

Cross-Cultural Mission in the Context of Multiple Societies in Indonesia

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Abstract

The mission is a divine activity in sending intermediary agents, either supernatural or human, to speak or do God's will to convey the good news to carry out the Great Commission of the Lord Jesus Christ and plural society in Indonesia. The research method used is the descriptive qualitative research method. The research method is used for social and humanities research and theological studies. The results of this study show the importance of evangelism in a pluralistic society with cross-cultural reflection.

Keywords

mission; cross; culture; society, plural.



I. Introduction

When studying a pluralistic society, of course, one must also study the different characteristics of each of these societies. In this society, it is also called a critical society because each has different principles and mindsets in general about faith and belief. However, in this case, the author does not discuss broadly but generally the life of a pluralistic society, but how to communicate properly and correctly, which will be conveyed in a pluralistic society when performing services. Language is one of the most important things in the life of every human being. Each of them is of course inseparable from language, the first time a child gets a language that is heard directly from the father or mother when the child is born into this world. Then as time goes by and as the child grows, they will acquire a language other than the language taught by the mother and father, either in the form of a second, third, foreign language or so on which is called language acquisition where it depends on the social environment and cognitive level possessed by these children through the learning process in their environment. (Purba, N. et al. (2020).

In Indonesia, it is an example of pluralistic community life with ethnic and cultural diversity. Communication is the process of delivering messages by someone to other people to tell, change attitudes, opinions or behavior either directly orally or indirectly through the media. In this communication requires a reciprocal relationship between the delivery of messages and recipients namely communicators and communicants (Hasbullah, et al: 2018). In ancient times Indonesian culture and Malay language were able to position language as the language of communication, introduction, and liaison for national culture. That is why this plural society is always full of sharp criticism of the missionaries. At least they are sceptical of the truth of the gospel at first. However, with the passage of time and the inclusion of several western cultures through colonialism, a plural society began to accept the gospel through the missionaries slowly and continues to grow to this day.

In modern times, the challenge to the Bible is no longer a question of the dominating culture, but criticism comes from faith and belief. "Religion from the point of view is an aspect of culture, but this culture is not the whole religion". When culture does not function, faith through religion can act so that the pluralistic society in Indonesia begins to reject the growing gospel. So, missionaries/evangelists must also be limited in their

movements. However, believers are always optimistic about God's word that the gospel must be preached to all creatures because it is a commandment that cannot be postponed. After all, God wants all humans in the world to accept the gospel and Jesus Christ as Lord and Savior.

In this case, of course, the church's role is needed to be more creative with the leadership of the Holy Spirit to remain faithful and enthusiastic about spreading the gospel in Indonesian society. There will always be challenges in closing places of worship, obtaining permits to construct churches and cessation of worship in homes. Homes and many obstacles occurred, but efforts to keep preaching the gospel did not stop. However, they grew stronger because of the belief in the presence of the Lord Jesus.

II. Research Method

In carrying out evangelism in Cross-Cultural Missions in Multicultural Communities in Indonesia, the method used is the descriptive qualitative method, not an experimental quantitative method; this method is used for research that is social and humanities and can be used in research or theological studies. The qualitative Method can also be used in reflective speculative research. This research method uses library studies from various authors' sources to formulate values and meanings to find the right conclusions from the studied subject.

III. Result and Discussion

3.1 The life of

a pluralistic society The life of the people of Indonesia has had a diversity of different cultures with different traditions and laws so that each tribe maintains its own culture by means and patterns of living traditions passed down from generation to generation. In this case, every culture certainly has sensitive and vulnerable problems. However, it seems calm; it can be felt that there is a hidden and turbulent tension beneath the surface, which at any time can cause big problems and lead to wars between tribes. Furthermore, this often happens in several areas in Indonesia.

Responding to things like this, as believers, we must look at this as not surprising because even different views from a cultural point of view, it can be seen that the Gospel can be preached amid people of different cultures, especially we must study cultural life where a preacher or carrier should be. She must be aware of the cultural side and know the prevailing customs and traditions in which he preaches the Gospel to be accepted by the community.

3.2 Harmony in Religious Communities

In Indonesia, religious communities have always been a problem. It cannot be denied that events that should not have happened have occurred; for example, not only is building a church building increasingly difficult, but disturbances and obstacles to worshipping often occur, and even issues of Christianization are frequent. Become a reference for the emergence of upheaval that resulted in anarchism from various elements of certain community organizations. Moreover, in responding like this, from the point of view of the Christian faith, one should have wisdom and wisdom from God so that he always understands that every person of another religion must be embraced as a friend or friend, but also as a rival, meaning that is understood as a friend is not a friend, but a friend. Faced by them as a threat or an enemy, it is, of course, treated as a rival in defending the faith.

"One of the reasons why people find it difficult to maintain good relations with different religions is because of the human tendency to maintain their respective religions and cultures"[3]. As a result, some exclusive religions mean making walls and limiting relations with other religions. Christians who live among people of other religions should not be close just because they want to cover their Christian identity. However, it must be able to break through and break down the walls of religious prejudice because Christians must always imitate the attitude of Jesus Christ.

That is why in responding to the complexity of the problems in this pluralistic society, it is necessary to have a relationship or interaction with religious and community leaders and establish harmony between religious communities and cooperate in reducing the atmosphere that results in great turmoil which has an impact on distrust in people's lives.

The Bible explains, in 1. Kings 5:1-12. It is told of a beautiful collaboration between Solomon, the king of Israel and Hiram, supplying materials and artisans to Solomon while Solomon supplies food to Hiram. In this case, Christians must also cooperate in the environment with other religious communities; a small example at the environmental level is working together - cooperating in cleanliness, security, development and so on who contribute through energy, material and thought. This will make the harmonious relationship feel beautiful and comfortable so that the beginning to facilitate the gospel through deeds will have a positive impact on the environmental community.

Therefore, as a believer, you should always have a positive outlook to respond to differences in a pluralistic society so that disputes in cultural and religious harmony can be established with harmonious kinship without building a dividing wall with others.

3.3 Mission in Religion and Culture in Indonesia

It is necessary to understand the meaning of mission and the terms commonly used in connection with the mission or which are considered the mission itself, namely Mission, Zending, Evangelism, evangelism, and Preaching. "The term Mision (Missi) comes from the Latin "Miso", taken from the root word "Mitre", which is combined with the word "Misum", which means "To send" (to send, to send) and in Greek is "Apostello" which means to send with authority. So it is clear that what is meant by the mission is sending with the authority and power of the sender.

As a believer, he must understand God's design to carry out a mandated task assigned to him as a messenger of God amid this world. One of them is the possibility of the role of performance in a pluralistic society such as in our beloved country Indonesia. Requires His people to be involved in God's mission and design to proclaim the Gospel amid religious and cultural diversity. "That is why the first mission of believers in a pluralistic society is to participate in God's mission, which is to proclaim that God does not judge but saves the world". This means that God desires all humanity, regardless of cultural and religious diversity, to believe in Him and claim that He is Lord and Savior. Then God will be pleased with him, as the Bible says: "God so loved the world, that he gave his only begotten Son, that everyone who believes in him should not perish but have eternal life."

Mission amid a society with a lot of cultural and religious diversity makes a person carrying out missionary actions be extra careful because it can result in total rejection from everyone, which is likely to discredit the culture or religion they believe in so far. That is why a missionary must: first, study the cultural life and even one's beliefs; second, the missionary person must be able to explain the purpose of delivering the news carried without offending their culture or beliefs after they understand and have received the news

conveyed a mission can act more deeply. This means that a missionary will provide more meaningful teachings to strengthen a person's faith through Bible truth.

3.4 How to Approach the Gospel in a Pluralistic Society in Indonesia

The Bible is translated in the Greek word, euangelion, which means: good news. The good news is that God in Jesus Christ has fulfilled His promises to Israel and that a way of salvation has been opened to all. He saved them from their sins and made them a new people. "In classical literature, the word euangelion refers to the reward for good news. It also refers to what is preached as the first victory, then other glad tidings."

The gospel is good news that salvation has been opened to people without exception, and the way of salvation is found only in faith in Jesus Christ. He is the way and the truth, and the life. Therefore the apostle Paul in his letter to the church in Rome wrote about his belief that the gospel is the power of God that saves everyone who believes in the gospel, namely the Lord Jesus Christ. Paul wrote, "For I have a firm belief in the gospel, for the gospel is the power of God to save everyone who believes, first of all, the Jews, but also the Greeks" (Romans 1:16).

The gospel means the news; of course, it needs to be spread and delivered to all people so that the good news they receive and they are saved. This is the task of God's people; the gospel must be conveyed to all who do not know Him to accept Him, believe in Him and be saved so that all His people become His disciples. Whether to individuals or society, regardless of ethnicity, race, culture and even the beliefs they previously held, they will accept Jesus as their Lord and Savior. Are they in one particular group or plural society groups? The gospel must be preached to the world.

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Indonesia is a very good field in preaching the gospel, even though it consists of a plural society of various ethnicities, cultures and beliefs. However, below are several approaches that an evangelist can take to a pluralistic society, including:

A. Some important steps for the evangelist:

1. Believe in the certainty of salvation only in Jesus Christ
2. Be filled with the Holy Spirit, and keep the holiness of life
3. Master the methods and means of effective witnessing
4. Have cultural knowledge experience according to the purpose of preaching the gospel
5. Speak only about the Lord Jesus, not any other religion
6. Bring it into a church and worship fellowship
7. Plan follow-up and discipleship meetings

B. How to Take a Gospel Approach in a Multicultural Society

1. Preach the Gospel with love, not out of compulsion.
2. Always establish friendly relations
 - Make friendships sincerely, not as a self-interested goal, without discriminating against ethnicity and background.
 - Sensitive to social and cultural (always respect and appreciate).
 - Through that friendship. Be assured that the Lord provides opportunities to testify.
3. Always talk only about the Lord Jesus. Do not take a critical approach to religious or church beliefs.
4. Use your testimony and other testimonies as illustrative materials.

IV. Conclusion

Life in a pluralistic society in Indonesia must be studied carefully how the basis of cultural, social, and belief growth is developing, and the attitude of believers must always view this diversity with a positive mind and friendly because the gospel will be preached if every believer has a friendly attitude by creating life in a family with an environment where believers are. To make it easier for the community where they live, they can accept their existence with a mission that we bring. Even in this case, love is still applied in life as a disciple of God. There you can feel a very beautiful experience in following Jesus.

Living in harmony amid a pluralistic society is an action that is no less important. Given the rampant irresponsible actions found in the field, believers must remain vigilant. Establish good cooperation with local government agencies, which is closely related to success in service in a pluralistic society, and obligations as citizens are always carried out. So that the impact of the life of the gospel can affect the pattern of life in which they are. Patience and perseverance are what make success in carrying out this noble task.

In this case, every believer is always aware of the advantages and disadvantages of life as a believer. That is why I believe that God will always be with his people to declare the truth of the gospel, act like a soldier who is always ready in all things, and learn from all the lives of Jesus. The latter is always friendly, responsible, and honest. Even the life of love that He has will always remind his people that the duty of which believers come from God is to save humanity.

Sensitivity to God's Word makes people bolder to preach the gospel because, through the culture, they can convey God's purpose. After all, that is where He will reveal His glory.

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