

Doing Theology in Context of Religious Resurgence: An Indonesian Pentecostal-Charismatic Perspective

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Introduction

The organizing committee initially included 'fundamentalism' to be discussed together with 'Pentecostal movement' in elucidating the theme, "*Doing theology in context of religious resurgence today*." I, however, only focus on a Pentecostal-Charismatic (P/C) perspective for three reasons. *First*, while P/C is regarded as one of the clusters in fundamentalism and shares in common some characteristics in terms of orthodox claims of biblical inerrancy and the Jesus-as-the only Savior claim with the evangelical movement², the P/C is somehow different in viewing religious resurgence and its involvement in society, politics³ and participation in responding to universal issues such as injustice, poverty, HIV/AIDS, global warming, human trafficking, violence, etc. I agree with Paul Freston when he said at the Pew Forum: "It's no use... to try to understand pentecostalism through the category of fundamentalism, whether understood in its historical American Protestant sense or the contemporary usage of American fundamentalism and Hindu fundamentalism. It's a different sort of religiosity, and it relates differently to global trends."⁴ *Second*, if the P/C and fundamentalism are put together, the discussion will be more comparative rather than a common ground-explorative one. *Third*, as a P/C theologian, lecturer and preacher, I am not a representative of all evangelical spectrums which have different views on the issue.

The chart below will help us to explain the first⁵.

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² The same statement was clearly cited in *Religion News* on Jan. 30, 2006: "Contrary to widespread belief, Pentecostals have profound doctrinal and cultural differences with Baptists, Methodists, fundamentalists and others who do not agree with many practices and beliefs of Pentecostals."

³ From the perspective of history, Pentecostals have not been an organized political presence and have tended to focus on individual spiritual conversion and experience rather than societal and political causes (*Religion News* on Jan. 30, 2006).

⁴ "Moved by the Spirit: Pentecostal Power & Politics after 100 Years," event transcript of The Pew Forum, held together with the USC Annenberg Knight Program in Media and Religion and the USC Center for Religion and Civic Culture, to examine pentecostalism's impact on global politics and its relevance to U.S. foreign policy concerns accessed at <http://pewforum.org/events/?EventID=109>.

⁵ See Rebecca Phillips on http://www.beliefnet.com/features/pentecostal_chart.html#def. This chart has been modified and adapted for Indonesian context

	Pentecostalism	Fundamentalism
Definition	Pentecostalism is a Christian religious movement emphasizing the “gifts of the Holy Spirit,” traditionally first bestowed on the day of Pentecost.	Fundamentalism ⁶ is a Protestant view that affirms the absolute authority of the Bible, holds that Jesus died and was bodily resurrected as a sacrifice for humanity’s sins, denies the theory of evolution, and holds that alternate religious views within Christianity or in other religions are false.
Numbers	Pentecostalists are the fastest growing religious group in the world with 4-6 billion adherents. ⁷ (In Indonesia numbers are not available but are estimated at more than 5	There are between 1 and 16 million fundamentalists in the U.S. <i>In Indonesia numbers are not available.</i>
Not to Be Confused With	Charismatics: Often called neo-Pentecostalism, the charismatic movement emerged in the 1960s when Episcopal priest Dennis Bennett spoke in tongues. Charismatics have many of the same characteristics as Pentecostals, but they maintain their affiliations to specific, traditional denominations, including Catholicism, mainline Protestantism, and non-Pentecostal evangelicalism.	Evangelicalism: Though some evangelicals consider themselves fundamentalists, and vice versa, they are not identical. Evangelicalism is an umbrella term that includes Pentecostal, charismatic, Anabaptist, and many conservative mainline Protestant groups. Evangelicals are conservative in Christian theology and often conservative also in politics. Many evangelicals have distanced themselves from the anti-modern fundamentalist stance.
History	Pentecostalism grew out of the Holiness movement in the mid-1800s. On Jan. 1, 1900, a Methodist named Agnes Ozman suddenly began speaking fluently in foreign languages; this moment is considered the beginning of Pentecostalism. The movement became more widespread a few years later with the beginning	Fundamentalism grew out of an early 20 th century movement centered on a series of pamphlets published between 1910 and 1915. “The Fundamentals: A Testimony to the Truth” emphasized the literal truth of the Bible. After the historic “Scopes Monkey” trial, fundamentalism became a more vocal, conservative, reactionary

⁶ According to Hans Geir Aasmundsen, in his paper, “Pentecostal Fundamentalist?” sketch of a paper-presentation at the conference, “Global Communication of Fundamentalist Knowledge,” there are three kinds of fundamentalists: active, passive and aggressive.

⁷ Some oft-quoted estimates are five hundred million worldwide, see David B. Barret and Todd M. Johnson, “Annual Statistic Table on Global Mission: 2003,” in *International Bulletin of Missionary Research* 27.1 (2003): 25.

	Pentecostalism	Fundamentalism
History	of the Azusa Street Revival. The Revival, led by African-American pastor William J. Seymour, lasted from 1906 to 1909 and brought together black and white Christians	movement. People began calling themselves fundamentalists to distinguish themselves from liberal
Style of Worship	<ul style="list-style-type: none"> • Emotional, musical, revival style • Speaking in tongues (<i>glossolalia</i>) • “Slayings in the spirit,” baptism by fire, and holy laughter 	<ul style="list-style-type: none"> • Formal, structured worship • Emphasis on Bible study and preaching • Prayers for forgiveness of sin
Major Groups	<ul style="list-style-type: none"> • Assemblies of God • United Pentecostal Church International • Pentecostal World Conference • Association of Vineyard Churches • Church of God in Christ • Full Gospel Baptist Church Fellowship • <i>In Indonesia: Bethel Church of Indonesia (GBI) and Pentecostal</i> 	<ul style="list-style-type: none"> • General Association of Regular Baptists • Southern Baptist Convention • Bob Jones University • Moody Bible Institute
Famous Authors & Preachers	Benny Hinn, Jack Hayford, Jimmy Swaggart, T.D. Jakes, Jim Bakker, and Pat Robertson (<i>In Indonesia: Jacob Nahuway, A.H. Mandey, Gilbert Lumoindong, Petrus Agung, Alex Abraham Tanusaputera, etc.</i>)	Bob Jones, Hal Lindsey, John Walvoord, and Jerry Falwell
Gender Issues	Pentecostalists have a history of gender inclusivity and most allow female evangelists and ministers. Most Pentecostal groups, however, do not permit female senior	Fundamentalists espouse a strong belief in traditional family structures, with the man at the head of the household. They believe in God-ordained differences between the sexes and do not allow female church leaders.
Politics	<i>In Indonesia</i> , political affiliations tend to split but during the 2004 election, majority of P/C voted for <i>Partai Damai Sejahtera (Peace-Welfare Party)</i> . ⁸	In the 2004 election, the evangelicals seemed to vote for parties with the platform of nationalism, pluralism and secularism.

⁸ *Partai Damai Sejahtera* was the only Christian party which was qualified for the 2004 Election even though there was a Christian-platform party, *Partai Demokrasi Kasih Bangsa (Democratic Party of Nation Love)*.

This paper seeks to contribute a more adequate understanding of P/C in doing theology in Indonesian context. I have to focus on Indonesian context for two reasons. *First*, to keep a narrow focus instead of dealing with a huge discussion worldwide. *Second*, the Indonesian context, somehow, is unique and with a lot of impact on the life of P/C here and vice versa.

P/C and the Issue of Doing Theology

The issue of doing theology in context had been introduced and well-developed among Catholics⁹ and Protestants¹⁰ for over a hundred years after a growing awareness in missionary work that “changing culture values can entail the great risk of permitting the society to be apart”¹¹. Lesslie Newbigin writes that “every communication of the gospel is already culturally conditioned . . . but gospel is not an empty form into which everyone is free to pour his or her own content though the content of the gospel is still Jesus Christ in the fullness of his ministry, death, and resurrection”.¹² It means, Newbigin warns us, that it is not a theology unless we are aware of our own content in order to make the truth understandable to our own people. If we fail to take into account our audience’s native heritage context, the Gospel will be a strange message.

Realizing this historical background, back in 1961 the Theological Education Fund of the Division of World Mission and Evangelism of the World Council of Churches was given a mandate to respond to the:

- Faith crisis
- Issues of justice and human development
- Tension between cultural situation and local religion and universal technology civilization¹³

Furthermore, Shoki Coe of the World Council of Churches Theological Education Fund, developed the term *contextualization*,¹⁴ which embraces implicitly every aspect of the

⁹ The Catholic quest for making the gospel relevant had been debated since the 1960s. In 1965 Pope Paul VI said to the Roman Catholic Bishops in Uganda, “You may and must have an African Christianity,” see I. Ritchie, *Africa Theology and Social Change: An Anthropology Approach*, 1999. The most recent event was at the 2nd General Assembly & Workshop Encounter, International Association of Catholic Missiologists (IACM), which raised the theme: “*Hear What the Spirit says to the Churches (cf. Rev. 2,7) – Sharing Diversity in Missiological Research and Education: Issues of Theological Language and Intercultural Communication.*”

¹⁰ From 1800 to 1950, Protestant missionaries in India and later in Africa, rejected beliefs and practices of the people they served as “pagan.” They assumed that there is nothing in the non-Christian culture on which the missionary could build. Therefore, every aspect of the traditional non-Christian culture had to be destroyed before Christianity could be built up. Consequently the gospel was seen by the people as a foreign gospel. To become Christian one had to accept not only Christianity but also Western cultural ways. See Paul G. Hiebert, “Critical Contextualization,” in *International Bulletin of Missionary Research* 104, vol. 11, no. 3 (July 1987): 104.

¹¹ Daniel E. Fountain, *Health, the Bible and the Church* (Wheaton: Billy Graham Center, 1984), 17.

¹² Lesslie Newbigin, *The Gospel in a Pluralist Society* (London: SPCK, 1989), 142, 152-53.

¹³ TEF 1972, p. 17-18.

¹⁴ Previously, the common terms were indigenous, adaptation and accommodation.

indigenization process and more than that. Contextualization refers to our judgment of the context in the Third-World countries while at the same time taking into account the issues of secularization process, technology and people's struggle for justice.¹⁵

There have been worldwide endeavors in doing theology in context with different understanding and approaches.¹⁶

Is there a record that proves that the P/C has been developing her contextualization approach in her mission work? Is there a P/C theologian who has been developing a contextual theology from P/C perspective? Is there any event or seminar or workshop run by P/C to address contextualization issues? I dare to answer these questions, "There are only a few."¹⁷

Won Suk Ma and Robert P. Menzies edited essays in honor of William W. Menzies and titled the publication, *Pentecostalism in Context*.¹⁸ But I have found no significant method of doing theology by the P/C in Asian context in those essays. Ma also wrote in *Asian Journal of Pentecostal Studies* on the developing contextual theology in Asian context titled, "Toward an Asian Pentecostal Theology" but this is an effort that touches only the surface.¹⁹

The only constructive forum is the P/C and Catholic dialogue which was started in 1972. During the fourth stage of dialogue (1990-1997) the topics discussed included mission, evangelization, contextualization, culture and context, inculturation, etc. According to Vali-Mati Karkkainen—as he quoted from *Final Report (1990-1997)*: "Since many Christians have seen the last decade of the second millennium as one in which to emphasize evangelization, and since significant tensions exist between Pentecostals and Catholics on this issue, it appeared appropriate to concentrate on this topic" (#5)²⁰.

¹⁵ David Hesselgrave, et al., *Contextualization: Meaning, Methods and Models*. Inter-Varsity Press, 1989.

¹⁶ Evangelicals and fundamentalists fear and suspect the terminology of contextualization. Fleming, an evangelical scholar, voiced to boycott the term stating that it had been polluted by liberal assumption brought by Karl Rahner, M.M. Thomas, Samartha, Choan Seng Song, Kosuke Koyama, etc. He called to use the term 'context-indigenization.' See B.C.E. Flemming, *Contextualization of Theology: An Evangelical Assessment* (Pasadena, California: William Carey Library, 1980), 66-68. Charles Kraft voiced another term, "trans-culturation" (see Charles Kraft, *Christianity in Culture: A Study in Dynamic Biblical Theologizing in Cross-Cultural Perspective* (Maryknoll: Orbis Books, 1988), 282). Asian evangelical theologians conducted the sixth Asia Theological Consultation as a reaction to an 'overdose' of contextualization that tends to be syncretism and destroys the uniqueness claim of Jesus as the only Savior. The papers were compiled and edited by Bong Rin Ro in, *The Bible and Theology in Asian Contexts: An Evangelical Perspective on Asian Theology* (Seoul: Word of Life Press & ATA, 1984).

¹⁷ See also Fr. Kilian McDonnell, OSB, "Improbable Conversations: The International Classical Pentecostal/Roman Catholic Dialogue," *PNEUMA: The Journal of the Society for Pentecostal Studies* 17:2 (1995), 163-74; "Five Defining Issues: The International Classical Pentecostal/Roman Catholic Dialogue," *PNEUMA: The Journal of the Society for Pentecostal Studies* 17:2 (1995), 175-88.

¹⁸ Won Suk Ma and Robert P. Menzies, eds., *Pentecostalism in Context. Essays in Honor of William W. Menzies* (England: Sheffield Academic Press, 1997).

¹⁹ Critical analysis to this work was launched by Gabriel Ruben Louis, Union Biblical Seminary, Pune, India and published in Cyberjournal of Pentecostal-Charismatic Research accessed at <http://www.pctii.org/cyberj/cyberj4/louis.html>

Referring to contextualization issue, Karkkainen quoted *Agreed Account* which stated that "while both Catholics and Pentecostals are committed to the task of contextualization, there is a certain difference of emphasis: Pentecostals tend to be more flexible to change in order to cope with new conditions while Catholics are concerned about too swift changes, since they might yield to the spirit of the times"²¹.

Other works include from the *Journal of the Society for Pentecostal Studies* which had an article in vol. 24, no. 2 (2002) entitled, "African Pentecostalism in the Context of Global Pentecostal Ecumenical Fraternity: Challenges and Opportunities" and Allan Anderson's essay, "The Contextual Pentecostal Theology of David Yonggi Cho in *Asian Journal of Pentecostal Studies*."²² Anderson concluded that Yoido Full Gospel Church's pastor, Yonggi Cho, actually had been developing a contextual theology in his works and ministry. Supported by some dissertations (in Birmingham and in Fuller) on themes such as Korean church growth and Yonggi Cho, and based on Cho's *Fourth Dimension*, Anderson stated: "We must consider to what extent Cho's Pentecostal message is a contextual theology that has adapted to and transformed its cultural and religious environment . . . Cho's concept of the "fourth dimension" is linked to his knowledge of Eastern religions with their own miraculous powers, as in Buddhism, yoga and Japanese religions like Soka Gakkai. He refers to the "evil spirit world" in this "fourth dimension" that is "under the power and authority of almighty God."²³

In Indonesia, so far there is no a single P/C theologian who involves seriously in doing theology forums or writes about contextualization or systematically endeavors to do cross-cultural mission. P/C has less interest on issues such as contextualization, religious dialogue, social development or doing theology in context because of the problem of theology and focuses more on personal spirituality issues rather than on social ones. P/C tends to seek after supernatural things rather than religious practices. P/C churches' engagement in social work and politics, for instance, is mainly seen as the work of charity or *diakonia* of the church and personal involvement. "Pentecostalism has in so many cases . . . become a supporter of reactionary politics, not only in the USA, but in countries like Guatemala, Chile and South Africa. As Robert Anderson [*Vision of the Disinherited*, 1979] observes, although Pentecostalism was 'an oblique expression of social protest' and 'born of radical social discontent', as it became institutionalized it gradually withdrew from the social struggle.' Most Pentecostal believers keep a safe distance from politics."²⁴

P/C has been regarded as a movement that focuses on evangelism and church-planting. P/C exclusively believes that adherents of non-Christian religions must be converted

²⁰ Veli-Mati Karkkaian "Culture, Contextualization, and Conversion: Missiological Reflection from the Catholic-Pentecostal Dialogue (1990-1997)", in *Journal of Asian Mission* 2/2 (2000).

²¹ Karkkainen in "Culture, Contextualization, and Conversion."

²² Allan Anderson, "The Contextual Pentecostal Theology of David Yonggi Cho," in *Asian Journal of Pentecostal Studies* 7:1 (2004), 101-123.

²³ Anderson, "The Contextual Pentecostal," p. 112, 114.

²⁴ Henri Gooren of IIMO Research Centre from The Netherlands reviews Allan Anderson's work *An Introduction to Pentecostalism: Global Charismatic Christianit* (Cambridge: Cambridge University Press, 2004) on <http://www.arsdisputandi.org/index.html?http://www.arsdisputandi.org/publish/articles/000173/index.html>.

and led to personal faith in Jesus Christ. P/C fears and suspects the endeavors of doing theology in context as it may stir the absolute claims of evangelical beliefs into relativism and syncretism. They choose to begin with the Bible, not with the praxis, when developing the theology. In addition, P/C lacks theologians who are systematically able to develop contextual theology and systematic theology. P/C theology can be heard and seen from their prayers, songs, sermons and spontaneous testimonies.

P/C churches in cities and villages tend to adopt the Western style of worship, preaching and theology. In Indonesia, the factor of *sitz-im leben* in certain villages is almost never taken into account. Cultural heritages are regarded as “pagan.” In short, I want to say that P/C is not interested in contextual approach in their evangelism efforts.

In Indonesia, Christianity had historically been regarded as *Agama Londo* (Western religion) as it came together with Dutch colonization. To be a Christian, one had to adopt the Dutch way of life and thinking. This is the main factor why so many churches in Indonesia are more responsive to the Western style of worship, theology and mindset. We easily find the influence of Western theology as we see Indonesian pastors preach and teach. Protestant theologians and preachers prefer the theology of John Calvin, Karl Barth, Paul Tillich, Karl Rahner to Indonesia’s *in-loco* ones. Similarly, P/C likes to preach Kenneth Haggai, Yonggi Cho, Benny Hinn, Norman Vincent Peale’s theology of prosperity and positive thinking.

P/C and the Resurgence of Religion

The resurgence of religion has been one of the most striking and dramatic phenomena of our time. It has taken some disturbing turns—e.g. terrorists ignite bombs in the name of Allah; the White House is occupied by a U.S. president who calls himself a born-again Christian, prays in public, seeks divine guidance on policy matters, and wraps his policies up in religious garb. Even when the U.S. President decided to attack Al-Qaeda, Afghanistan and Iraq, he was convinced that he heard ‘the voice’ of God to do so as when Hitler tried to wipe out the Jews. At the dawn of the 21st century, religion is strutting onto the world stage as a powerful though volatile actor, playing in an ever-changing range of roles—a development that was inconceivable to most Westerners a generation ago. Then, the triumph of modernity was supposed to be accompanied by the inexorable demise of religion around the world.²⁵

It is believed that the current global resurgence of religion around the world is more wide ranging than a clash of civilizations driven by religious extremism, terrorism, or fundamentalism. This global cultural and religious shift is challenging our interpretation of the modern world—i.e. what it means to be modern—as a variety of social and religious groups struggle to find alternative paths to modernity.

The prediction of Harvey Cox, at least from today until few decades to come, is likely to be wrong. He announced the collapse of religion to the extent that most of humanity within

²⁵ Rainer Traub, “Religion, Born Again,” in *Spiegel Online International*, January 15, 2007. accessed at www.spiegel.de/international/spiegel/0,1518,459500,00.html

decades would be atheist or agnostic, as societies slowly democratized, pluralized, and modernized.²⁶ University of Michigan Research Professor Ronald Inglehart at the Pew Forum says, "religion is not necessarily dying, but changing...."²⁷ "The resurgence of religion and the spread of 'hot' versions of the world's faiths are likely to continue to have significant consequences for the public square in America and abroad."²⁸ This resurgence permeates public life²⁹, politics³⁰, and economics.³¹ Perhaps, for some, this is 'Good News', but for others this is 'Bad News'.

Many factors prompt the global resurgence of religion. Some factors are applicable to certain countries. First factor is that in the 1980s the breakdown of the Marxist ideology caused the transformation in religious life not only in Eastern European countries like Ukraine³² and Asia like China³³ (the world's largest communist regions).

Second factor is the dynamic nature of fundamentalist. The word "resurgence" means it is a repeated phenomenon. It is not a new one but a phenomenon that has occurred centuries

²⁶ Harvey Cox, *The Secular City* (New York: Macmillan, 1965).

²⁷ <http://pewforum.org/events/index.php?EventID=116>

²⁸ *The Economist* in a series of articles comprising November 3 special report, "In God's Name."

²⁹ For instance, in October 2000 an intensive debate was launched in Serbia regarding the Serbian Orthodox Church's proposal to introduce religious education as a regular subject in the public schools. Since November 2000, the Serbian press and electronic media have published, almost on a daily basis, various articles and contributions on whether religious education should be introduced in the public schools; who would teach this subject and how; would it be a confessional or non-confessional, compulsory or optional subject.

³⁰ See Peter L. Berger, et. al., *The Desecularization of the World: Resurgent Religion and World Politics*. (Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1999); Nicholas Jay Demerath, *Crossing the Gods: World Religions and Worldly Politics* (Rutgers University Press, 2003); Scott M. Thomas, *The Global Resurgence of Religion and the Transformation of International Relations: The Struggle for the Soul of the Twenty-First Century* (Palgrave Macmillan, 2005). This seeks to examine what this means for the key concepts and theories of international relations – international conflict and cooperation, diplomacy, the promotion of civil society, democracy, nation-building, and economic development - and how it is transforming them. It serves as a guide for what it means to take cultural and religious pluralism seriously in the twenty-first century.

³¹ See Joanne J. Myers, "The Resurgence of Religion in Politics," Lecture Series in Carnegie Council, The Voice of Ethics in International Policy, accessed at <http://www.cceia.org/programs/current/5219/index.html>. Alan Wolfe, professor of political science and director of the Center for Religion and American Public Life at Boston College, says, "The secular university is under challenge, as society experiences a resurgence of interest in religion." Wolfe spoke at St. Thomas Aquinas Center about the role of religion and spirituality on the secular campus, <http://advance.uconn.edu/2000/000925/00092504.htm>.

³² Christianity Today's January, 2008 edition, stated that evangelicalism in particular garnered a lot of interest after the collapse of Communism. There are some reasons: "first because it was so anti-Soviet — in the former Soviet Union as well as elsewhere, such as in the United States; second, because huge numbers of American and other Western missionaries came to the former Soviet Union. That assisted in the development of not just awareness of evangelicalism, but even of evangelical infrastructure like seminaries and printing of all kinds of religious literature. The third reason I would say was the charitable outreach of both evangelical missionaries as well as of evangelical communities, and that charitable outreach was very much appreciated and urgently needed, given that after the collapse of Communism, the social service sector pretty much suffered a similar level of collapse. Fourth, evangelical prescriptions on morality—what is right and what is wrong—arrived at a moment when the population was quite prepared to hear them."

ago but which has come again today. It seems to be a never-ending religious renaissance. I say 'certain' to refer to religions which have mission to pursue people to be their adherents such as Jew, Christian and Muslim. Buddhism and Hinduism are likely to be 'status-quo' religions. The repeated resurgence of religion especially happens to be fundamentalist. We know that in every religion there are various groups such as nominalist, liberalist and fundamentalist. Historically, the world-wide survey proves that only fundamentalists who are able to survive are growing tremendously to a certain level. 'Survive' means the ability to remain fanatics and committed to observing their doctrines.

Francis Fukuyama is right when he states that America has been experiencing some periods of fundamentalist renewal. As he quoted sociologist David Martin, there are three main waves: classic Puritanism during colonial period, resurgence of Methodist (and Baptist) during 19th century, and Pentecostal movement from 20th century until today.³⁴ Fundamentalist, therefore, will never die due to the successful indoctrination of their charismatic leaders.

Third factor is the post 9/11 mood. There is no doubt that the 9/11 World Trade Center attacks have impacted all aspects of life including religious life. Right after 9/11, people throughout the world began to realize that religion could bring 'hell' to the world. The political tension set in. Nowadays, some believe that combating terrorism means war on Islam and combating the Western countries—especially the USA, Britain and Australia—means war on the enemies of Islam, i.e. a holy war.

Many believe also that after 9/11, there has been increasing interest in studying Islam both in the West and in Asia. Gary Bunt says:

There is certainly a new and sustained interest in the study of Islam and Muslim societies, especially given the deficiencies in knowledge highlighted through various

³³ David W. Shenk, *Global Gods: Exploring the Role of Religion in Modern Societies* (Scottsdale: Herald Press, 1995), p. 420. Shenk stresses that the breakdown of Marxism in Europe and former Soviet Union does not mean the death of Marxist ideology. Some Asian Marxist-based governments strive to uphold and modify the ideology, p. 423. Arthur Waldron also says: "As communism has decayed dramatically over the past decades in China, religious practice of one sort or another has steadily increased. An extraordinary and entirely unexpected revival has made long-padlocked Buddhist temples teem again with worshippers; in Tibet and Xinjiang the Lamaist Buddhist and Islamic faiths, respectively, have become ever more vigorous, even as relentless persecution continues. Communist officials now exploit its ethic of hierarchy and authority to bolster their rule. Ironically, only Daoism, perhaps China's sole truly indigenous faith, has actually been eliminated by the nearly half century of Communist war on religion... a religious revival is just as undeniably under way in China, and on a scale and of a vigor that is astonishing. Christianity, that alien faith his parents had labored, in vain as Hersey imagined, to foster in China, is today more vigorous than at the height of Jesuit influence in the seventeenth century, or at the peak of Protestant evangelization in the 1920s", in Arthur Waldron, "Religious Revivals in Communist China," *ORBIS*, Vol. 42, No. 2 (Spring 1998): 325-334.

³⁴ Francis Fukuyama, *Trust. The Social Virtues and the Creation of Prosperity* (London: Penguin, 1995), p. 421.

governmental and media pronouncements on the subject. Books on Islam, including those produced by academics, have been enjoying an international sales boom, whilst the Qur'an has been reprinted to meet a growing demand, and newspapers have introduced basic guides to Islam . . . There may be an attendant increase in demand for academic courses at university level in the study of Islam and Muslim societies, and the need for more specialists in the medium to long-term. It has been suggested that there is also a broader interest in the study of religion, and perhaps the moral and ethical issues associated with the conflict.³⁵

I will add the fourth and fifth factors from the Indonesian context. The phenomenon of religious resurgence and new spirituality has been growing these few decades as we see the Lia Eden's new religion, *Ahmadiyah*, Anand Krisna's teaching of universal morality, folk 'religions' such as *Trisoka*, *Subud*, *Sumarah*, *Sapto Dharmo*, *Tri Tunggal* and so on. I would put as a fourth factor what Dr. Purwadi said in a talk-show, "Religion and Culture," conducted by Center of Religion and Cultural Studies, Gadjah Mada University of Indonesia on April 12, 2007 as something due to the longing of people to seek another religion or belief system which is not bound to certain aspects of ritual formality and ideology. They see that existing established religions (such as Islam, Christianity, Buddhism and Hinduism) are unable to explain and deal with the social crisis in society.³⁶

The fifth factor is that some Muslim fundamentalists in Indonesia see that the endeavor to implement the Shari'ah Law in Indonesia has not yet come true. They see this as the main reason why Indonesia is not peaceful, safe and free from social unrest. They believe that the governing philosophy, 'Pancasila,' and the 1945 Constitution are not answers to the social, political and economic crisis! Therefore, for so long, they had been pushing this Shari'ah to replace the multi-religious based Constitution. Aritonang said the effort had been tried since 1960s when it was proposed as an agenda of the People's Consultative Assembly in 1968³⁷, but Nasution said that this hidden seed had been planted long before the 1950s.³⁸

In Indonesia, reaction to the resurgence of religion varies. Fundamentalist Islam and the government see 'non-canonical' religions such as Al-Qiyadah Al-Islamiah, Ahmadiyah, Jamaah Pengajian Al-Haq dan Lia "Eden" Aminuddin (Salamullah) as a threat which must be banned and subjugated.³⁹ Some moderates summon to use this resurgence as a momentum to promote Islam's universal values such as peace, social justice and pro-environment position.⁴⁰ Christianity also realizes that the presence of new religion and

³⁵ Gary Bunt, "Studying Islam after 9-11: Reflections and Resources" in http://www-old.prs.heacademy.ac.uk/documents/discussion_articles/studying_islam_after_9-11_reflections_and_resources.html

³⁶ http://www.crcs.ugm.ac.id/res_editorial_view.php?editorial_id=16

³⁷ Jan Aritonang, *Sejarah Perjumpaan Kristen dan Islam di Indonesia* (Jakarta: BPK Gunung Mulia, 2006), hal. 371-72.

³⁸ Adnan Buyung Nasution, *The Aspiration for Constitutional Government in Indonesia: A Socio-legal Study of the Indonesian Konstituante 1956-1959* (Jakarta: Pustaka Sinar Harapan, Jakarta, 1992), 552.

³⁹ Religion Minister of Indonesia issues an official statement that *Ahmadiyah* and *Lia Eden* are heresy. See *Hidayahtullah.com*, http://hidayatullah.com/index.php?option=com_content&task=view&id=3026&Itemid=55; http://hidayatullah.com/index.php?option=com_content&task=view&id=5637&Itemid=65

spirituality is not a threat for the subjective choice of society. For Christianity the resurgence of religion is not a guarantee of moral enhancement in society. Unfortunately, corruption, social conflict, human rights violations, and intolerant behavior to other religions, visibly remain to be high. Therefore, this becomes 'Bad News' for humanity and the future of this nation.

Concluding Notes: Pentecostal/Charismatic (P/C) Perspective on Religious Resurgence in Indonesia:

Responding to religious resurgence in Indonesia, I would like to make the following notes and suggestions:

1. As stated above, P/C churches do not pay much attention to doing theology in context especially on the issue of religious resurgence. The more fundamentalist P/Cs even see the resurgence of religions as the work of Satan in anticipation of the end times. For this reason, fundamentalist P/Cs are, by their spiritual mapping, convinced that this is the time to be more involved in spiritual warfare prayer.⁴¹
2. The theology and spirituality of P/Cs has to be more balanced between a personal experience of God, devotion, soul-oriented evangelization and social cause sharing and 'salt and light' role in the society. On the dogmatic emphasis to religiosity and relational theology,⁴² P/Cs have more 'down-to-earth spirituality'. From the perspective of the sociology of religion, P/Cs should be evaluated by sociological phenomena which propound such questions as: To what extent do P/Cs support or hinder the realization of social justice in a certain society? Do P/Cs help to increase or reduce wealth and imbalance of power in society? Do the P/Cs bring about a better respect for human rights as impact of its doctrine and spirituality?⁴³
3. The uniqueness of Christ and universal claim of the Gospel must be wrapped with the conducive and inclusive approach to other religions. As faith is subjective, P/Cs must let salvation be the business of God. Our task is to preach the Good News, not to promote the superiority of Christianity.
4. P/Cs have to move from the missiology concept of *my church* to that of *Thy Kingdom*. P/Cs must be more concerned about promoting God's Kingdom values in society rather than the expansion of the church.
5. P/C is well-known for reaching out to non-Christians for Christ. Some suspect this as proselytism which causes disharmony. In Indonesia, Muslims have labeled this

⁴⁰ Gary Bunt, "Studying Islam after 9-11: Reflections and Resources" in http://www-old.prs.heacademy.ac.uk/documents/discussion_articles/studying_islam_after_9-11_reflections_and_resources.html

⁴¹ http://www.crccs.ugm.ac.id/res_editorial_view.php?editorial_id=16

⁴² Jan Aritonang, *Sejarah Perjumpaan Kristen dan Islam di Indonesia* (Jakarta: BPK Gunung Mulia, 2006), hal. 371-72.

⁴³ Adnan Buyung Nasution, *The Aspiration for Constitutional Government in Indonesia: A Socio-legal Study of the Indonesian Konstituante 1956-1959* (Jakarta: Pustaka Sinar Harapan, Jakarta, 1992), 552.

'christianization' since many decades ago. But P/C also suspects another religion. Julie Ma said she is not quite sure whether or not this suspicion will decrease or increase for the years to come. She added that this is a critical challenge to be faced and to be continually reflected by P/C in Asia.⁴⁴

6. P/C has power of fellowship and financial abundance that could effectively be used to address the problem of poverty in this country. Many believe that poverty is one of the main factors evoking radical and social unrest. Murray W. Dempster claims, "In more recent times . . . social program born out of concern for the disadvantaged and marginalized of society seems to multiply among Pentecostals."⁴⁵
7. P/C nowadays aggressively promotes the so-called national transformation program. This can be a momentum for instituting a real engagement in holistic transformation. As many experts predict, P/C is destined to be one of the most growing and powerful religious forces in the world, so P/C can use this force as a social capital to maintain the harmony and mutual understanding among religious adherents.
8. P/C, together with the evangelical and ecumenical movements, need to uphold the religious freedom and guard *Pancasila* as our national consensus, uniting the cultural and religious diversity in Indonesia through concrete existential presence.
9. Sad to say that so far P/C in Indonesia has no so-called 'center for religious freedom and social studies' dedicated for social and religious welfare. This center is an urgent need as we still see that religious motives clash.
10. While realizing the impossibility of absolutizing denominational character of church-state relations⁴⁶, P/C should actively involve in giving input and contribution to pluralistic pro-constitution and bill. P/C should support law enforcement when religiously motivated violence happens. Father Frans Magnis Suseno, S.J, wrote in *Hidup* (Life) magazine that the Republic of Indonesia was the "first world champion" in church destruction and arson. I believe that one of the reasons for this tragedy is the lack of law enforcement.

⁴⁴ Georg Kirchberger & John Mansford, ed., *Kekuatan Ketiga Kekristenan. Seabad Gerakan Pentakostal 1906-2006* [The third wave of Christianity. 100 years of Pentecostal Movement], (Maumere: Penerbit Ledalero, 2007), 124.

⁴⁵ Murray W. Dempster, "Pentecostal Social Concern in Pentecostal Perspective: Reformulating Pentecostal Eschatology," in *Journal of Pentecostal Theology* 2 (1993) (51-64), 52-3.

⁴⁶ In the study of church-state relations, Thomas G. Sander (1964: 339) has categorized denominations with regards to their particular stand, namely: "Luther and Lutheranism" (God's Regime and Man's Vocation); "Anabaptists and Mennonites" (Christian's life without political compromise); "The Quakers" (From Theocracy to Pacifism).