groups or leaders. This way we can feel confident that only real data is reported, and we benefit from some very encouraging testimony.

Besides Larsen, there are two other Indonesian contextual ministry practitioners from the JTT Group that are employed in either ETSI or its university counterpart, UKRIM. Both professors hold advanced degrees from ETSI and are pastors of churches in their own denomination, *Gereja Kemah Injil Indonesia* (GKII). I mention them here because, similar to the tension and overlap that I experience serving in a Christian institution and as an alongsider[8] with the JTT Group, their ministry spheres overlap even more strongly in their conventional-model churches and the seminary institution, and they are both extremely fruitful in the JTT Group's form of contextual ministry to Muslims. In many ways they are prototypical of how a ministry paradigm shift can successfully be introduced to an institution otherwise locked into traditional forms.

Because my change plan will incorporate my roles as a professor at the seminary and be informed by my experience as an alongsider with JTT, I will briefly describe what my role has been with the JTT Group. For the past seven years my primary focus in coming alongside the Indonesian workers has been in support of their data collection process. Initially, the records of what new groups were formed and who is in them was kept on hand-drawn diagrams; circles representing groups, with initials representing people, in rows representing multiple generations.[9] At the bottom of these pages, Larsen drew a table to add up the data: the number of believers in each generation, the number of baptisms, the number of leadership roles, etc. Although this may appear to be a bureaucratic mechanism imposed by Westerners who need to write progress reports, in actuality it is a primary coaching tool to help identify problems as well as evaluate innovations so that best-practices can be shared and reinforced with the group—it is only

[8] The word, "alongsider" is used to identify the role and attitude of a distant-culture worker who works to encourage, equip, and empower a local ministry leader without dictating the strategies or activities of their ministry. Larsen describes it this way, "Their spirit is to "come alongside" as a brother or sister, and the way they do that is colored by the skills God has given them" (2018, 19).

[9] The word "generations" here does not mean biological progeny but rather spiritual offspring. The first group "births" a second group of believers studying the scripture together. This second group is the second "generation."

secondarily used for external reporting. My main contribution to the process was to create a Microsoft Excel-based version of the "fruit charts" so that the data entry is more efficient, the tabulation is more accurate, and the record is kept electronically and more securely than the paper copies. For the last three years I have been working with an application developer to turn my Excel-based tool into an Android application. This role has given me a great many hours of exposure to the data and organizational structure of the multiple movements that have grown out of JTT's ministry. Additionally, I have been involved in and led several DMM trainings as well as a trainer on the JTT model of ministry alongside our Indonesian partners when they travel overseas and benefit from a familiar interpreter.

Interactional Analysis

In this section I will present an analysis of the leadership context at ETSI using the interactional framework described by Hughes, Ginnett, and Curphy, in their text, *Leadership: Enhancing the Lessons of Experience* (2018). The primary leader over the seminary is Dr. Sumbut Yermianto; however, I will also describe other leaders that have influence in the school including *Ibu* Inge who is the head of the foundation that oversees the seminary and Dr. AY[10] who is one of the JTT Group's most fruitful practitioners and had been the head of the ETSI Ministry Department during the time of my field research case study. I will then expound on the followers: the students that study at ETSI and the other faculty there as well as the alumni from the seminary. Next, I will discuss the situation, much of which emerges out of the history already described in the previous section, but which also includes the constantly negotiated religious, economic, and

[10] AY is a pseudonym. Since this professor is active in both contextual ministry to Muslims as well as the conventional church, his identity needs to remain obfuscated.

political dynamics in Indonesia. Finally, I will assess how I view the leadership that is exhibited in the overlap of those three circles.

Hughes, Ginnett, and Curphy, describe the interactional model as a useful framework that takes into consideration the more nuanced realities of leadership that have been acknowledged in recent scholarship. Formerly, leadership had been thought of as a traits-based system where particular personality traits were common among effective leaders, but that is a myth that has been effectively debunked. As people began to realize that not all traits are desirable in all leadership contexts, a theory began to emerge that grounded leadership in behaviors that are conducive to success. But this too failed to acknowledge the nuances of a complex world. Similar to traits, not all behaviors are equally effective in every situation. By sketching out their interactional model with overlapping circles Hughes, Ginnett, and Curphy, are depicting the reality of leadership that exists as an interaction between follower and leader and situation. They describe that leadership is what happens in the nexus of all three circles.

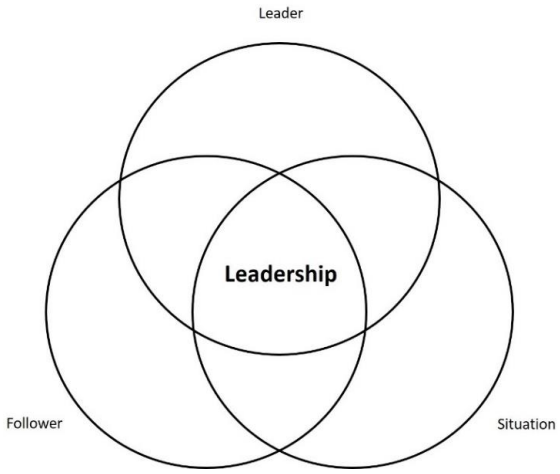


Figure 9: Overview of Interactional Model from (R. L. Hughes, Ginnett, and Curphy 2018, 1)

Structural Leaders as Transformational/Charismatic leaders

ETSI has a typical structure in terms of organizational leadership. The *kepala sekolah* (literally, head of school) has three *wakil ketua* senior representatives, roughly analogous to vice-presidents. They may or may not have leadership over other departments, but their role as senior representatives of the head of school is to function as executive leadership if the head of school is absent, and to assist in various ways as assigned. There are also heads over each of the different levels of academic programs: undergraduate, masters, and doctoral. Sometimes the role of senior representative overlaps with the head of a program, but not always. Below the Head of School, I have observed that the roles and titles can change somewhat fluidly as circumstances demand. During the time of this research process, Dr. Sumbut Yermianto has been the Head of School for ETSI. The coming year, however, will be his last in the position. The Head of School is appointed for as many as two consecutive 4-year terms and then a new Head of School is chosen by the *Yayasan* or overseeing foundation. The foundation is roughly

analogous to a board of directors in the US context. As I described earlier, ETSI's founder, Chris Marantika, founded the seminary at the same time as he established Yayasan Iman Indonesia (YII – Faith Foundation of Indonesia) and then later the Immanuel Christian School and Immanuel Christian University were founded under the same charter. Currently there are fourteen branch seminaries under the umbrella of YII. The current head of the foundation is Dr. Inge, an alumnus of ETSI and successful businesswoman in Jakarta. I mention both the late founder and the current foundation head because, while they do not exercise any direct control over the seminary, they are both significant leadership forces with which Dr. Sumbut must either contend or collaborate.

Chris Marantika passed away four years ago. As you might imagine, his funeral services (there were several both in Yogyakarta on the ETSI campus, as well as in Jakarta where he was buried) were filled with remarkable pomp and heaped honor on him, his family, and the schools he founded. From my perspective as a relatively new outsider at the time, I felt the weight of such a momentous occasion as if I were watching someone become canonized as a saint. Marantika moved from elder statesman on Earth to incorruptible symbol when he entered his eternal reward. Any whispers or grumbling I had ever heard from Indonesian colleagues about the structures or policies of the seminary were abruptly silenced because no one would dare speak ill of anything Marantika's hands had touched. This is all testament to Marantika as a textbook transformational/charismatic type of leader.

In his book, *Leadership*, Northouse summarizes House's theory of charismatic leadership which identifies five behaviors:

> First, they are strong role models for the beliefs and values they want their followers to adopt ... Second, charismatic leaders appear competent to followers. Third, they articulate ideological goals that have moral overtones ... Fourth, charismatic leaders communicate high expectations for followers,

> and they exhibit confidence in followers' abilities to meet these expectations ... Fifth, charismatic leaders arouse task-relevant motives in followers that may include affiliation, power, or esteem. (2013, 166–67)

As I read through Wiseman's biography of Marantika, examples of these behaviors practically leap from the page. Marantika certainly modeled the academic and ministerial practices he was teaching the students. He even went so far as to say that he felt modeling this methodology was the only effective way for Indonesians to grasp it, "We are moved by models, not ideas [like Westerners], so before the school started we had the model. We took the new students to show them what could be done" (Quoted in Wiseman 1993, 85). Since Marantika was the one doing the modeling, it suffices to say that the second behavior is exemplified there as well. It is also safe to say that as a preacher, Marantika's ideological goals had moral overtones. In fact, as a trained theologian his articulation of the 1:1:1 vision went much deeper than overtones. He had a very thorough exegesis that supported his ideas and goals. As described in the previous section, Marantika's expectation that students can and should be used as effective church planters was innovative, demanding, and highly motivating. Finally, the entire 1:1:1 vision satisfies the definition of a behavior that arouses a task-relevant motive toward their shared affiliation as Christians.

I would also respectfully submit that Marantika bore some of the weaknesses of charismatic/transformational leadership that critics of the model often site. Northouse notes, "Some have argued that transformational leadership suffers from 'heroic leadership' bias … By focusing primarily on the leader, researchers have failed to give attention to shared leadership or reciprocal influence." (2013, 181). By all accounts, Marantika was not elitist and did not claim any heroic status, but the way the Indonesian culture honors leaders and places high demands on leaders meant that it would have been difficult for dissenting opinions to be entertained. The lack of sufficient numbers of alumni who were willing to serve as heads and faculty of branch seminaries may be

evidence that a certain inflexibility came along with Marantika's charismatic/transformational leadership style. Of course, another explanation may be that when someone creates an institution to train effective field ministry practitioners—that is to say "doers"—then they may find it difficult to recruit them to be behind-the-scenes administrators.

Dr. Sumbut shares many of the same transformational leadership characteristics, but he does not have the same gravitas and influence when compared to Marantika. Dr. Sumbut had been the head of the Bali branch of ETSI before taking the role of Head of School in Yogyakarta, and he also received his education and training in the ETSI system. This means that he benefitted as an insider in the system. His academic credentials are not as impressive as Marantika's, and he is not as prolific as a writer or theologian as some of the other faculty. However, he is a passionate preacher and has a charismatic personality. He certainly works to elevate his followers and the institution. In my own experience with Dr. Sumbut, I have found him to be a canny negotiator—occasionally even convincing me to take on extra duties I had assured myself I would not attempt. His conversational appeal is sometimes irresistible, and his confidence is convincing.

Dr. Sumbut is also courageously innovative in his own right. It was because of his leadership that our JTT colleague was entrusted with a position of authority over the weekend ministry practicum. AY and Dr. Sumbut collaborated with some of the foreign professors to devise the prototype program for the CPM and DMM classes and CPM/DMM weekend ministry practicum.

In contrast to the charismatic/transformational style of Marantika or Sumbut, Dr. AY fits a different style which I would classify as consistent with description of adaptive leadership. Summarizing Heifetz and his colleagues, Northouse explains adaptive leadership this way: "Conceptually, the process of adaptive leadership incorporates ideas

from four different viewpoints: a systems perspective, a biological perspective, a service orientation perspective, and a psychotherapy perspective" (2013, 258). The systems perspective acknowledges the reality that people exist in complex systems that are constantly changing. The biological perspective is that people can grow and change to adapt to their situation. The service orientation perspective likens adaptive leadership to a medical doctor, focusing on diagnosis and treating the follower as patient. The psychotherapy perspective is similar to the service orientation only instead of an analogy of leader as physician, the analogy is leader as psychotherapist supporting the patient (follower) who is confronting their challenge (2013, 258–59).

Many of the JTT group contextual ministry practitioners exercise this type of leadership. The nature of a movement-catalyst ministry among Muslim believers almost necessitates this approach. The multi-level embryonic ecclesiology that Trevor Larsen describes for the movements is a dynamic system that shifts and adjusts with the various contexts in which it exists. These contexts vary geographically, socio-economically, and by variants of Muslim socio-religious identity. One of the core skills Trevor Larsen and the JTT team synthesized together is the *Lingkaran Pendampingan* (come-alongside circle or coaching circles).[11] This skill/process is essentially an exercise in adaptive leadership that takes advantage of the collectivistic nature of Indonesian culture so that multiple "coaches" come alongside a peer, orient to serve that peer, unpack the unique challenge of their systems, and help them identify resources they likely already have to confront the challenge, and finally establish action steps to meet the challenge (Larsen 2018). The application of a coaching framework reinforces the adaptive leadership style.

[11] Larsen's second book, *Core Skills for Movement Leaders: Repeating Patters from Generation to Generation,* includes a fuller description of the coaching circles skill and is now available at his website: www.focusonfruit.org.

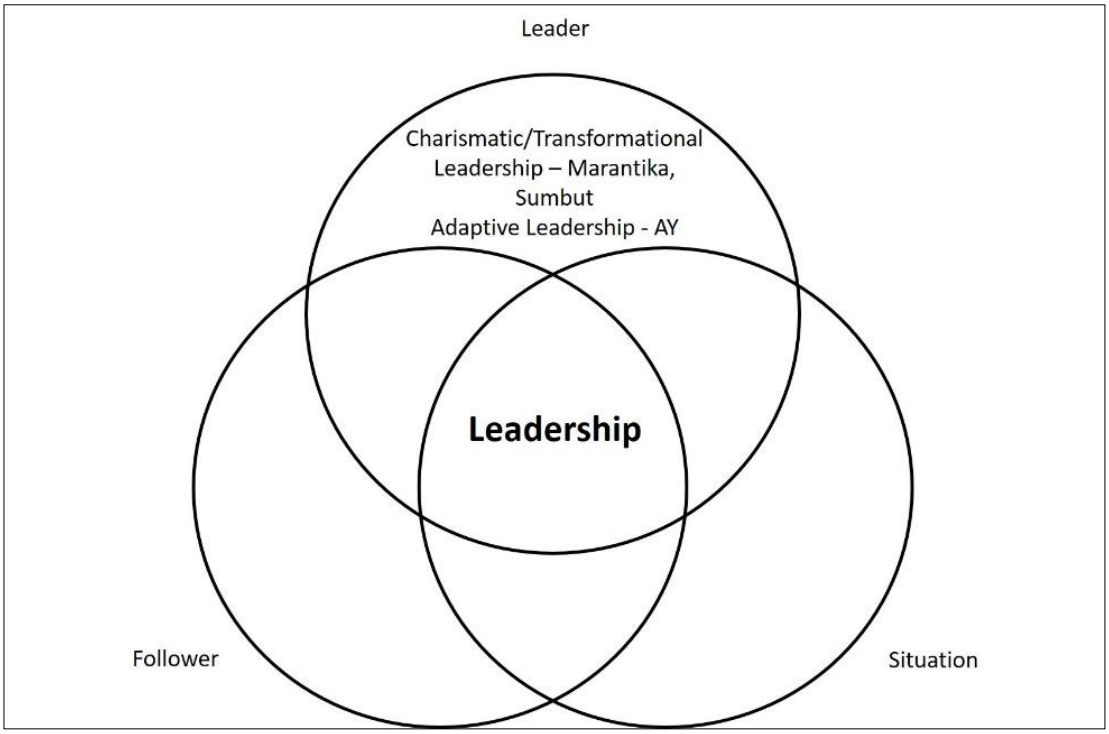


Figure 10: Interactional Model Adapted to Show ETSI Leaders

By looking at the charismatic/transformational leadership of the founder, Chris Marantika, and the current Head of School, Dr. Sumbut Yermianto, as well as the adaptive leadership influence of the JTT group through Dr. AY, there is now a more complete picture of the leader circle of the interactional model.

Followers: Students / Alumni / Pastors

When I initially sketched out the diagrams for this paper, I had almost no one in the follower circle except the students at the seminary. Every faculty member and staff member exercise some sort of leadership role hence I placed faculty, alumni, pastors, and staff all in the overlap of the diagram. But doing so misses the point in two ways. First, of course, everyone exercises followership in some capacity, even Pak Sumbut at the head of the school answers to the Foundation and, to some extent, the government departments of education and labor. Hughes, Ginnett, and Curphy, point this out in his text on the interactional model, "Virtually everyone is a follower at some point in his or her life. And perhaps more important, anyone occupying a position of authority plays a followership role at times" (2018, 321). Therefore, I could not limit the description to people who were only followers.

Second, I came to understand that the interactional model is not intended to show the places where roles overlap, rather the overlapping areas of the circles demonstrate that the process of leadership functions in the interactions of those circles. What really goes in that space is the ways in which leaders and followers are interdependent on one another. My own research shows how the culture of Indonesia vividly demonstrates this reality. Positional authority is given a great deal of power by the followers, even to the extent that there often exists an assumption of divine mandate. However, that authority is compelled to function in the best interest of the collective. Failure is not just seen as a weakness or glossed over as merely a learning process. Rather, failure could be interpreted as a loss of the divine mandate. In some ways this curtails corruption because any behavior that leads to the detriment of the group or the shame of the group will result in the ousting of the leader. Unless the corrupt leader can save face in front of the group and on behalf of the group in front of others by scapegoating someone or something else,

then the corrupt behavior may be reinforced. This kind of interaction between leaders and followers exists in the overlapping space of the model.

The students at ETSI are the purest example of followers. They start with no positional authority but because of ETSI's unique weekend ministry practicum, they begin to exercise leadership in those contexts very quickly, depending on how much responsibility is entrusted to them by their weekend practicum mentor. I have heard of some students being used as facility staff in the churches where they serve for several years before being given a chance to preach or teach a Sunday-school class. Conversely, I have also had students who were told to not even attend the mentor's church because he wanted them in the streets doing evangelism and planting a preaching post as quickly as possible. A student's experience may fall anywhere along that spectrum. The culture of Indonesia exhibits a high power distance[12] between the leaders and the students. Professors have a great deal of autonomy in how they run their classes and students have very little option to contest the expectations of professors.

Faculty members are relationally closer to the administration of the school, and because of the size of the school, professors also carry a portion of various administrative tasks. Because of this the power distance between Dr. Sumbut and the faculty is much smaller. ETSI also has several professors that served concurrently with Marantika in the early years of the seminary. This relational proximity gives them a greater influence over the strategic direction of the school than newer faculty. From my observation, this influence is comparable in strength to the positional authority that Dr. Sumbut has. Or, to describe it in relation to Lewin's force field, perhaps it is more accurate to state that Dr. Sumbut's positional authority gives him more influence to effect change but the relational authority of senior professors gives them more strength to resist change. For this reason,

[12] I use the term "power distance" as described by Hofstede and Hofstede in *Cultures and Organizations: Software of the Mind* (Hofstede and Hofstede 2010).

at least tacit agreement on the part of senior faculty is required to introduce innovations into the ETSI system.

As I described in the section on ETSI's history, Indonesian culture has a strong patron-client value that Marantika had to overcome when he decided to start something new rather than serve in a denominational seminary. ETSI exhibits this patron-client dynamic as well with several generations of alumni now serving in full-time ministry as pastors or teachers around the country. In my observation there is still a strong connection there where alumni are very attentive to what is going on at ETSI. This attentiveness can be either a boon or a barrier for change. Drawing from Lee Bolman and Terrence Deal's framework, I would paint this as a very political picture, where the agenda of the leader needs to be negotiated with the sometimes competing agendas of the network of pastors and alumni (Bolman and Deal 2013). Part of the political influence the pastors and alumni wield is economically driven since they may or may not financially support the school through student partnership and by providing ministry locations for students to serve their weekend practicum. These economic and human resource concerns begin to drive us to discuss the situation circle of the interactional model.

Figure 11 summarizes the followers that I have identified in this section. Note how the leader-follower relationship is identified in the overlapping field of the leader and follower circles.

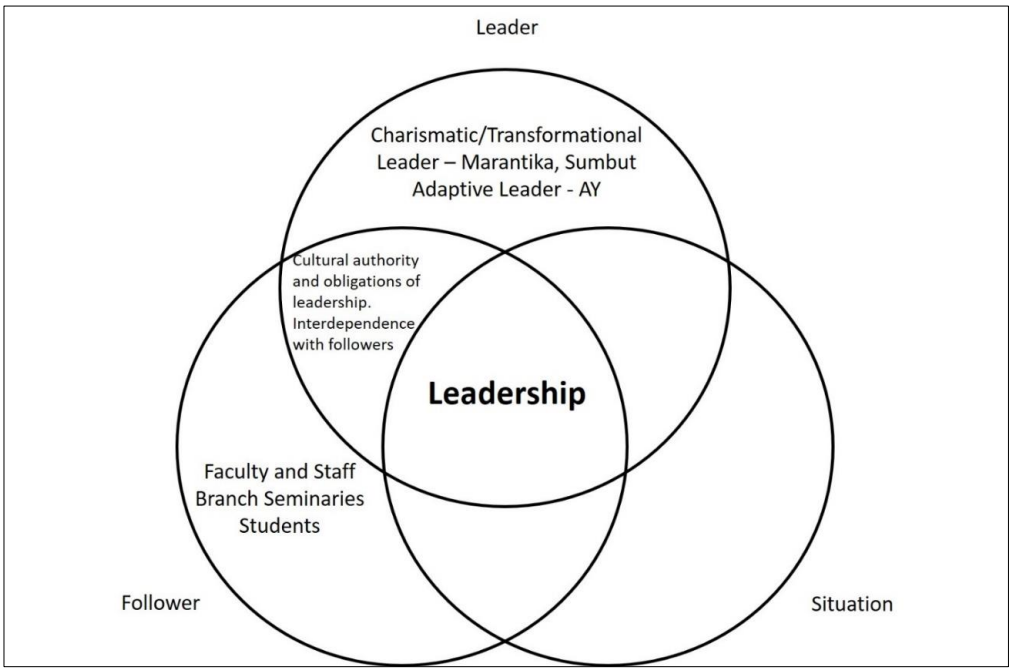


Figure 11: Interactional Model Adapted to Show ETSI Followers

Situation: 1:1:1 Vision in Light of Current Pressures

"Indonesia 1:1:1" continues to be the guiding vision of the seminary, but as I described in the history section, the fruitfulness of the seminary's church planting program has been waning since the early 2000s while at the same time JTT group's contextual church planting ministry among Muslims began to bear fruit. There are many situational factors that contribute to this reality including the changing landscape of Muslim-Christian relations in Indonesia, the economic realities that are increasingly challenging, and the changing expectations of academic institutions in the country.

The most watershed moment for Muslim-Christian relations, not just in Indonesia, but in the world, is the events of September 11, 2001, and the resulting wars. Being the most populous Muslim nation in the world, Indonesians often are very sensitive to what

is happening in the Arab world. With the US going to war in the Middle East, there was a heightened risk level for Westerners in Indonesia. A bomb threat at the international Christian school in Central Java caused the school to temporarily close and precipitated an exodus of expats from the country. OC International workers were among the few organizations that chose to stay. For Indonesian Christians there was a heightened scrutiny towards anything that was perceived as Western. It gradually became more difficult to start new churches since any new places of worship required the approval of the community in which they were planted. As a minority group, Indonesian Christians have always been at a slight disadvantage socially but there seems to be even more of a reluctance to engage in ministry behaviors that would risk the standing of established churches.

This risk aversion is still the case today. One of my students said that the most resistance he gets regarding contextual ministry methods like DMM comes from the established churches near the villages where he is serving. The fear is that if the student gets accused of Christianizing, then it will be the local church that bears the consequences. It seems to me that it is during this first decade of the new millennium when the ETSI expectations for planting a new church began to soften.

This leads into the discussion of the economic challenges. In the Asian Monetary Crisis of 1998, the strength of the Indonesian rupiah precipitously dropped. International workers who were funded in U.S. dollars suddenly found themselves at a huge financial advantage, but Indonesian institutions suddenly could not pay even the most basic bills. Thankfully, Marantika's charismatic leadership style helped ETSI to cultivate a good portion of support from US partners and the continued presence of US missionaries as professors meant that there was still a strong connection to US donors. The monetary crisis led to a great deal of unrest and eventually political change that has since stabilized. In that time of stability and new economic growth the school has drawn more and more

of its financial support from in-country partnerships. Many of the international supporters that were relationally connected to Marantika have maintained only a tenuous relationship to the school.

Unlike in the US, Christian educational institutions are generally considered to be cheaper options in Indonesia. This appeals to students in lower socio-economic classes but even they require sponsorship to pay their bills. Consequently, Indonesian churches come in. They often will sponsor students from within their church or denomination with the expectation that after graduation the student will work as a pastor in their denomination. This is where the alumni network has strong influence with the seminary. Dr. Sumbut has worked hard to increase the recruitment and enrollment of new students. Annual mission trips were targeted to areas where partnership with local churches would serve as recruitment platforms as well as supporting ministry in the areas visited.

A third significant situational factor is the changing expectations of academic institutions. The past two years have been a season of heightened stress at ETSI as the school was required to renew its accreditation with the Indonesian department of education. Accreditation obviously influences the reputation of the school significantly and especially in how appealing it will be to prospective students. My observation is that this accreditation process was more significant than just the government requiring an institution to jump through all the right bureaucratic hoops. I think it presented an existential challenge to the nature of the school. Marantika's vision and innovation was to require students to spend their weekends in field ministry consisting of evangelism and church planting, and that they should be spending their week studying to achieve high levels of academic performance. From a distance this seems incredibly empowering and visionary. However, considering current norms in academia, this philosophy leaves very little time for an average student to be successful in both endeavors, let alone practice the spiritual discipline of sabbath rest. Perhaps the students of extraordinary capacity and

determination will be able to do this for four years. But most students, I dare say, will burn out in that time or—as I suspect is the case—the standards for both academic achievement and ministry fruitfulness will be collectively and quietly lowered.

Most Indonesian academic institutions, generally, have not held as high a standard for rigor as their western-inspired counterparts. To address that, the government is pushing for higher standards for accreditation, increasing the number of credit hours and requiring certain content be taught. But there is little space for this in the ETSI schedule. There are no classes on Friday afternoons so that students can travel to their practicum locations, and there are no classes on Mondays because students are still returning from remote practicum locations. Therefore, course loads that other universities can spread over five days, ETSI must squeeze into three-and-a-half days. Where students at other schools can spend their weekends catching up on homework, ETSI students are discouraged from bringing homework on their weekend ministry practicum because they are supposed to be engaged in ministry during that time. It is certainly true that students are learning a great deal during their weekend ministry practicum, and probably more than their counterparts in other institutions in terms of practical skills and applied knowledge, but that learning is hard to quantify and difficult to reconcile into the Indonesian accreditation standards. The seminary worked admirably to reframe their course descriptions and restructure the course loads so that they passed the accreditation process, but I think there is still a lingering challenge to the way the school functions as both a practical field-training school and an academic institution.

I am reminded of Jim Collins's maxim to "preserve the core and stimulate progress" (2001; 2004). At some point, achieving the 1:1:1 vision may require abandoning the early methods in favor of adaptations that work in this new context. Figure 12 summarizes the situational elements as understood in the interactional model.

Note the overlapping fields where both leaders and followers need to engage the situational realities.

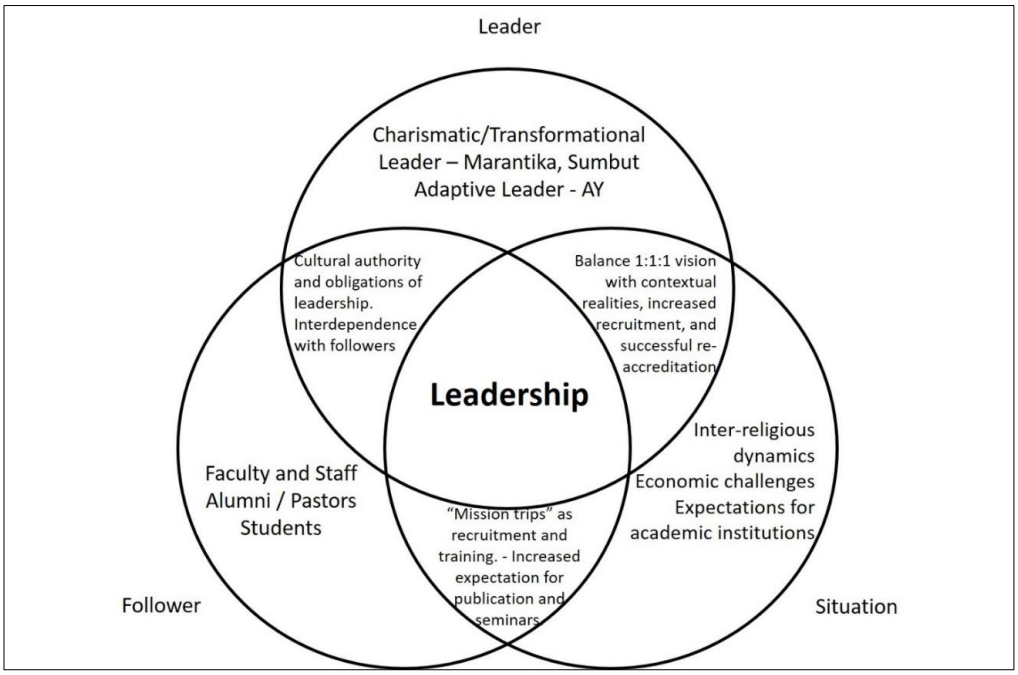


Figure 12: Interactional Model Adapted to Show the Situational Elements at ETSI

Leadership as the Interaction of Those Spheres

According to the interactional model, leadership occurs in the interaction of these three circles: the transformational and adaptive leaders in the seminary, the professors and students that follow and have an interdependent relationship with the leaders, and the situation in which the seminary finds itself—in a season of declining effectiveness after forty years of operation. I can see that Dr. Sumbut's leadership during this time has been beneficial for the school because he has been able to experiment and plant some seeds

with excellent potential for growth. The extent to which these seeds will bear fruit remains to be seen.

Edgar Schein describes the difficulties faced by leaders in the season after the loss or departure of the founder (2017). He notes that at this stage of organizational life the new leaders have a heavy burden to bear and really shape the way in which the organization will either grow and adjust its culture to meet new challenges or it will decline (Schein 2017, 343ff).[13] My observation has been that Dr. Sumbut has negotiated these three overlapping circles with great skill. Despite the difficulty in managing the political and economic realities as well as the interdependence of students with the institution where they study, he has been able to introduce an innovative new program for planting churches despite having to do so amidst skepticism from senior faculty and incoming students. Initial assessments in the results of my own research conclude that this experiment has been successful in many ways, but not in every way. Unfortunately, Sumbut's program has not yet had enough time to outpace the memory of the seminary's heyday by professors who were with the school during its most fruitful years in the mid and late 90s. However, my hope is that careful application of my change plan informed by the results of my research will help move the seminary in a more fruitful direction consistent with the vision of the still influential founder.

I have been using Hughes, Ginnett, and Curphy's framework of an Interactional Model to analyze the leadership context at ETSI. Northouse's definition for charismatic/transformational leadership is useful to describe Dr. Marantika, the school's

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[13] I was amazed by how many of the leadership texts and change management texts acknowledged the significance and challenge presented by the founder of an organization or the culture that is created by the founder. Kotter discusses this in the process of grafting new practices onto a pre-existing culture (2012, 160). Heifetz and Linsky describe the danger of a founder's voice being too powerful and un-contested by followers (*HBR's 10 Must Reads on Change Management* 2011, 114). Hemp and Stewart described the way that IBM's CEO, Sam Palmisano had to re-create the company values articulated by Thomas Watson, Sr. in order to overcome an arrogant drift that prevented IBM from responding to changing markets (*HBR's 10 Must Reads on Change Management* 2011, 46). If this is the case in a predominantly individualist context, how much more significant is this factor among a Southeast Asian culture?

founder whose shadow still lingers, and Dr. Sumbut. The description of adaptive leadership fits with Dr. AY who brings the paradigms honed by the JTT Group to bear on his role in the school. I have identified the students, faculty and staff, and alumni/pastors networks as various types of followers for the second circle of the interactional model. In this Indonesian context there exists a strong cultural value of authority given to a leader in exchange for obligations the leader holds to the followers.[14] The third circle, situation, is occupied in my analysis by the sensitive interreligious dynamics in Indonesia, the economic challenges of a Christian school and the increased expectations for academic institutions that are less compatible with ETSI's unique ministry training philosophy.

I also affirm the skillful leadership of Dr. Sumbut in navigating these three overlapping circles and moving the seminary in a positive direction of change. However, it is important to note that this positive change faced—and still faces—strong resistant forces and the gains have yet to be fully realized. This leads to a description of the challenge and opportunity, framed with the model of Kurt Lewin's "forcefield" in the next section.

The Current State of ETSI Forcefield

I will use Kurt Lewin's description of a quasi-stationary equilibrium—later known as his "forcefield"—to describe where I believe a soft spot exists in the institution to encourage an increase in the effectiveness for contextual ministries and ultimately a shared experience of unity between believers from diverse socio-religious identities (Lewin 1999). In his article on group decisions and social change, Lewin asserts that the positive forces in favor of change necessarily create a sense of conflict and tension with

[14] In addition to the discussion of followership in Hughes, Ginnett, and Curphy in my literature critique I also refer to a thesis by John Mulkey that examined J. Robert Clinton's leadership emergence theory as applied to Javanese pastors where he explains the reciprocity of leadership authority and obligation (Mulkey 2003).

the forces that resist change. Therefore, to move the line in the direction of change, the change agent can either increase the positive forces or reduce the forces that are resistant to change. The advantage of reducing resistant forces is that doing so generally releases the social tension in the relationships of people involved. In contrast, increasing the positive forces can amplify the emotional resistance and increase the social tension from those participants who are resistant to change (Lewin 1999).

In Figure 13, I arrange what I believe to be the most significant forces on either side of the proposed change. They are arranged in such a way as to demonstrate their relative strength, as I perceive it, by the proportional size of their respective arrows.

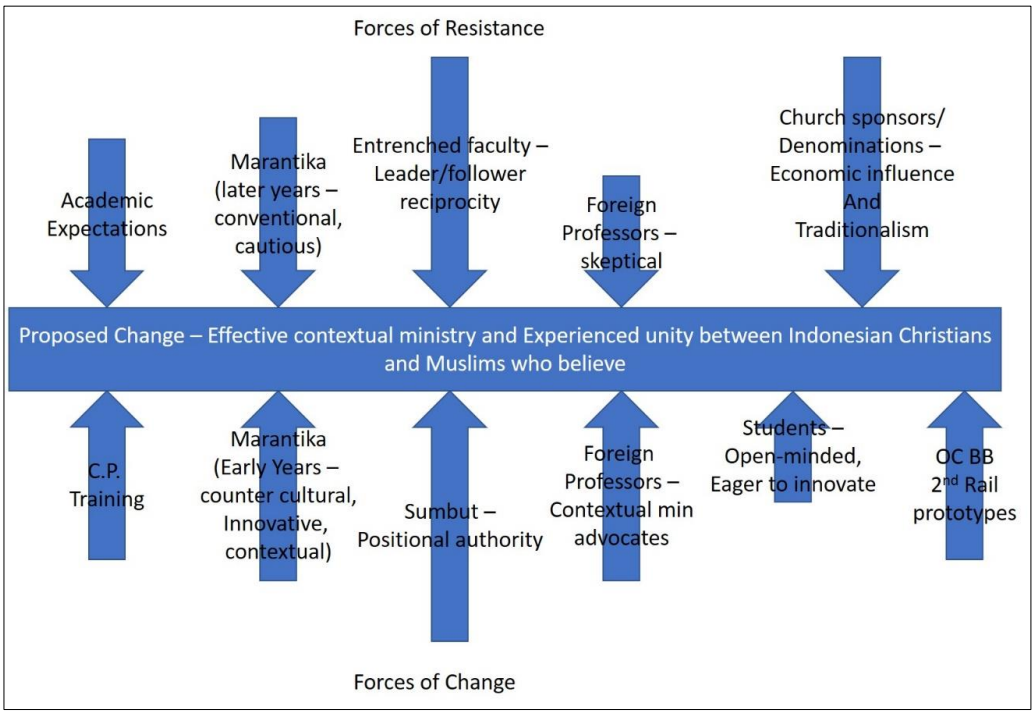

Figure 13: Leadership Context at ETSI as Viewed Through Lewin's Forcefield

In the leadership context of ETSI, I believe both activities will be required. First, it is possible, and likely more fruitful, to reduce the forces that are resistant to change by reorienting their perspective towards the ministry of the founder and recast the current experimentations in contextual ministry as continuations of the type of innovation that the founder modeled. Wiseman's biography is full of anecdotes about Marantika's innovative and culturally attuned approach toward ministry that is remarkably similar to the DMM methods being taught now that are considered controversial. He describes some early students visiting a village looking for a point of contact—someone who was open to hearing the Gospel and would provide hospitality (Wiseman 1993, 85). This is remarkably like what DMM trainers call looking for a person of peace. The book also describes Marantika's plan to have decentralized dorms in the city so that students can start churches there among the people by starting small Bible studies (1993, 87). This again is very closely akin to the DMM methodology of starting groups with Discovery Bible Studies in places where small groups of people already regularly gather. Rather than pressing the change as a new methodology, I think a soft spot exists to reduce the resistance forces by re-examining and remembering the innovative and contextually sensitive characteristics of the founder.

Along the same lines, there is an anxiety and skepticism among the students and some professors as to whether the weekend contextual ministry practicum will ever afford those students the opportunity to fulfill their graduation requirements. The positive forces in favor of change can be gently increased by encouraging the experiments to continue for at least another two years. The reason I suggest this timeline is because there is yet to be a graduating class of students from ETSI that were trained in contextual ministry as freshman. The first class that studied in the DMM model as a first-year course

and then spent their weekend ministry practicum with mentors for that model are only now entering their senior year. If the graduation requirements of thirty baptized new believers and a new church plant can be met by those students who continued in contextual ministry on the weekends for all four years, then they will serve as a test case that can allay the fears of those students who are resistant to change. There are also students in their third year and students in their second year who have been increasingly fruitful in contrast with their conventional ministry counterparts. The translation and publication of my research findings as an Indonesian article to be circulated among the professors and distributed through the seminaries academic journal may serve to highlight the ways in which their experiment has been successful.

Another factor that weighs heavily on the side of forces that are resistant to change is the economic factor. The economic engine that drives the school is the tuition that comes in from new students and the sponsorship provided by churches and denominations for those student tuitions. By its very nature contextual ministry is not linked with conventional churches and therefore has a resource engine that is disconnected from what has been the traditional financial source for the school. So far, the mentors, like those from my organization, who oversee the contextual ministry practicum students, have been able to cover the financial costs related to weekend ministry. But that is a far cry from being able to sponsor student tuition and it is not scalable to the entire seminary. If a resource engine cannot be found or created to compensate for the potential loss of conventional church sponsorships, then this resistance force may be insurmountable. My hope is that alumni and churches can be recruited into the re-cast 1:1:1 vision and take cues from the 2nd Rail model being refined in the JTT group to invest in students that are pursuing contextual ministry.[15]

[15] In my literature critique and field research I discuss the "2nd Rail Case Studies" that Trevor Larsen describes from the JTT group (Larsen 2018, 97).

Summary

I began this chapter by relating the history of ETSI, especially the story of its founder, Chris Marantika, because his influence is still so strongly felt. I also described the brief history of the JTT group as it relates to the fruitfulness of their contextual ministry in Indonesia. These two brief histories help to establish a contrasting ministry paradigm that sits at the center of the leadership context I experience.

I used the Interactional Model of Hughes, Ginnett, and Curphy to describe and analyze the leadership context at the seminary where I have some influence as one of several foreign professors. I affirmed the charismatic/transformational leadership of ETSI's founder, Chris Marantika, as well as its current head of school, Dr. Sumbut. I also affirmed the adaptive leadership of Dr. AY who has a great deal of influence as a young professor and administrator who also happens to be a fruitful worker in the JTT group. I then looked at the students, faculty, and alumni as the followers in the interactional model, noting the interdependent relationship that followers and leaders have in the Indonesian culture. Next, I described the interreligious dynamic, the economic factors, and the academic expectations as situational factors that influence the leadership context.

Finally, I used the concept of the quasi-stationary equilibrium from Kurt Lewin to describe the most significant forces at work in relation to the proposed change plan. Because relationship and harmony are so highly valued in the Indonesian culture, I suggest that the best avenue to encourage organizational change at ETSI is by reducing the resistance forces, rather than focusing on increasing the positive forces to change. The resistance forces I have identified with the most potential are focused around the 1:1:1 vision and innovative contextual method of the founder. Reframing these issues could go a long way to reducing the resistance from alumni and entrenched faculty.

Admittedly, resistance forces like the economic factors will require some creative problem solving. However, if combined with a gentle increase in the positive forces, such

as academic presentations by myself about encouraging results from my field research, then real change becomes possible. In the next chapter I describe the persuasive change plan in detail that will apply the conclusions from my research and take advantage of these change opportunities.

Chapter 8

A Persuasive Change Plan for ETSI

In the previous chapter I described the history and analysis of ETSI as the context in which conclusions from my research will be applied. In this chapter I detail the personal and organizational resources that are available to enact this change or are necessary to see it carried out. Indonesia is a highly relational culture; hence I also describe how I expect the proposed change will impact those people and relationships and what might be done to mitigate the negative impacts. I then explain the persuasive change plan using Kotter's 8-stage process (1996) and fit it into a timeline for execution. I conclude by consolidating the key points of the plan over which I have some control, and which parts will need to be taken up by other parties in the institution who have similarly recognized the potentials my research has pointed out and the timeline for change that can be reasonably hoped for. Overall, the prevailing hope is to gradually persuade the brothers and sisters at ETSI that the fruitfulness that was witnessed in the early years can be enjoyed again in this season of harvest.

Resources

In this section I will identify the resources (personal, organizational, etc.) that are available to me to address the challenge and opportunity at ETSI. I will also include a summary analysis of my own role and the delicate influence I have through my personal and relational resources. It is useful to incorporate J. Robert Clinton's descriptions of change participants to identify resources that are or may be linked to this project (1992).

Clinton's first sub-category "change agents" I found to be also conveniently consistent with Kotter's "guiding coalition." Clinton's paradigm is useful to organize these persons of change as well as other change participants along the categorical types of favorable, neutral, or unfavorable.

The figure below incorporates as many of the people resources as I can identify at this time and which roles I think they would fall into as change participants. The columns list the various change participant roles, and the initials of the change participants are listed in the rows.

0	Initials	Persons of Change				Chang Participants:														
						Favorable					Neutral						Unfavorable			
		Catalyst	Process Helper	Solution Giver	Resource Helper	Allies	Potential Allies	Compatability Linkers	Innovators	Key Informants	Influentials	Gatekeepers	Formal Leaders	Public Relations Linkers	Vocalizers	Maintainers	Faction Leaders	Resisters	Defenders
Foreigners	DD*^	X	X			X													
	TL*^	X	X	X		X			X		X		X						
	AK*^				X	X													
	EC				X	X			X	X					X				
	CR^						X				X					X			
	BS					X													
	AV					X													
	KO*		X			X									X				
	DO*	X			X	X			X										
JTT	AY^	X		X		X			X	X	X		X	X					
	LA^			X		X	X		X	X									
	ZN			X					X	X									
	YW			X					X	X									
	Sar*				X		X	X		X		X							
	Ind*				X		X	X		X		X							
ETSI^	SY	X	X		X						X		X	X					
	Ing				X						X		X	X		X			
	Sap										X			X		X		X	
	Pet										X				X		X		X
	Phil										X		X						
	Pdim					X							X			X			
	End											X				X			
	Det										X		X			X		X	X
	Far						X							X					
	Lusi						X												
	Elim						X						X						
	AndJn						X				X								
Students	...						X		X	X				X					
Alumni	Ody					X		X		X				X					
	...						X												X

Figure 14: Change Participant Matrix[1]

Persons of Change

Clinton draws upon Havelock's four types of change agents—or "persons of change" (Clinton 1992, 3–4).[2] These four types are essential roles in the guiding coalition: The catalyst who draws attention to the need for change and stimulates the process, the process helper who facilitates the overall process, the solution giver who can

[1] "*" indicates same sending organization as me, "^" indicates an official position at ETSI or UKRIM

[2] I find the overlap in various change leadership models fascinating. Clinton admits to borrowing quite a bit from Havelock (1995).

visualize the plan and communicate it, and the resource linker who provides the necessary tangible and intangible resources to keep the process going.

Within my own organization I am one of three units who are sponsored by the seminary. As foreign professors under their sponsorship we try to commit about two-thirds of our time to ministry for the school. This ebbs and flows depending on the season, of course, but generally this estimate works well. The other third of our ministry time is spent in roles alongside the JTT partners or in our various structural leadership roles within our organization, caring for the other field units on our team or in the country.[3] Because of our commitment I feel confident that we can serve in either catalyst, process helper, or resource linking roles. Additionally, I have another teammate who has a very close relational connection to the seminary, having been a student and later a professor there many years ago, but currently has no official obligation to the school. He and his wife have been mentoring students in the weekend DMM practicum. From outside my organization, there are three other expatriates who have also been involved in the DMM ministry practicum for the school and have a vested interest to see changes take place. The only expatriate professor who may not fall into the persons of change category may be CR who is nearing retirement and has invested his entire ministry as an Old Testament and Hebrew teacher. Still, I presume to place him in the role of potential ally because of his long tenure at the school and his obvious heart for the school to regain its effectiveness in church planting.

Notably, I also put AY and SY in the persons of change category because of their bold efforts already exhibited in moving the seminary in the direction of contextual ministry. AY received all his academic training at ETSI and has been one of the most fruitful practitioners in JTT as well. As the head of the Church Planting department of the

[3] I serve as the Field Director, overseeing units in other parts of the country. AK serves as the team leader for the Central Java team. TL serves as a field director for the Indonesian staffed JTT teams in the country.

school, AY oversaw all the weekend ministry practicum and especially a lot of the adjustments that needed to be made to incorporate the CPM or DMM weekend ministry practicum for freshmen students. SY, as the head of the school, put his weight behind the experimental program as well, at some personal risk to his reputation and no small number of stressful interactions with his critics.

Change Participants: Favorable Types

In the category of favorable change participants, Clinton places the roles of allies, potential allies, compatibility linkers, innovators, and key informants (1992, 3–19). Most of these are self-explanatory. All the foreigners fall into either the ally or potential ally columns, as do most of the JTT co-laborers. I have placed AK and EC in the resource helper column. AK is a highly qualified scholar and will be instrumental in refining the theological argument for missional ecclesiology. EC brings a different resource to bear. Since he is outside my own organization, he is an excellent connector to external resources—financial or relational. Thus far he has already found grant money to support the weekend ministry practicum that we oversee in our town.

My JTT friends also easily fall into the innovators and key informant columns as they have been using and improving upon their own style of DMM-like contextual ministry for almost twenty years. I have also indicated that some of the students would fall into the roles of key informants (since much of my research data was supplied by students) and even as innovators. One of the advantages of being a student, and not yet having the burden of leadership obligations, is that there is more freedom to innovate and experiment. Certainly not all students are innovators but any students in the weekend DMM ministry practicum would have some freedom to do so.

The role of compatibility linkers is clearly seen in my own research assistant who is an alumnus of ETSI, and two of our Indonesian OC staff (Sar and Ind) who also work

in JTT. As a couple, they have worked for our Yogyakarta OC International office for over twenty years. They provide much of the logistical linkage between the expatriates and JTT as well as serving as linkages to the ETSI staff since our office is located on the ETSI campus. There are likely more compatibility linkers among the ETSI staff and alumni, but it will require discussion on the part of the guiding coalition to identify them.

Change Participants: Neutral Types

Clinton says that the effort to sway neutral change participants is one of the most critical factors determining a successful change effort (1992, 3–22). In this category he includes the roles of maintainers—often middle-management that are tasked with the continued operation of the organization, formal leaders—who operate within the organizational structure and have decision-making powers, influential—who are widely respected as the go-to people for advice, gatekeepers—often behind-the-scenes people who control the access to information or resources, vocalizers—communicators who make their opinions or feelings known, and public relations linkers—who communicate in an outward-facing direction to the public.

Most of the maintainers I have identified are long-term staff who have a strongly vested interest in the longevity of the school. I have also placed the head of the overseeing foundation in the maintainer column, not that she would be resistant to change but that she would certainly evaluate proposed change according to its risk to the maintenance of the school. The only foreign professor that I would put in this column might be CR—who similarly would ask the question, "Is it worth it?" For him, it may simply be more prudent to maintain the status-quo. This would require a follow-up conversation to find out where he may stand.

As gatekeepers, in addition to Sar and Ind with JTT, I identified End as a gatekeeper within ETSI. Certainly, others exist but because I have heavily relied on Sar

and Ind as linking persons, I do not yet know who they are. This is an area in which our geographical distance from the campus prevents us from really getting acquainted with all the nuances of the internal operations of the organization.

The formal leaders are relatively easy to identify—Ing at the foundation level, SY as the head of school, AY, Pdim, Phil, and Det as department heads. Because ETSI is relatively small there is a lot of fluctuation from year to year with formal leadership roles and several faculty members have multiple leadership roles. I think a difficulty will arise where formal leadership roles coincide with faction leaders or resisters. Navigating the internal political situation will require more candid conversations with key informants—such conversations are often uncomfortable for Indonesians.

The seminary has only recently attempted to have much of a public-relations presence on the web or social media. So far, they have relied heavily on younger professors or even the student senate to function as public relations linkers. However, the theological journal of the seminary *PISTIS*, does function marginally in this way and has been overseen by AY in the past. Also, a major role for Ing at the foundation level is alumni and public relationships. SY has invested a great deal of effort since the re-accreditation process started to try to boost the public perception of ETSI in evangelical academic circles. This is especially true in the post-COVID world where there have been more webinars and virtual presentations from ETSI faculty.

The vocalizer role is problematic in Indonesian culture. People with low social power are not encouraged to vocalize their opinions on systemic matters unless invited to do so by formal leaders or elders. The high power-distance and high value of harmony preclude most vocal criticism. However, vocalizing praise is always acceptable. I put a fellow expat, EC, in the vocalizer role, not because he is defiant of the cultural norm but because he is a man of strong convictions and cannot help but vocalize those convictions. I also put an Indonesian professor, Pet, in that role because he is one of those that I have

heard vocalize resistance and, by virtue of his long years and close association with the founder, he carries a great deal of influence.

Change Participants: Unfavorable Types

Clinton identifies three types of change participants that would be unfavorable towards change: defenders, resistors, and faction leaders. He also notes, interestingly, that these participants will not actually cause much of a problem unless they are also inhabiting neutral roles or joined by people in those neutral roles (1992, 3–26).

Defenders are described as people who are happy with the status quo and/or feel compelled to guard the organization's already existing traditions. I suspect that most fall tentatively into this category. I do not think anyone in the organization is truly happy and satisfied with the current level of fruitfulness in ministry. But I do think that Pet, Det, Sap, and possibly several others, feel a strong sense of loyalty to the traditions and norms that were established by the founder. Their defense against new models for ministry and what I am calling a more culturally inclusive ecclesiology are matters of integrity and faithfulness. Not resistance for its own sake.

Resisters are those who would resist change simply because they think change is not good, or at least problematic. In my context I suspect that some people that would rather be counted as defenders, are merely resisters at heart. They couch their resistance in terms of integrity or tradition but ultimately the problem is not there, it is simply that change is hard. Edgar Schein asserts that disconfirmation is inherently psychologically painful (2017, 327). Later in the action plan I intend to address the need for psychological safety that should help to defuse resisters.

Faction leaders are leading informal groups that have a vested interest in preserving the status quo (Clinton 1992, 3–26). I have tentatively identified only one, Pet, but even that requires additional evidence. I do not know that Pet has a personal vested

interest unless it has to do with identity or group-perception. Pet does not really risk losing influence or position by opposing change, but he seems to be a figurehead for the people that do. Another faction that likely exists is the alumni, but I do not have enough information at this point to identify who the leader/s among them may be. An important part of the action steps will be to try to surface more information about the factions, and unfavorable change participants in general, so that their concerns can be addressed more directly.

I did not identify any of the foreign professors or JTT participants as unfavorable types but there is a scenario in which they could shift that way. As noted in the previous chapter, JTT has become incredibly fruitful, growing at a rate of about seventy percent every year. There are clear risks involved with creating more and more relational ties to any Christian institution. One is the physical risk of safety for Muslim believers who increasingly associate with Indonesian Christians. It is not unlikely that they could be targeted for persecution by members of the more radical variants of Islam in or near their communities. Another risk is the stagnation of growth that may occur if their structures become linked to institutions and by doing so become institutional themselves.[4] Institutionalization would inevitably slow the pace of growth and, in their view, undermine the amazing harvest among unreached people groups. It is possible that if the change plan does not account for and mitigate these risks then persons of change like TL (among the foreigners) and Zn (among the JTT group) could shift to unfavorable types.

It is also notable that besides Odhy, who worked as my research assistant, I did not specify any students or alumni. Instead, I placed markers in multiple columns where I perceive people from those groups may be active change participants. This is perhaps a

[4] Hiebert, Shaw, and Tiénou point out the inevitable but often detrimental process of institutionalization that any new religious movement experiences over time (1999, 337). The prevailing wisdom has been to delay this in the JTT movements for as long as possible. Regardless, some groundwork for and boundaries against certain institutional elements are being discussed among the JTT leaders.

broad and unhelpful generalization, but it accounts for the fact that both groups will undoubtedly have people in multiple places in the spectrum and as they are identified I can add them to the matrix. It also points out that while some people within those groups will take an active participant role, many more will not and will instead be co-opted by their relational connections to a faction or a favorite professor or their church denomination. To some extent, the change plan will have to acknowledge these groups as individuals that can be recruited and is a collective force that needs to be reckoned with.

Action Plan

In this section I detail a change plan structured around Kotter's 8-stage schema. Where relevant I also incorporate adaptations that give the change plan a gentler and persuasive character. The goal of this persuasive change plan is to introduce the conclusions drawn from my research in order to encourage a missional ecclesiology and increase the effectiveness of the contextual ministry and church planting program at ETSI.

There is a substantial amount of overlap in much of the change literature. Almost everyone refers to 1948 and Kurt Lewin's forcefield, and the necessary conceptual underpinning of a quasi-stationary equilibrium (1999). Lewin's forcefield very simply depicts that human institutions are constantly making small adjustments to each other and their environment in order to maintain a semblance of stability. His change plan is similarly simple: "Unfreeze – Move – (re)-freeze" (Lewin 1999, 282). Figure 12 illustrates the forces that I believe to be the most significant that emerged from my analysis in the previous chapter. Lewin asserts the importance of reducing resistance forces rather than increasing the positive pressure which would also predictably increase the social and relational tension of the group. Schein describes this by affirming the importance of reducing the learning anxiety of resisters rather than unduly increasing the

survival anxiety for the same reasons (2017, 327). For this reason, several of my action steps seek to mitigate the resistance forces rather than increase the sense of urgency.

Stage 1: Establish Urgency

Thankfully, my colleagues have already begun to lay a groundwork for this stage. A year ago, one of my mentors, who was a co-worker with Marantika when the seminary was founded, had the opportunity to address a gathering of alumni and current staff and faculty at a multi-day conference the celebrated the forty years of the school. He used that time, and his relational proximity to Marantika, to recast the evangelistic and church-planting vision of Indonesia 1:1:1. In addition to his presentation, another teammate of mine, DO, gave testimony of his own experiences as a young man who studied at ETSI as a foreigner and later taught there as well. The recording of these addresses is of too poor a quality for me to transcribe but I have their PowerPoint presentations which are thick with nostalgia as well as encouragement to the current leadership of the school. DO ends his presentation with a challenge to the listeners to re-cast the 1:1:1 vision in form that is more fitted to the realities of our time while still preserving the core of Marantika's vision. Another colleague to present at that time was my other great mentor, TL, who introduced the listeners to many of the fruitful practices that have been honed by the JTT group and tied their contextual ministry to scriptural principles. TL recently presented his formulation of biblical ecclesiology during a virtual gathering of alumni and even used the same statistics that I compiled for my previous chapter to describe the waning effectiveness of the ETSI system. All these modes of presentation are useful in that they take advantage of the unique platform that we as foreign workers are provided as well as keying into the Indonesian value of relationship.

Presentations like this certainly start to establish the urgency but they also have the disadvantage that any challenge from a pulpit has, that they offer very little in terms

of opportunity to engage and can be too easily ignored. Kotter recommends that a change agent should look for at least 75 percent of the managers to buy into the need for change. Again, my colleagues have already begun laying the groundwork for a dialogic engagement with the ETSI church planting department to first establish a mutual understanding about the goals and needs of the program. Unfortunately, much of this has relied on our (foreigners) initiative and because there are many over-worked staff members at the seminary, this engagement has only sporadically continued and will need effort to resume. Schein describes ten steps for a "dialogic qualitative culture assessment" which could serve as a basis for generating buy-in on the part of the faculty and a mutuality in working to address the need (2017, 302).

AK, one of my resource linkers, suggested that rather than presenting these arguments for urgency from a stage position, a collective of academics and administrators might respond better to a written presentation that they can examine carefully and more slowly. He suggested an open letter to the heads of the branch seminaries and possibly the alumni that lays out the data and the scriptural arguments and invites them to compare and consider it themselves. I think this is a very insightful understanding of the social pressure that leaders feel in a context where they are all gathered and comparing each other. It is unlikely that anyone who is concerned with saving face would risk open agreement or even open disagreement in that context. If an open letter like this could be linked to a response device, like a survey or an invitation to a social media group, then it could also provide me with the necessary data to better understand the change climate and my incomplete participant matrix.

Stage 2: Form a Guiding Coalition

Most of this stage is already covered in the people resources section where I included Clinton's Change Participant Matrix. From that matrix it is worthwhile to point

out who I would see as contributing well as members of a guiding coalition. TL, EC, AY, SY and I are probably the most essential core members: TL and I for the catalytic role and process helper role; and TL, AY for the solution giver role. EC and SY are both critical as resource helpers. AY and SY hold the positional authority of formal leader roles, without which we would fall into what Kotter calls a "low-credibility committee" (1996, 49).

A simple observation of the change participant matrix is that most of those in favorable roles are near the top, foreigners and JTT personnel. The vast majority of ETSI personnel that I have identified fall into the neutral type columns and the only unfavorable types that I am aware of come from ETSI. Of course, this is not a comprehensive, or even representative sample. If anything, it points to the need to gather more data on where people in the context truly stand on the proposed change. It does, however, reinforce Clinton's point that most of the work will go into moving neutral types in a positive direction.

Stage 3: Creating Vision

The vision, mission statement, and strategy statements of the school are firmly established. Any attempt to change those would be futile. However, I think it is essential that my vision for a missional ecclesiology be linked to the official Indonesia 1:1:1 vision of the school, if it has any hope of being accepted. As described in my previous chapters, I envision missional ecclesiology as one that is rooted in scripture, inclusive of believers from diverse socio-religious identities, and deliberately outreaching to the unbelieving world around us. The goal is not to create an uncritical religious pluralism within the community of faith, rather it is to recognize that our one and the same faith in Jesus unites us with believers regardless of what religious cultural forms they inhabit. Importantly, this affords us the unique opportunity to build one another up in faith and

effectiveness in ministry. I propose that a student at ETSI could be much more effective in ministry to their Muslim neighbors if they were collaborating with a Muslim follower of Jesus. I envision a great many more fellowships of believers could be established in villages around Indonesia if we released them from the institutional requirements of cultural Christianity and instead only held them to the standards of discipleship found in the Word.

My research revealed that cultural hinderances can be significant: vocabulary, fear, forms of worship, even times of worship conspire against unity. But the opportunities buried in the culture are encouraging; values of tolerance, integrity, honor, a deep yearning for community, *silahturami*, and a desire to be a blessing and be blessed create distinct avenues to walk as brothers and sisters—despite being cousins. A key to this vision being actualized in the BTSJ comparison case study is the exercise and experience generated during contextual ministry training.

Stage 4: Communicating Vision

My colleagues, DO and TL, have been on the right track by invoking the name and vision of the founder, Chris Marantika, in their presentations to alumni and branch seminary leadership. In conversation with me, TL lamented that there seemed to be more emphasis on whether new models for ministry are consistent with Marantika's vision rather than if they were consistent with what the Lord was asking of us now. His point is well taken. Authority for a guiding vision cannot be based solely on the degree of alignment with former leaders, rather it should be based on the degree of alignment with the calling of the Lord. After all, "To obey is better than sacrifice" (1 Samuel 15:22). Still, no one can totally escape their culture and it would be impractical to try to convince Indonesians that their loyalty to their founder's ideas is misplaced. Better is the strategy

to affirm the founder for his innovative, counter-cultural, bold decisions that started the school in the first place. My argument would be outlined something like this:

1. Chris Marantika was given a vision from the Lord: Indonesia 1:1:1
2. Fulfilling that vision required courageous obedience, innovation, and contextually sensitive new methods[5]
3. The Faith Foundation and all the schools under its umbrella are all founded in pursuit of that vision
4. For decades we (collective culture) enjoyed great success with those methods
5. The context has shifted dramatically—what worked before is no longer effective. (Present data if necessary)
6. Just as Marantika knew a new model of ministry would be necessary for his time, so now a new model can work in this time. (Present data on fruitful ministry model)
7. Point out the many similarities of the new model with Marantika's early context-sensitive model. (This will not be a one-to-one comparison of fruitful practices, but the point is to anchor the vision in the symbolic hero of the school)
8. Link honoring the founder with imitating the characteristics of boldness and innovation and context-sensitivity.
    a. If necessary, one could link the rejection of innovation with betrayal of founding values, but that step would have to be very cautiously done so as not to bring shame on any specific person.

[5] The previous chapter points out that there are many anecdotes of how Marantika modeled these characteristics in Wiseman's biography.

An argument like this could be presented as a reinterpretation of the Indonesia 1:1:1 vision and could be much more palatable to anyone in the organization. Most importantly, it presents disconfirmation while simultaneously reducing two of the learning anxieties that Schein describes: fear of incompetence is overcome by providing an effective model to replace the disconfirmed one; and fear of loss of group membership is overcome by linking to the group founder (2017, 326).

I plan to write an open letter, as AK suggested, that fleshes out this argument in favor of continuing the CPM/DMM contextual ministry practicum at the school. I plan to include a response mechanism, possibly a QR code that leads to an online survey to gauge alignment or response to the article and can serve the additional purpose of recruiting potential mentors or sponsors for students.

Another channel of communication for this vision will be in translating and writing up both my literature critique and my research findings as academic articles for *PISTIS,* the seminary's academic journal. Minimally, this will likely be viewed favorably since SY is always looking for professors—especially foreign professors—to write contributions to the journal as it helps the accreditation process in the future. An additional step—and a productive one—would be to ask Sap, the professor at the school who teaches the ecclesiology and pneumatology class, to check my translation and give me feedback prior to publishing. This will possibly draw him as a neutral-type participant into a pro-change direction. By engaging Sap in the writing/revision process I will also be able to create a space of psychological safety for him to reflect on and overcome some of the learning anxiety at his own pace.

David Gavin and Michael Roberto write about the power of persuasive change (*HBR's 10 Must Reads on Change Management* 2011, 17) which is helpful to me since the culture of the school would preclude sweeping structural changes and my position as a foreigner gives me no power to do so. Incorporating Sap into the translation/revision

process gives me an opportunity to exercise persuasive change and confront the resistance force without calling out a senior professor publicly—which Gavin and Roberto assert is sometimes necessary but would be disastrous in a honor/shame context (2011, 30).

In a relational culture, perhaps the most important channel for communicating vision is the interpersonal context. As I mentioned previously, TL has been in process of opening dialogues with concerned parties and the church planting department to assess the ongoing experiment and establish the overall goals and address the practical needs. This will need to become a strategic focus for TL and me in the months ahead. Once more change participants are discovered and their roles become more apparent, I and other persons of change will need to commit to following up with the influentials, defenders, and especially formal leader types in order to consolidate the process of communicating the vision and lay the groundwork for the next two stages.

Stage 5: Empowering Others

In this stage of empowering others, Kotter points out that it is not simply a matter of adding new tools and trainings. We already know we want to do that regarding contextual ministry principles and CPM/DMM models. EC teaches the seminary's DMM course to freshmen every year and for the past two years DMM or CPM has been a required weekend ministry practicum for first-year students during the first semester. The goal of this experiment has been that even if students do not continue in contextual ministry after their first semester, they will at least have some experience with it and think more favorably about it even if they end up in conventional churches. If nothing else, they will be able to empathize with classmates that are still ministering in that method and experiencing challenges that conventional churches do not face.

Thankfully, SY, AY, and other expatriates have been active in this regard with greater or lesser degrees of success. Besides the additional training that will hopefully be ongoing, Kotter points out that change agents should be looking to remove barriers, whether structural or people, that are preventing the change from being adopted (2011, 11). One barrier, for example, that came up in student interviews was that the paperwork for reporting weekend ministry activities had no spaces for the different types of ministry engagement that contextual ministry students were engaged in, such as using *shema* statements or following up with people of peace. A new form had to be constructed.

Finances are another barrier. As pointed out in the previous analysis, the financial support for students during their ministry practicum has typically come from the host church. Contextual ministry workers do not have a similarly stable source of financial resources, at least not at the stage of development in which new students find themselves. EC has been able to find grants to cover some of the students that travel to our town for their practicum, but that amount is not scalable to the whole first-year class. One action step may be to brainstorm with a guiding coalition about possible income streams that can sponsor those ministries until there is enough funding to ease the burden of the students.

Schein's model for change also points out that there are psychological barriers that need to be overcome. One such barrier for Indonesian Christians at least, is a theological barrier. I am uniquely positioned to address this. In the spring semester I teach two junior level courses: Introduction to Missiology, and Church Management. Both courses lend themselves to discussions around the theological and ecclesiological challenges to contextual ministry. In Spring 2021, I intend to insert a unit of study exploring the cultural issues around socio-religious identity in the Missiology course. In the Church Management course, I will include a unit of study on the topics of empowering lay leaders in house-church fellowships. Neither of these study topics should

arouse ire from resisters and either of these topics will allow students to confront their assumptions about leadership and socio-religious identity.

Typically, near the end of the fall semester I coordinate a short-term team to come from the U.S. or Singapore to conduct free medical clinics with our JTT teams. I have described these unique events in my field research. One of the best gains from this event is that it creates a socially safe microcosm for MBs to interaction with CB volunteers in an activity that is easily received by the community. I think it would be advantageous to look for more microcosms of collaboration with JTT and deliberately insert contextual ministry students into those environments to jump-start their experience of missional unity.

Along the same lines, it would be advantageous if there were more mentors for the weekend ministry practicum that are not as culturally distant as foreigners are. Ideally, it would be practitioners from JTT that could mentor students on weekends, but that is costly for them in terms of both time and risk since these young students are somewhat unknown quantities in terms of spiritual growth, discernment, and capacity. We frequently see students enter the seminary deficient in their discipleship, having not yet grasped the meaning of their faith. Part of JTT's ministry was started as an inner healing ministry specifically to address this need on campus. The cultivation of other Indonesian contextual workers as mentors will be critical going forward.

Stage 6: Short-Term Wins

Thankfully, as my field research points out, we have some short-term wins that are worth celebrating. Of the students that have continued in the weekend contextual ministry practicum, we have seen baptisms and the formation of several Discovery Bible Study groups. This was celebrated in EC's class and testimony was given during chapel. TL also brought these to light in his webinar with other branch administrators.

Kotter points out that these victories are not just stumbled upon. These wins need to be planned for and designed (Kotter 2012, 101). One way this is being done already is in the reporting form I mentioned earlier. The JTT model, in its early stages for tracking ministry fruit included spaces to count any and every encouraging data point, such as contacts made and seekers who are attending DBS groups even if they do not yet believe. Many of those data points are now no longer significant enough to keep track of, but they helped build on short-term wins when big wins seemed slow to materialize. ETSI is trying to do this with the new reporting form they created. It has space to list every Muslim contact that was engaged conversationally. This may seem trite, but for many students who have never had a conversation about spiritual things with a Muslim, that report becomes a milestone in overcoming their fears.

The JTT free medical clinic that I mentioned in the previous section has a similarly encouraging payoff. Because the students become one part of a larger system that is coordinated by experienced contextual workers, the students get partial ownership for the extraordinary results that occur during the clinic. In this season of COVID-19, organizing students to deliver food or other material relief could have a similar impact.

Stage 7: Consolidate Improvements to Produce Change

An important stage of development will be to consolidate the short-term wins and parlay these into tools to reduce larger barriers. One larger barrier exists in the larger economic challenges of the school. The interdependence of the school, students, and alumni and pastors serving in denominations and churches creates a significant problem for contextual ministry workers. Even if grants and donors are found for the relatively small costs of the weekend ministry practicum, there remains the larger costs of tuition, and after graduation, and the costs of life and family. Right now, students receive significant sponsorships from conventional churches which the seminary relies on as

well. One step to address this need will be to write up the short-term wins of students in contextual ministry. If more churches can hear about ETSI students that have developed fruitful contextual ministries and are effectively discipling Muslims who have come to faith, then it is possible that more and more churches will follow in the footsteps of the 2nd Rail case studies that Trevor Larsen describes (Larsen 2018). Developing MOUs with more 2nd Rail friendly churches and denominations could answer both an economic challenge and a recruitment challenge. This kind of multi-function solution fits neatly into what Jim Collins describes as the resource engine for enduringly great social-sector companies (Collins 2005).

I have recently learned that two Indonesian denominations, GKII and GSJA have adopted CPM/DMM models as their primary outreach models among Unreached People Groups in Indonesia. Both denominations have their own seminaries in-country but there may be opportunities for collaborative ministry or recruitment among their congregations.

A final possibility is that one barrier may be the academic labeling in the seminary itself. Students graduate with a degree in theology which does not lend itself to many job opportunities outside of Christian ministry. Short-term wins might be consolidated to justify a track for contextual ministry training on the UKRIM campus, so that students will graduate with degrees marketable in other industries while also being equipped for DMM or CPM style church planting ministry. This is a topic that is worth discussing in the guiding coalition.

Stage 8: Institutionalize New Approach

Already in Stage 6 we should be repeating the message that the successes experienced in the weekend ministry practicum are linked to a definition of success for the Indonesian 1:1:1 vision. Schein details these latter stages in his model as

"Internalization" where the changes are incorporated into the participants' self-concept or identity and incorporated into their ongoing relationships (2017, 323). Both Schein and Kotter affirm that this can only happen if the change produces results that are considered successful. If not, then disconfirmation occurs again, and the process of change or reversion starts again. It is important to note that to successfully internalize this change it should be described in terms of behavior, rather than culture. Affirming the behavior will lead to internalized culture; however, trying to compel people to perceive it as a culture makes them feel that they either fit or do not and cannot do anything about it. This hinders internalization (2017, 338).

The BTSJ case study is effective for demonstrating what it might look like if the paradigm is embraced by the entire seminary. BTSJ is a significantly smaller institution and the main initiator of their change started more than seven years ago and happened to be the president of the school for even longer. I do not believe that ETSI will ever look exactly like BTSJ in that regard. The interdenominational nature of the school will require that they maintain some flexibility in what ministry methods they train so that they can still appeal to different traditions and denominations. Still, internalizing some of the theological and scriptural underpinnings will translate to increased receptivity to contextual models and a future with greater unity and collaboration.

Next Steps and Proposed Timeline

In this section I consolidate the next steps that emerged during the formation of the change plan, which steps need to be taken directly by me, and which are more likely successful by engaging other members of the change coalition. This section also describes a proposed timeline for implementing the change plan. As Havelock points out, these processes are often iterative—his change model visualizes it as a circular pattern rather than linear (1995, fig. 4). This is especially true in the fast-paced and globalized

world we all live in, even more so since the arrival of the COVID-19 pandemic. It remains to be seen how the new normal lifestyle (as Indonesians are calling it) will impact this plan but so far, the institution and all the participants are still in place.

As we have learned from the sudden seismic changes brought about by the COVID-19 pandemic, we should hold our plans loosely. However, my hope is that these steps, and the stages of organizational change can be brought about in the next few years according to the timeline below:

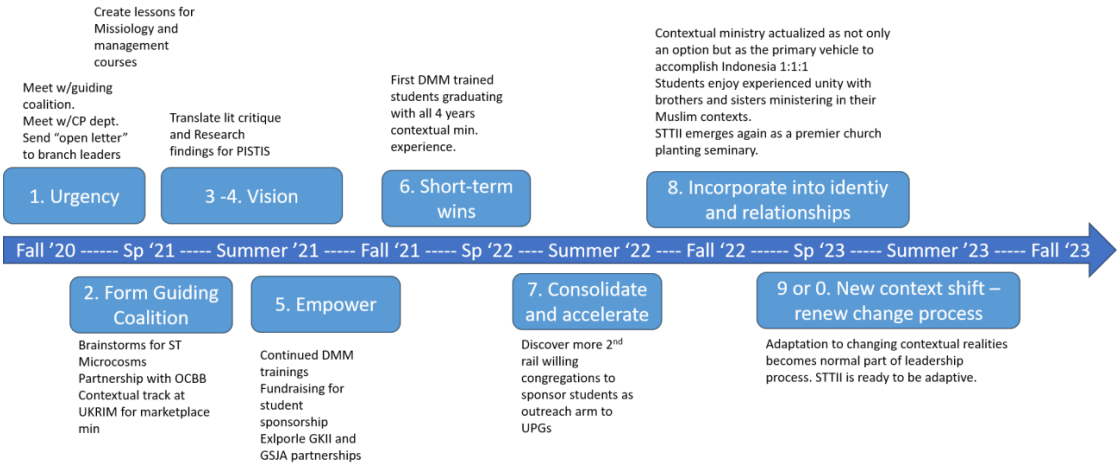

Figure 15: ETSI Change Plan Timeline Visualizing Kotter's 8-Stages

Here I will consolidate the next steps that emerged during the writing process:

- Connect with potential members of the guiding coalition to gauge willingness to commit.

    - Brainstorm on the topic of short-term ministry microcosms, possibly partnering with JTT, or using relief efforts as "fishing ponds" for short-term wins.
    - Brainstorm on the topic of a contextual ministry training track within the UKRIM structure so that students could be recruited and equipped from among academic programs that will lead to marketplace jobs.
- Re-engage with the church planting department to evaluate the weekend contextual ministry practicum with an eye to dialogically establish goals, indicators for evaluation, and assess needs. This generates buy-in and helps to identify potential change guide coalition members from among ETSI staff.
- Write the open letter to ETSI branch leaders on the topic of vision Indonesia 1:1:1.
    - Invite them to engage in the follow-up device to determine thematic alignment, theological or practical concerns not yet addressed, and potential favorable change participants or ministry mentors.
- Translate Literary (or is it Literature?) Critique and Research Findings into Indonesian and submit for publication as two articles in *PISTIS*, the ETSI academic journal.
    - Engage Sap as collaborator to aide translation and to persuade toward a favorable position regarding the change plan.
- Create lesson plans for missional ecclesiology units in Intro to Missiology course and Church Management course by Spring semester 2021.

- Socio-religious identity as discussion topic for the Missiology course
- Empowering lay leadership for house church leaders for the Management course

The analysis of ETSI using the interactional model (R. L. Hughes, Ginnett, and Curphy 2018) and Lewin's Forcefield (Lewin 1999) revealed some soft spots to introduce change towards a missional ecclesiology for believers from diverse socio-religious backgrounds. Kotter's 8-stage change plan (Kotter 2012), augmented by Clinton's change participant matrix (Clinton 1992) and Schein's understanding of cultural dimensions in change processes (Schein 2017), became the framework for designing the plan and identifying what specific steps need to be taken next to enact the change. It is my sincere hope that by connecting the contextual ministry models being so mightily used by God in the JTT group to the Holy Spirit-inspired vision of "Indonesia 1:1:1" at ETSI, Indonesian Christian students will find spiritual brothers and sisters among Muslims who believe in and follow Jesus, and that together they will co-labor more effectively and more fruitfully in the harvest.

Summary

In this chapter I described key personnel resources in the three categories of favorable, neutral, and unfavorable change participants as well as what information about these participants still needs to be gathered before implementing change. I also described the integral stages of my persuasive change plan, which in several stages hinges on the ability to link the desired change to the institutional culture, especially the founder and his transformational vision: 1:1:1. I also described that there are some component products that I will be creating directly to introduce at different stages of the plan but success for those will require the recruitment and collaboration with neutral or even

resistant change participants. I also proposed a timeline for change while acknowledging that in these times of COVID-19, all timelines should be held loosely.

Conclusion

The Issue Really is Unity

When describing this dissertation topic to friends who have asked over the past few years, I often begin by reciting my CRI. But after discussing it and explaining what I mean about the various variables, eventually the conversation is summarized with the simple but daunting statement, "Ultimately I want to see unity in the Body of Christ regardless of what social, cultural, or religious background the mentors are from." But I cannot claim to own that vision. This vision is nothing less than the image we are presented in Revelation 7:9-10:

> After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb!"

It seems likely that we will not enjoy the culmination of that vision until the Lord returns, but in the meantime the New Testament provides us with plenty of reason to strive together for it now.

At the end of this research, I looked back to the inspiring experiments that portend change, and I am greatly encouraged. Throughout the discussion of precedent literature, I was able to show that in the large sea of Christian-Muslim interreligious dialogue, the islands of Indonesia exhibit the gentlest waves. The unique blend of values emphasizing tolerance and national identity combined with the abundant proximity of friendly Muslim neighbors, creates ample opportunity for addressing spiritual and theological matters.

From missiologists and scholars, a firm platform was established to recognize the bridges for unity that already exist in the religious practices of our religions and the covenant language of the Scriptures. The cultural values of collectivism, harmony, power-distance, *Pancasila*, and *gotong-royong* admittedly present their own challenges and preserve many possibilities for missional ecclesiology between believers from diverse socio-religious identities. The book of Acts bears witness that such a unity has been an aim and hard-won characteristic of the church since the New Testament was penned.

My field research led me on a journey through many fabulous conversations and interviews with fellow Jesus-followers from both the Indonesian Christian context as well as the Muslim believer context. In addition to providing excellent data to develop case studies, that journey was also used by the Lord to refresh my soul. The case studies themselves were rich and inspiring and revealed much about the challenges and opportunities enjoyed by the young servants of the Lord that are being trained up in the ETSI and BTSJ seminaries. Because of that, research issues around fear, the practical value of Muslim-friendly contextual language, the importance of loving witness in community, and the potential challenge of asynchronous expectations on time were all brought to light and factored into a change plan to be implemented this year at the ETSI seminary.

A careful look at the Institution where the Lord has called me to serve has revealed new insights about the context and presents the opportunity to introduce a cautious and persuasive change plan that, I hope, will bring honor to the local visionary who served the Lord by starting ETSI, as well as revitalize the core DNA of church planting that has until recently been dormant.

There is Always More to be Done

My study was limited by some unexpected challenges, not the least of which has been the Coronavirus pandemic in the last year. Future research should be conducted to more completely identify "voices of identity" among the community of Muslim Christ-followers. This would serve to further sharpen the collaborative contextual ministries of teams or organizations that operate in Muslim majority contexts. It would also lend greater voice at an academic level to the emic perspectives of our brothers and sisters who are cousins in the faith.

The literature surrounding missional ecclesiology consistently pointed out the characteristic of a strong sense of participation with the Holy Spirit. However, my research did not really investigate the extent to which or in what ways Muslim believer groups were attentive to the Holy Spirit, or how their pneumatological understanding may differ from their Christian-context brothers and sisters. This would certainly be worth investigating and I suspect that the research methodology employed by one of my cohort colleagues could be adapted to answer those questions in the Indonesian context.

In light of the frequent natural disasters that have impacted my own study, further research is warranted to evaluate the impact of COVID-19 on these movements of Muslim believers. I know that in the short term a great deal of finance and work is centered on relief efforts, but we have yet to know how this will impact the ecclesiology of these groups. Perhaps a better research question would be, "How has their ecclesiology helped them endure the storm of this pandemic?"

The End of the End of the Beginning

In this chapter I returned to the optimistic narratives of my introduction and bolstered that optimism with an appeal to the ideal visions of a unified body of Christ from Scripture. It may be necessary from an academic standpoint to limit the scope of my

research and writing to the theological category of ecclesiology and the contextual particulars of my time and place. However, all the work that I have done is still just a drop of water in the vast sea of the *missio Dei.* It behooves me to lift my eyes back up to the hills and see that the bigger goal is nothing less than precisely what Christ died for (salvation for "whosoever believes" John 3:16) and asked for ("make disciples of all nations" Matthew 28:19) and promised to his disciples ("from every nation, tribe, people, and language" Revelation 7:9).

I also return to the struggles I encountered in gathering data from my MB sample. More research remains to be done to more fully flesh out the emic understanding of Muslim believers regarding their own ecclesial structure. If a dissertation is only the beginning of a scholar's work of research and writing, then this is only the end of the end of the beginning for me.

Appendix A

RECRUITMENT SCRIPT

Cooperating for the Kingdom: Toward a Missional Ecclesiology for Believers from Diverse Religious Backgrounds in Java, Indonesia

Donovan Dugan, MA Intercultural Studies

My name is Donovan Dugan. I am a doctoral student at Fuller Theological Seminary: School of Intercultural Studies. I am conducting a research project as part of my doctoral dissertation entitled, "Cooperating for the Kingdom: Toward a Missional Ecclesiology for Believers from Diverse Religious Backgrounds in Java, Indonesia."

There have been several cases in recent years where followers of Jesus have crossed the traditional boundaries of their social and religious identities in order to minister to the unreached people of this country's majority religion. This is already impressive, but what is more impressive is that these cases have been effective and fruitful. I believe that careful investigation of these ministry efforts will help to identify what cultural factors often hinder and sometimes create opportunities for an expression of unity between believers from Muslim and Christian cultural contexts.

You have been identified as a participant in one of these cases and because of that your experience could yield valuable insights. Will you participate in a… (focus-group interview with your ministry colleagues… OR… semi-structured interview) so that I can investigate these case studies more closely?

Naskah Perekrutan:

Bekerja Sama untuk Kerajaan: Menuju Ecclesiologi Missional untuk Orang Percaya dari Berbagai Latar Belakang Agama di Jawa, Indonesia

Donovan Dugan, MA Intercultural Studies

Nama saya Donovan Dugan. Saya S3 di Fuller Theological Seminary: School of Intercultural Studies. Saya sedang melakukan proyek penelitian sebagai bagian dari disertasi doktoral saya yang berjudul, "Bekerja Sama untuk Kerajaan: Menuju Ecclesiologi Missional untuk Orang Percaya dari Berbagai Latar Belakang Agama di Jawa, Indonesia."

Ada beberapa kasus dalam beberapa tahun terakhir di mana pengikut Yesus telah melewati batas tradisional identitas sosial dan keagamaan mereka untuk melayani orang-orang yang belum terjangkau dari agama mayoritas negara ini. Ini sudah mengesankan, tetapi yang lebih mengesankan adalah bahwa kasus-kasus ini telah efektif dan membuahkan hasil. Saya percaya bahwa penyelidikan yang cermat terhadap upaya pelayanan ini akan membantu mengidentifikasi faktor budaya apa yang sering menghambat dan kadang-kadang menciptakan peluang untuk ekspresi persatuan antara orang percaya dari konteks budaya Muslim dan Kristen.

Anda telah diidentifikasi sebagai peserta dalam salah satu kasus ini dan karena itu pengalaman Anda dapat menghasilkan wawasan yang berharga. Apakah Anda akan berpartisipasi dalam ... (wawancara kelompok fokus dengan rekan kerja kementerian Anda ... ATAU ... wawancara semi-terstruktur) sehingga saya dapat menyelidiki studi kasus ini lebih dekat?

Appendix B

INFORMED CONSENT SCRIPT

Fuller Theological Seminary
School of Intercultural Studies

My name is Donovan Dugan and I am collecting research as part of my Doctor of Intercultural Studies program at Fuller Theological Seminary under faculty advisor, Andy Myers. I would like to invite you participate in a research project. I will describe the project and will explain the details so that you can freely consent to participate or not. Please feel free to ask questions. If you have more questions later, I will be happy to discuss them with you at any time.

Description of the project:

Details: The research project is trying to identify what elements of Indonesian culture either hinder or facilitate an expression of unity and cooperation between believers from Muslim and Christian backgrounds. I have identified several cases where Indonesian Christians are able to effectively minister to unbelieving Muslims and minister alongside of Muslims who are believers without compelling them to change their religious identity.

- *You have been invited to participate because of your interactions in ministry to members of the majority religion in one of the previously identified cases.*
- *Your participation in this research is not obligatory. I earnestly desire your free and voluntary participation.*
- *This research seeks to identify what cultural barriers or opportunities exist for unity and fellowship between Christian and Muslim followers of Isa al Masih. This will be accomplished by comparing several cases of successful contextual ministry to Muslims by Indonesian Christians or Muslim Believers.*
- *You are not alone. There are approximately 30 other participants from both Muslim and Christian backgrounds.*

Procedures:

If you decide to take part in this study here is what will happen: we will be engaging in a semi-structured interview or focus-group interview, where you will have opportunity to answer questions related to your personal experience interacting with members of a different religious background. This interview will last approximately 90 minutes.

Details:

- *If you consent to participating in this research, we will begin the digital audio recorder. I, or my research assistant, will state for the recording the date of the interview and what case your interview pertains to as well as a coded designation for you as the participant. We will then conduct the interview or focus group discussion. The first question will ask you to repeat your verbal consent to participating in this research.*

- *You will notice at this time that I or my research assistant are taking notes, these are simply to help connect your responses to key ideas that have emerged in the research thus far. Please let me or my research assistant know if you would rather have no written notes taken during your interview. (Please note that for focus-group interviews, note-taking will be necessary to distinguish various participants responses. You have the opportunity at any time to be removed from the focus-group if this note-taking makes you uncomfortable.)*
- *At the conclusion of the interview the recording will be saved and later uploaded to secure, password-protected cloud storage location.*
- *In order to produce valid results for the research, your responses need to be as truthful and thorough as possible. If any of the questions are unclear, please feel free to ask for clarification. We won't be embarrassed if you point out our mistakes. We expect the interview to require approximately 90 minutes of your time. However, if you feel you need more time to answer the question or to tell your story in a thorough manner, feel free to take all the time you need. Also, with your consent, we would like to be able to contact you again later to follow-up with any new findings that prompt new questions. Please let me or my research assistant know if you do not consent to providing follow-up information after the conclusion of this interview.*

Risks or discomfort:

We acknowledge that this research topic is considered socially or religiously unacceptable by some groups of society and therefore creates a degree of risk for you the participant. Because of that we are being very careful to protect your identity as a participant and keep your responses confidential. If you are participating in this interview via an online video or calling application (VoIP), please know that the online communication platforms we have selected are as secure as possible, however there is some risk that data could be intercepted. For those participating online, I encourage you to do so from a location that cannot be easily overheard. My research assistant or I will be conducting the call from our office or home to mitigate that risk. Please remember that your participation is voluntary, and you are under no obligation to continue participation or association with me or any member of my research team.

Benefits of this study:

Although there will be no direct benefit to you for taking part in this study, the researcher may learn more about cultural factors that create barriers and opportunities to unity and fellowship between believers from Christian and Muslim backgrounds, as well as how those factors are either overcome or leveraged for fruitful ministry. We expect that this information will improve ongoing contextual ministries.

Compensation

If you traveled in order to meet with me or my research assistant for this interview, we are prepared to compensate you for your travel expense in the amount of Rp. 2.000 per kilometer traveled.

Confidentiality:

Your part in this study is confidential. None of the information will identify you by name. All records will be uploaded to a secure, password-protected cloud server. A back-up will be kept on an encrypted hard drive. The recording will later be typed into a transcript, but it will never contain any identifying details beyond the coded designations. Any other names mentioned in the interview will be replaced with pseudonyms in the transcript.

If you are participating in a focus-group interview, please understand that there exists the possibility that other participants could share information that was discussed in the group. For this reason, every focus-group participant is asked to pledge their commitment to keep the discussions private.

Voluntary participation and withdrawal:

Participation in research is voluntary. You have the right to refuse to be in this study. If you decide to be in the study and change your mind, you have the right to drop out at any time.
You may skip questions. Whatever you decide, you will not lose any benefits to which you are otherwise entitled.

Questions, Rights and Complaints:

If you have any questions about this research project, please call Donovan Dugan at +62-821-3367-1097 or Andy Myers at +1-539-302-0607. If you have any questions or concerns about your rights as a research participant in this study, please direct them to Dr. Brian D. Garner, HSR Coordinator, at briangarner@fuller.edu

Consent statement

This statement certifies the following:

☐that you are 18 years of age or older,

☐ and you have understood the script that I have explained to you,

☐ and all your questions have been answered.

☐You understand that you may withdraw from the study at any time

☐You understand all of the answers you provide to Donovan Dugan will be kept private.

☐You also pledge to keep private the discussions of other focus-group participants. *(FOCUS GROUP ONLY)*

☐You understand that you have the right to see the findings and conclusions from the research prior to their being published.

☐ You consent to participating in "Cooperating for the Kingdom: Toward a Missional Ecclesiology for Believers from Diverse Religious Backgrounds on Java, Indonesia" being given by Donovan Dugan, MA Intercultural Studies.

☐ You consent to being contacted for follow-up questions at a later date

Participant's Preferred Name used during the interview	Participant's Coded Designation	Date of Interview:	Associated with which Case Study?

SCRIPT PERSETUJUAN dan PENJELASAN

Fuller Theological Seminary

School of Intercultural Studies

Nama saya Donovan Dugan dan saya sedang mengumpulkan penelitian sebagai bagian dari program S3 "Doctor of Intercultural Studies" di Fuller Theological Seminary di bawah penasihat fakultas, Andy Myers. Saya ingin mengajak Anda berpartisipasi dalam proyek penelitian. Saya akan menjelaskan proyek dan akan menjelaskan detailnya sehingga Anda dapat dengan bebas menyetujui untuk berpartisipasi atau tidak. Silahkan bertanya, jika Anda memiliki pertanyaan lagi nanti, saya akan senang mendiskusikannya dengan Anda kapan saja.

Deskripsi proyek:

Proyek penelitian ini mencoba mengidentifikasi elemen-elemen apa dari budaya Indonesia yang menghalangi atau memfasilitasi ekspresi persatuan dan kerja sama antara orang-orang percaya dari latar belakang Muslim dan Kristen. Saya telah mengidentifikasi beberapa kasus di mana orang Kristen Indonesia dapat secara efektif melayani orang-orang Muslim yang tidak percaya dan melayani bersama orang-orang Muslim yang beriman tanpa memaksa mereka untuk mengubah identitas agama mereka. ***Detail:***

- Anda telah diundang untuk berpartisipasi karena interaksi Anda dalam pelayanan kepada anggota agama mayoritas di salah satu kasus yang diidentifikasi sebelumnya.
- Partisipasi Anda dalam penelitian ini tidak wajib. Saya sungguh-sungguh menginginkan partisipasi bebas dan sukarela Anda.
- Penelitian ini berupaya mengidentifikasi hambatan atau peluang budaya apa yang ada untuk persatuan dan persekutuan antara pengikut Kristen dan Muslim Isa al Masih. Ini akan dicapai dengan membandingkan beberapa kasus pelayanan kontekstual yang berhasil dengan Muslim oleh orang Kristen Indonesia atau Muslim yang percaya.
- Anda tidak sendiri. Ada sekitar 30 peserta lain dari latar belakang Muslim dan Kristen.

Prosedur:

Jika Anda memutuskan untuk mengambil bagian dalam penelitian ini di sini, ada beberapa hal yang akan terjadi: kami akan terlibat dalam wawancara semi-terstruktur atau wawancara kelompok-fokus, di mana Anda akan memiliki kesempatan untuk menjawab

pertanyaan terkait dengan pengalaman pribadi Anda berinteraksi dengan anggota yang berbeda latar belakang agama. Wawancara ini akan perlu kira-kira 90 menit.

***Detail*:**

• Jika Anda setuju untuk berpartisipasi dalam penelitian ini, kami akan memulai perekam audio digital. Saya, atau asisten penelitian saya, akan menyatakan untuk merekam tanggal wawancara dan kasus apa yang berkaitan dengan wawancara Anda serta kode-khusus untuk Anda sebagai peserta. Kami kemudian akan melakukan wawancara. Pertanyaan pertama dalam wawancara ini akan minta konfirmasi verbal kesetujuan anda sebagai peserta dalam penelitian ini.

• Anda akan melihat pada saat ini bahwa saya atau asisten penelitian saya membuat catatan, ini hanya untuk membantu menghubungkan tanggapan Anda dengan ide-ide kunci yang telah muncul dalam penelitian sejauh ini. Harap beri tahu saya atau asisten riset saya jika Anda lebih suka tidak membuat catatan tertulis selama wawancara Anda. (Untuk wawancara kelompok-fokus, pencatatan akan diperlukan untuk membedakan tanggapan berbagai peserta. Anda memiliki peluang untuk dikeluarkan dari kelompok-fokus jika pencatatan ini membuat Anda tidak nyaman.)

• Pada akhir wawancara, rekaman akan disimpan dan kemudian diunggah ke lokasi penyimpanan cloud yang aman dan dilindungi kata sandi.

• Untuk menghasilkan hasil yang valid untuk penelitian ini, respons Anda harus sejujur dan selengkap mungkin. Jika ada pertanyaan yang tidak jelas, jangan ragu untuk meminta klarifikasi. Kami tidak akan malu jika Anda menunjukkan kesalahan kami. Kami berharap wawancara membutuhkan sekitar satu jam. Namun, jika Anda merasa perlu lebih banyak waktu untuk menjawab pertanyaan atau untuk menceritakan kisah Anda secara menyeluruh, silakan mengambil semua waktu yang Anda butuhkan. Juga, dengan persetujuan Anda, kami ingin dapat menghubungi Anda lagi nanti untuk menindaklanjuti temuan baru yang menimbulkan pertanyaan baru. Harap beri tahu saya atau asisten penelitian saya jika Anda tidak setuju untuk memberikan informasi tindak lanjut setelah akhir wawancara ini.

Risiko *atau* ketidaknyamanan:

Kami mengakui bahwa topik penelitian ini dianggap secara sosial atau agama sangat sensatif oleh beberapa kelompok masyarakat dan karenanya menciptakan tingkat risiko bagi Anda, peserta. Karena itu kami sangat berhati-hati untuk melindungi identitas Anda sebagai peserta dan menjaga kerahasiaan tanggapan Anda. Jika Anda berpartisipasi dalam wawancara ini melalui video online atau aplikasi panggilan (VoIP), ketahuilah bahwa platform komunikasi online yang kami pilih seaman mungkin, namun ada beberapa risiko bahwa data dapat disadap. Bagi mereka yang berpartisipasi secara online, saya mendorong Anda untuk melakukannya dari lokasi yang tidak dapat didengar dengan mudah. Asisten peneliti saya atau saya akan melakukan panggilan dari kantor atau rumah kami untuk mengurangi risiko itu. Harap ingat bahwa partisipasi Anda bersifat sukarela, dan Anda tidak berkewajiban untuk melanjutkan partisipasi atau asosiasi dengan saya atau anggota tim peneliti saya.

Manfaat dari penelitian ini:

Meskipun tidak akan ada manfaat langsung bagi Anda untuk mengambil bagian dalam studi ini, peneliti dapat belajar lebih banyak tentang faktor-faktor budaya yang menciptakan hambatan dan peluang untuk persatuan dan persekutuan antara orang-orang percaya dari latar belakang Kristen dan Muslim, serta bagaimana faktor-faktor tersebut diatasi atau dimanfaatkan untuk pelayanan yang lebih efektif. Kami berharap bahwa informasi ini akan meningkatkan pelayanan kontekstual yang sedang berlangsung.

Kompensasi

Jika Anda bepergian untuk bertemu dengan saya atau asisten riset saya untuk wawancara ini, kami siap untuk memberikan kompensasi kepada Anda untuk biaya perjalanan Anda sebesar Rp. 2.000 per kilometer.

Kerahasiaan:

Bagian Anda dalam penelitian ini bersifat rahasia. Tidak ada informasi yang akan mengidentifikasi Anda dengan nama. Semua catatan akan diunggah ke server cloud yang aman dan dilindungi kata sandi. Cadangan akan disimpan pada hard drive terenkripsi. Rekaman nanti akan diketik dalam transkrip, tetapi tidak akan pernah berisi detail pengidentifikasian selain dari kode-khusus yang ditentukan. Nama-nama lain yang disebutkan dalam wawancara akan diganti dengan nama samaran dalam transkrip.
Jika Anda berpartisipasi dalam wawancara kelompok-fokus, harap dipahami bahwa ada kemungkinan bahwa peserta lain bisa berbagi informasi yang dibahas dalam kelompok. Untuk alasan ini, setiap peserta kelompok-fokus diminta untuk berjanji komitmen mereka untuk menjaga diskusi tetap pribadi.

Partisipasi dan penarikan sukarela:

Partisipasi dalam penelitian bersifat sukarela. Anda berhak menolak untuk ikut dalam studi ini. Jika Anda memutuskan untuk belajar dan berubah pikiran, Anda berhak untuk keluar kapan saja.
Anda dapat melewatkan pertanyaan. Apa pun keputusan Anda, Anda tidak akan kehilangan manfaat apa pun yang menjadi hak Anda.

Pertanyaan, Hak, dan Keluhan:

Jika Anda punya pertanyaan tentang proyek penelitian ini, silakan hubungi Donovan Dugan di + 62-821-3367-1097 atau Andy Myers di + 1-539-302-0607. Jika Anda punya pertanyaan atau masalah tentang hak-hak Anda sebagai peserta penelitian dalam penelitian ini, silakan hubungi Dr. Brian D. Garner, Koordinator HSR, di briangarner@fuller.edu

Pernyataan persetujuan

Pernyataan ini menyatakan sebagai berikut:

☐Anda berumur 18 tahun atau lebih,

☐ dan Anda telah mengerti naskah yang telah aku jelaskan kepadamu,

☐ dan semua pertanyaan Anda telah dijawab.

☐Anda mengerti bahwa Anda dapat menarik diri dari penelitian ini kapan saja

☐Anda memahami semua jawaban yang Anda berikan kepada Donovan Dugan akan dirahasiakan.

☐Anda juga berjanji untuk merahasiakan diskusi para peserta kelompok fokus lainnya. (HANYA KELOMPOK FOKUS)

☐Anda memahami bahwa Anda memiliki hak untuk melihat temuan dan kesimpulan dari penelitian sebelum dipublikasikan.

☐ Anda setuju untuk berpartisipasi dalam "Bekerja Sama untuk Kerajaan: Menuju Ecclesiologi Missional untuk Orang Percaya dari Berbagai Latar Belakang Agama di Jawa, Indonesia" yang diberikan oleh Donovan Dugan, MA Studi Kultural.

☐ Anda setuju dihubungi untuk pertanyaan tindak lanjut pada masa depan (pertanyaan atau penjelasan "follow-up").

Nama Pilihan Peserta yang digunakan selama wawancara	Penentuan Kode Peserta Wawancara:	Tanggal	Berhubungan dengan Studi Kasus di lokasi mana?

Appendix C

CONFIDENTIALITY AGREEMENT FOR RESEARCH ASSISTANT

RESEARCH ASSISTANT CONFIDENTIALITY AGREEMENT
FULLER THEOLOGICAL SEMINARY
Cooperating for the Kingdom: Toward a Missional Ecclesiology for Believers in Diverse Religious Backgrounds in Java, Indonesia

I, _____ [name of research assistant], agree to assist the primary investigator, Donovan Dugan, with this study by:

- assisting with semi-structured and focus-group interviews,
- conducting semi-structured interviews and focus-group interviews in situations or contexts where the presence of the primary investigator may increase risk to the research participants,
- helping to transcribe interview recordings,
- providing cultural and language insight into the understanding of participant responses

I agree to maintain full confidentiality when performing these tasks.
Specifically, I agree to:

1. complete the Human Subject Research training provided by the primary investigator and based off the NIH web-based training course, "Protecting Human Research Participants."

2. keep all research information shared with me confidential by not discussing or sharing the information in any form or format (e.g., disks, tapes, transcripts) with anyone other than the primary investigator;

3. hold in strictest confidence the identification of any individual that may be revealed during the course of performing the research tasks;

4. not make copies of any raw data in any form or format (e.g., disks, tapes, transcripts), unless specifically requested to do so by the primary investigator;

5. keep all raw data that contains identifying information in any form or format (e.g., disks, tapes, transcripts) secure while it is in my possession. This includes:
   - keeping all digitized raw data in computer password-protected files and other raw data in a locked file;
   - closing any computer programs and documents of the raw data when temporarily away from the computer;
   - permanently deleting any e-mail communication containing the data; and
   - using closed headphones if transcribing recordings;

6. give all raw data in any form or format (e.g., disks, tapes, transcripts) to the primary investigator when I have completed the research tasks;

7. destroy all research information in any form or format that is not returnable to the primary investigator (e.g., information stored on my computer hard drive) upon completion of the research tasks.

Provide the following contact information for research assistant:

Printed name of research assistant_____

Address:_____

Telephone number:_____

Signature of research assistant_____ Date _____

Printed name of primary investigator Donovan Dugan_____.
Signature of primary investigator_____
Date_____

Perjanjian Kerahasiaan Asisten Penelitian

FULLER THEOLOGICAL SEMINARY

Kerjasamaan untuk Kerajaan: Menuju Ecclesiologi Missional untuk Orang Beriman dalam Berbagai Latar Belakang Agama di Jawa, Indonesia

Saya, _____ [nama asisten penelitian], setuju untuk membantu peneliti utama, Donovan Dugan, dengan penelitian ini dengan:

- membantu wawancara semi-terstruktur dan kelompok-fokus,
- melakukan wawancara semi-terstruktur dan wawancara kelompok-fokus dalam situasi atau konteks di mana kehadiran penyelidik utama dapat meningkatkan risiko bagi peserta penelitian,
- membantu menyalin rekaman wawancara,
- memberikan wawasan budaya dan bahasa ke dalam pemahaman tentang tanggapan peserta

Saya setuju untuk menjaga kerahasiaan penuh ketika melakukan tugas-tugas ini. Secara khusus, saya setuju untuk:

1. selesaikan pelatihan Penelitian Subjek Manusia yang disediakan oleh penyelidik utama dan berdasarkan dari kursus pelatihan berbasis web NIH, "Melindungi Peserta Penelitian Manusia."
2. menjaga semua informasi penelitian yang dibagikan kepada saya rahasia dengan tidak membahas atau berbagi informasi dalam bentuk atau format apa pun (mis., Disk, kaset, transkrip) dengan siapa pun selain penyelidik utama;
3. memegang kerahasiaan ketat identifikasi setiap individu yang dapat diungkapkan selama melakukan tugas-tugas penelitian;
4. tidak membuat salinan data mentah apa pun dalam bentuk atau format apa pun (mis., Disk, kaset, transkrip), kecuali diminta secara khusus untuk melakukannya oleh penyelidik utama;
5. menjaga semua data mentah yang berisi informasi pengidentifikasian dalam bentuk atau format apa pun (mis., Disk, kaset, transkrip) aman saat ada di tangan saya. Ini termasuk:
   - menyimpan semua data mentah digital dalam file yang dilindungi kata sandi komputer dan data mentah lainnya dalam file yang terkunci;
   - menutup semua program komputer dan dokumen dari data mentah saat sementara jauh dari komputer;
   - secara permanen menghapus komunikasi email yang berisi data; dan
   - menggunakan headphone tertutup jika menyalin rekaman;

6. memberikan semua data mentah dalam bentuk atau format apa pun (mis., Disk, kaset, transkrip) kepada penyelidik utama ketika saya telah menyelesaikan tugas penelitian;

7. hancurkan semua informasi penelitian dalam bentuk atau format apa pun yang tidak dapat dikembalikan ke penyelidik utama (mis., Informasi yang disimpan di hard drive komputer saya) setelah menyelesaikan tugas penelitian.

Berikan informasi kontak berikut untuk asisten penelitian:

Nama cetak asisten penelitian_____

Alamat:_____

Nomor telepon:_____

Tanda tangan asisten peneliti_____ Tanggal _____

Nama dicetak penyelidik utama: Donovan Dugan_____.
Tanda tangan simpatisan utama_____
Tanggal_____

Appendix D

INTERVIEW GUIDE

Cooperating for the Kingdom: Toward a Missional Ecclesiology for Believers from Diverse Religious Backgrounds in Java, Indonesia

Donovan Dugan, MA Intercultural Studies

Primary Research Questions:

1. What internal and external "voices" or "positions" emerge as significant during the ministry experience of this case study?
2. How did the significant "voices" or "positions" influence the outcome of the case study?
3. To what extent does the participant hold to a biblically sound, outreach oriented, and culturally inclusive (ie. "missional") ecclesiology?

QUESTION 1: Confirmation of Verbal Consent: Do you consent to this interview? YES ☐ NO ☐

QUESTIONS	1	2	3
What Islamic tradition or theological tradition/denomination are you from?	☒	☐	☐
Please describe your faith background or upbringing.	☒	☐	☐
How old are you?	☒	☐	☐
Please describe your family. Are you married? Have children? Living parents?	☒	☐	☐
Please describe your… education. … job.	☒	☐	☐
What people group are you from?	☒	☐	☐
How did you become a follower of Isa al Masih / Jesus Christ ?	☒	☐	☒
How would you describe people who are not yet followers of Isa al Masih / Jesus Christ ?	☒	☐	☒
Can you please describe how the Kitab Suci / Alkitab has influence your life or your faith?	☒	☒	☒
Can you please describe how other followers of Isa al Masih / Jesus Christ influence your life or your faith?	☒	☒	☒
What motivates you to tell others about Isa al Masih / Jesus Christ ?	☒	☒	☒
What motivated you to become involved in this CASE STUDY ?	☒	☒	☐
How would you characterize your interactions with Christians/*Nazrani* / Muslims **prior** to your involvement with this CASE STUDY ?	☒	☒	☒
Please describe how you experienced the events leading up to this CASE STUDY .	☒	☐	☐
Please describe your experiences during this CASE STUDY .	☒	☐	☐

Especially, please describe any **challenges** you encountered and what **advantages/opportunities** you enjoyed during this CASE STUDY .	☒	☒	☐
How would you characterize your interactions with Christians/*Nazrani* / Muslims **during** your involvement with this CASE STUDY ?	☒	☒	☒
How would you characterize your interactions with Christians/*Nazrani* / Muslims **after** your involvement with this CASE STUDY ?	☒	☒	☒
Please feel free to add any other descriptions of what cultural factors influenced your interaction with Christians/*Nazrani* / Muslims .	☒	☒	☒

Panduan Wawancara

Bekerja Sama untuk Kerajaan: Menuju Ecclesiologi Missional untuk Orang-Orang Percaya dari Berbagai Latar Belakang Agama di Jawa, Indonesia

Donovan Dugan, MA Studi Antar Budaya

Pertanyaan Penelitian Utama:

1. "Suara" atau "posisi" internal dan eksternal apa yang muncul sebagai signifikan selama pengalaman pelayanan studi kasus ini?
2. Bagaimana "suara" atau "posisi" yang signifikan mempengaruhi hasil studi kasus?
3. Sampai sejauh mana peserta berpegang pada eklesiologi yang Alkitabiah, berorientasi pada outreach, dan inklusif secara budaya (mis. “Missional”)?

Pertanyaan 1: Konfirmasi Verbal Kesetujuan Peserta : Apakah anda setuju berpartisipasi wawancara ini?

YES ☐ NO ☐

PERTANYAAN	1	2	3
Anda berasal dari tradisi Islam apa atau denominasi apa?	☒	☐	☐
Tolong jelaskan latar belakang iman atau secara Anda dibesarkan .	☒	☐	☐
Berapa usia kamu?	☒	☐	☐
Tolong jelaskan keluarga Anda. Apakah kamu sudah menikah? Beranak? Orang tua yang hidup?	☒	☐	☐
Tolong jelaskan… pedidikan Anda. … pekerjaan Anda.	☒	☐	☐
Anda berasal dari suku apa?	☒	☐	☐
Tolong ceritakan bagaimana Anda menjadi pengikut Isa al Masih / Yesus Kristus?	☒	☐	☒
Bagaimana Anda menggambarkan orang-orang yang belum menjadi pengikut Isa al Masih / Yesus Kristus?	☒	☐	☒
Tolong jelaskan bagaimana Kitab Suci / Alkitab telah memengaruhi kehidupan atau iman Anda? (Misalnya?)	☒	☒	☒
Tolong jelaskan bagaimana pengikut Isa Al Masih / Yesus Kristus yang lain memengaruhi kehidupan atau iman Anda? (Misalnya?)	☒	☒	☒
Apa yang memotivasi Anda untuk memberi tahu orang lain tentang Isa al Masih / Yesus Kristus?	☒	☒	☒
Apa yang memotivasi Anda untuk terlibat dalam STUDI KASUS ini?	☒	☒	☐
Bagaimana Anda menggambarkan interaksi Anda dengan orang Kristen / Nazrani / Muslim **sebelum** keterlibatan Anda dengan STUDI KASUS ini?	☒	☒	☒
Tolong jelaskan bagaimana Anda mengalami peristiwa **yang mendahului** STUDI KASUS ini.	☒	☐	☐
Tolong jelaskan pengalaman Anda **selama** STUDI KASUS ini.	☒	☐	☐
Terutama, tolong jelaskan setiap **tantangan** yang Anda temui dan **keuntungan / peluang** apa yang Anda nikmati **selama** STUDI KASUS ini.	☒	☒	☐

Bagaimana Anda menggambarkan interaksi Anda dengan orang Kristen / Nazrani / Muslim **selama** keterlibatan Anda dengan STUDI KASUS ini?	☒	☒	☒
Bagaimana Anda menggambarkan interaksi Anda dengan orang Kristen / Nazrani / Muslim **sejak** keterlibatan Anda dengan STUDI KASUS ini?	☒	☒	☒
Silahkan menambahkan deskripsi lain tentang faktor budaya apa yang memengaruhi interaksi Anda dengan orang Kristen / Nazrani / Muslim.	☒	☒	☒

Appendix E

NIH CERTIFICATE

Certificate of Completion

The National Institutes of Health (NIH) Office of Extramural Research certifies that **Donovan Dugan** successfully completed the NIH Web-based training course "Protecting Human Research Participants."

Date of Completion: 09/11/2018

Certification Number: 2922426

NIH National Institutes of Health
Office of Extramural Research

Glossary

ETSI	The Evangelical Theological Seminary of Indonesia
BTSJ	The Biblical Theological Seminary. Located in Jakarta, Indonesia
JTT	This the name of the Indonesian contextual ministry organization that is lead and staffed by Indonesian contextual workers with U.S.-sent workers serving in the along-sider/support capacity.
Transmigrasi	This is a program developed by the Indonesian government to encourage people to move from the crowded island of Java to the more remote and sparsely populated islands of Indonesia.
Rukun	Harmony—or, at least a lack of dis-harmony within an in-group
Gotong-Royong	A cultural system of serving one another in a community
Silahturami	Simply translated means friendship but bears a greater significance and obligation in the Indonesian Muslim context

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Vita

Donovan Michael Dugan was born on November 28, 1982, in Minneapolis, Minnesota. Being raised in a believing household, Donovan found salvation in Jesus Christ at the tender age of eight years old. By age fourteen he was traveling around the Twin Cities and across the world with his paternal grandfather, a pastor and evangelist, using magic tricks and stage illusions to illustrate the evangelistic sermons his grandfather would preach. As a high-schooler, Donovan joined Homeward Bound Theater Company and learned how to serve the Lord with theater, public speaking, and small group facilitation. It was during these years that Donovan sensed the Lord leading him to vocational ministry and overseas missions.

At age sixteen Donovan started dating the love of his life, Andrea Rens, whom he met in their church youth group. Both Donovan and Andrea attended Bethel University in St. Paul, Minnesota. In 2003, just before their senior year, Donovan and Andrea were married. The next year Donovan graduated with a BA in Biblical and Theological Studies and a minor in Leadership Studies. Andrea graduated with a BA in Elementary Education.

After interning at their home church for one year they moved to Bloomingdale, Illinois, a suburb of Chicago, where Donovan worked part-time as a youth, worship, and missions pastor at Bloomingdale Church. While serving the church part-time, Donovan also completed an MA in Intercultural Studies from Wheaton College Graduate School. Their first child, Natalie, was born while they lived in Bloomingdale.

After completing his MA and nearing the completion of their three-year commitment to the church, Andrea's mother passed away from cancer. This led them to return to Minnesota where they quickly joined a team planting a church in a rural town south of the suburbs where they lived with Andrea's father. Donovan again served as a worship leader for this new church plant and taught secondary Bible at the nearby Christian Life School. These years had the added joy of their second child, Bethany, born in 2009.

By this time, the Lord had led Donovan to get in touch with One Challenge International (OC). Donovan was in search of a mentor who could help him develop his skills in leadership development, theological education, and ministry to Muslims. It so happened that OC had a field leader in Indonesia who was working in all those areas and was in search of someone to mentor. In 2012 Donovan and Andrea moved to Indonesia and spent their first year learning the language. The Lord blessed them with their third child, Josiah, at the end of their first year in Indonesia. Since the fall of 2013 Donovan has been teaching at ETSI in Yogyakarta, Indonesia, and Andrea has been working as an administrator at Mountainview Christian School.

Donovan is now the Field Director for One Challenge in Indonesia and Andrea serves as the Superintendent of Mountainview Christian School. In addition to the formal roles, Donovan works closely alongside a group of courageous Indonesian contextual church planters, providing encouragement, prayer, technical support, and whatever other help he can to them and the multiplying movements they lead, all the while trying to learn as much as he can from them.