

Restoring the Ecclesiology of Reformation Theme in the Indonesian Context

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ABSTRACT

This study seeks to identify and analyze the pattern of ecclesiology in Indonesia in 2010-2020. To find and analyze ecclesiological features within a period of 10 years, the method used in this study is systematic literature review. Using this method, the writer tries to trace ecclesiastical documents and studies that are relevant to the topic of this research. There are three important topics as the findings of this study, namely (1) ecclesiological transformation depicted in the church and liturgical order; (2) the ecclesiological features of the last decade for Protestant Christian churches in Indonesia; and (3) insight into the ecclesiology of the church in Indonesia in the midst of the rapid development of digital culture. The three findings above can be concluded that the ecclesiological outlook in Indonesia is increasingly open and dialogical with everyday life. Progressive ecclesiological thinking is actually starting to show the results of contextual theology's efforts to become the theological education agenda in Indonesia.

Keywords

Ecclesiology; Reformation; Transformation; Theological Education

Introduction

Church order cannot be separated from Ecclesiology, on the other hand it is impossible for us to understand ecclesiology without Church Order (Lazarus H. Purwanto, 2014:154). Besides, the teaching about Christ has also become one of the markers of the life of the church today. In the past, the life markers of church life were evident in *notae ecclesiae* as a differentiator and at the same time a form of negating other ecclesiological markers. However, the author's search results show that the development of ecclesiological insight (in) Indonesia in the past decade has become increasingly open and dialogical with the theological and soteriological beliefs of local and Islamic religions, as well as digital culture. Even though it must be admitted that in terms of ecclesiological struggles, it still takes time to enter the space of dialogue with the theological beliefs of local religions and Islam (Zakaria J, Ngelow (eds), 2019).

The ecclesiological pattern mapping takes the time span 2010-2020. According to the author, the context of the last ten years is an important context in efforts to reform the ecclesiology of Protestant churches in Indonesia. This context, in addition to presenting us with the politics of ethnic-religious identity accompanied by massive violence at every political moment in the country, also provides a breath of fresh air for the process of liberating Indonesian churches. Later the spirit of independence from colonial legacy ecclesies marked a fundamental difference among Indonesian Protestant Christians.

As research that takes a certain time span, this research is classified as a history of thought re-search (Kuntowijyo, 2013: 189-202). In this period of time, as we read books and scientific articles, there was a development of ecclesiological thought among Protestant Christians. Considering that the scope of the findings of this research is quite broad according to the interests of theologians, here the author limits himself

to the question: what kind of ecclesiological insight has strengthened in the last ten years? Especially related to post-colonial ecclesiology and what is the future of living in the church in the procession of the ecumenical movement in Indonesia as digital culture increases?

To answer the main questions above, this paper takes a simpler approach: first, it is necessary to place a broad ecclesiological transformation as lived out as the Body of Christ which can also be found in the Church and Liturgical Order; second, we look specifically at the various features of ecclesiology in the last decade among Protestant Christians in Indonesia; third, we can use the results of the first two steps to think about ecclesiological insights in the procession of walking with the Indonesian Church in the midst of the context of digital culture and the challenges that accompany it.

Method

Answering the research objectives as stated in the introduction of this paper, the research method that is considered appropriate is the systematic literature review method, hereinafter referred to as SLR. The SLR method cannot be understood as simply collecting and describing the results of previous studies, but far more than that is formulating problems, collecting data, evaluating the feasibility of data, analyzing and interpreting relevant data, and presenting the results (Suhartono, 2017). Translating the meaning of the SLR, the activities in the research start from formulating research problems related to the free people's church, collecting the results of previous research on ecclesiological insights from various Protestant church schools in Indonesia in the last decade, formulating and evaluating the relevance of the data on the main research problems. then analyzed and interpreted using the first order understanding and the second order understanding.

To help solve the main problem, the following questions can guide this research:

- How is the ecclesiological transformation depicted in the church and liturgy?
- What is the pattern of ecclesiology in the last decade for the Protestant Christian church in In-donesia?
- What is the insight into the ecclesiology of the church in Indonesia in the midst of the rapid development of digital culture?

The purpose of this data collection is to find the face of the Free People Church. From vari-ous written sources. The main

keyword used in this is ecclesiology. Other keywords used to identify the data are church order, liturgy, and digital culture. The data bases used for this SLR are Google Scholar and ProQuest, and the National Library.

The number of articles and books relevant to the subject matter of this research amounted to 36 literatures. From the amount of literature found, it is focused on the subject of ecclesiology. The following Table 1 is a summary of the focus and sources of literature as material for data analysis:

Table 1. Summary of Literatures

Focus	Source
The ecclesiological transformation depicted in the ecclesiastical and liturgical order	Kung (1967); Simut (2008); Binsar (2008); Binsar (2018); Tata Gereja HKBP (1982-1992); Leo J. Koffeman (2010); Singgih (2010); Koffeman (2009); Koopman (2008); Baroness Hale of Richmond (2015); Robert Ombres OP (2014); Lazarus H. Purwanto (1997); Lazarus, Joas (2019); Snyder (2012); Agustinus Batlajery (2016); Koffeman (2009); John Witte Jr (2017)
The ecclesiological style of the last decade for Protestant Christian churches in Indonesia	Pete ward (2002); Joas (2015); Joas (2018); Meitha (2018); Linna (2018); Rachmadi (2018); Speelman (2014); Akiki Nyabongo (1936); R.S. Sugirtharaha (1998); Edy Purwanto (2011); Yusak (2019); Campbell (2019); Julianus Mojau (2012); Singgih (2019)
The ecclesiological insight of the church in Indonesia is in the midst of the rapid development of digital culture	Dokumen Sidang Raya X tahun 1984; Dokumen Sidang Raya XVII tahun 2019; Dokumen Studi Eklesiologi DGD tahun 1997; Dokumen Studi Institute PERSETIA tahun 2015; Bonhoeffer (1994)

Results and Discussion

The Church as the Body of Christ

Corneliu C. Simut in his book *A Critical Study of Hans Küng Ecclesiology* asserts that Küng's ecclesiological transforms from *Structures of the Church* (1962) to *On Being a Christian* (1974) can be found in his concept of Christology. The issue is why, Küng's ecclesiological markers are found in his understanding of the church as the Body of Christ. To enter into the parts of the Church as the Body of Christ, a person needs to be baptized to ensure his membership. Baptism as a sign of repent-ance is a declaration to follow Jesus Christ, an expression of faith and dedication (Kung, 1967: 216). Through baptism, a person becomes God's people who participate in the fellowship of salvation. Be-cause faith precedes and leads to baptism, Kung argues that believers act in response to the call of Jesus Christ. Christology as a marker of Küng's ecclesiology (1974: 478) has dynamically developed since 1962 and has had a major impact, especially in terms of the modern image of Jesus which does not have the historical factuality of His resurrection and ascension. Church (Simut, 2008).

As the Body of Christ, all people in the Church are united in the supper. This contains ele-ments of the historicity of God's involvement in the history of human salvation, especially

how God has compassion for humans through the death and resurrection of Jesus Christ, a contemporary per-spective encourages joy in the community, especially individuals who gather as one Church, and es-chatologically become heirs. of the promised Kingdom of God (Küng, 1967: 216). The eating fel-lowship is in accordance with eschatological expectations (Acts 2:46), where the joy and experience of this new fellowship is primarily in the consciousness of fellowship that glorifies Jesus Christ who is present at the banquet. Kung asserts: "the Lord's supper is then essentially a fellowship, koinonia, communio, and in a double sense" (Küng, 1967: 222) primarily in communion with the risen Christ.

The essence of the Church rests on the saving work of God in Jesus Christ, so that with that essence the Church reflects Jesus Christ in her theology and teachings. The function of the Church thus becomes clear to Kung, namely the Church which acts on the basis of Jesus Christ. The image of the Church is thus none other than the fellowship of believers formed and invited in by God. First of all, the individual who believes is the Church, because the Church exists because there are believ-ers. Furthermore, the Church as an individual takes its form in the community. Of course God invites each person personally, but without the Church as a community one can find no place for faith in God.

Ecclesiology in Church Order

The most visible marker of ecclesiological identity can be found in the formulation of the Order of the Church. Even so, the Church Order as a structured ecclesiology has ambiguity, on the one hand the Church Order provides direction and basis for the life of the church, but on the other hand it becomes a source of conflict within the church. In the life experience of the church in Indonesia, one of the biggest internal church conflicts was experienced by Huria Kristen Batak Protestant (HKBP) in 1992-1998. In Binsar's dissertation (2008: 43) it is stated that "one of the factors that exacerbated conflict was the unclear role division between Ephorus and the general secretary". Ecclesiologically, the HKBP defines itself as a fellowship of believers in Jesus Christ who is called, gathered, sanctified, and ordained by Allah with Rohu'lkudus (Binsar, 2018: 32). This direction of church life is expressed in the sense of "the church is the fellowship of the saints" which means the church ruled by Christ.

The HKBP ecclesiology as mentioned is influenced by the Barmen Declaration, especially in terms of rejecting and opposing the opinion that the Church must become a State Church (point A.3) and the understanding that the church is a national religion (point C). (Binsar, 2018: 33). The ecclesiological foundation referred to is contained in the 1982-1992 Church Order, or the pre-conflict Church Order, which historically is in line with the HKBP Confession of Faith in 1951.

Regarding the division of roles between ephorus and the secretary general, which Binsar called, it is not clearly regulated in the Procedures. Judging from its history, the 1982 HKBP Church Order consists of two parts, namely: Rules (Church Administration / Basic) and Regulations / Implementation (Tata Laksana / Bylaws). There are two important notes about the 1982 Church Order, namely: first, the 1982 Church Order is referred to as a model for all Church Orders that have ever existed in the history of the HKBP; second, the 1982 Church Administration is very important in relation to understanding the HKBP's internal conflict because of its stipulation before the conflict (Si-hombing, 2017: 19). Until the 1992 conflict occurred, there had been ten Church Orders, and the most prominent Church Order was the 1982 Church Order which was considered to have a leadership style rather than a pastoral pattern as was the Church Order before 1982 (Sianturi, 2014).

In Church Law Do We Steel Need It?, professor of church law and ecumenism from Pro-estant Theological University Utrech Leo J. Koffeman (2010) stated that Church Regulations are often suspected of being the cause of the trapping of churches in legalism that hinders creativity, and contextualization. Therefore, the HKBP conflict in the theory of Koffeman Church Law can be tested by what indicators are HKBP: Conservatism, Confessional narrow-mindedness, Introversion, Uniformity, or Legalism? Of course, the conception of church law which has been reduced to an empirical actualization of a conservative-legalism church life is not a new reality. In church history, the reformers

spearheaded by Marthen Luther are a good example of how the conservatisms that shackled the church were broken.

In the context of Indonesia, Emanuel Gerrit Singgih in his writing Church Law in the context of Indonesia: A Response to Leo Koffeman, shows the powerlessness of Church regulations in dealing with the context of a non-Christian society. Especially since the New Order era, the government has often intervened in the church's internal affairs, and the HKBP conflict above is an example. To-day, along with regional autonomy, new problems emerge, which are marked by the banning and closing of places of worship in various places in West Java and Jakarta. Instead of deepening church regulations, congregations tend to rely on civil law which is considered to be more protective of Christian interests in Indonesia (Singgih, 2010:1).

At this point, we find that the internal conflicts of the church concern first of all about the interpretation and application of church law, and subsequently there are always flaws of church law which the government can regulate in an emergency. We do not have the ability to explain the second possibility where government intervention in the application of church law. Therefore, the problem of church law is then seen from the ontological status of ecclesiology which continues to transform in response to every changing times and the conflicts that accompany it. The discussion of the ontological status of ecclesiology must begin with the distinction of the Church as an organism and the church as an organizer. Referring to the experience of the HKBP's internal conflict, the nature of vulnerability can make us aware of the disposition between the relationship between the church as an organism and the church as an organizer. Within the framework of theological awareness as a vulnerable church, Koffeman reminds us of a physically vulnerable church which is therefore conflict-ed, fragile, can be hurt, destroyed, or even killed. The church is also morally vulnerable to temptations that come along, be it money or power, even practical politics. The physical and moral vulnerability of the church does not necessarily mean that the church is completely negative, because the positive vulnerability that characterizes the church cannot be ignored, such as communication vulnerability where constructive criticism and suggestions can develop in a democratic church beyond organizational communication in institutions. other, and the vulnerability of love where the church has no reason to refuse to love others, help, give joyfully, and are willing to sacrifice for others (Koffeman, 2009: 407-408; N. Koopman, 2008: 240-254,241).

The relationship of the church as organism and organization can also be formulated in ecclesiology and the discipline of church law. But how can and should church law and ecclesiology intertwine? The answer to this question can be traced in the *notae ecclesiae* which is classically found in the Nicene Creed of Constantinople, namely that the Church is one, holy, catholic, and apostolic. However, by mentioning the classical *notae ecclesiae*, at the same time we have left a horizon for the diversity of markers and the appreciation of ecclesiology in various places and church traditions which

also raises tensions that are not always easy to answer (Baroness Hale of Richmond, 2015: 170). Today ecclesiological markers of quality can serve as a way for us to analyze the form of eve-ryday church life in certain contexts, and how that particular church life helps us to assess what can and should be done in terms of church legislation to make the church a better institution. to meet standards (cf. Robert Ombres OP, 2014: 211-215).

The Liturgy as a Mark of the New Ecclesiology

Lazarus H. Purwanto (1997) in his research on Indonesian Church Orders Under Scrutiny shows that one of the ecclesiological markers can be found in Church Orders. In contrast to Lazarus, Joas (2019:10-11) who follows Snyder (2012:13) proposes different markers, namely compound, fragile, wandering, and friendly. Agustinus Batlajery (2016: 255) who studies Calvin emphasizes discipline and makes it one of the indicators that mark the church, in addition to preaching the word and serving the sacraments. According to Koffeman (2009: 412), the current ecclesiological transformation is marked by the Liturgy.

The markers of ecclesiological quality can then be found in the daily practice of the church life as evident in the Liturgy. As a communion of the body of Christ, the Church is first recognized by the services held, where the word of God and the sacraments are administered. Here we can see that the church is first of all a life that originates from the word of the living God (*creatura verby*), as a meeting space for ecclesiology from above and ecclesiology from below, like the church is the number quantitative believers —meet. The church as *koinonia* lives by the grace of God, who in the power of the Holy Spirit shares its life with the word of God and the scriptures of holy baptism and holy communion.

It seems that Koffeman is about to make some ecclesiological distinctions. One of them is the difference between special servants and members of the congregation who in church life are negatively referred to as lay people. For Koffeman, both special ministers (deacons, elders, teachers, pas-tors) and members of the congregation are equally important in building the church. It is in this per-spective that the members of the congregation must have priority in ministry, all of which boils down to the way men and women live their daily lives as Christians.

The manifestation of the mission of the church is found in sharing the sufferings and hopes of the members of the congregation which are fulfilled by loving one another, sympathy and soli-darity. Of course, each plays its own role, but together without losing the uniqueness of each of the members of the congregation itself needs to be addressed in ecclesiology (Koffeman, 2009:412).

So, in the liturgical view of Koeffeman (2009: 413), members of the congregation and spe-cial services together must be used as a starting point for ecclesiological thinking, not a definition (or theory) of the essences of the church or even the sociology and characteristics of the church today. Of

course, church theory and sociology are decisive in terms of formulating church law, but the true essence of church law can be found in the Liturgy. Otherwise, talk of ecclesiology and church law makes almost no sense in terms of the qualities (*proprietates*) and signifiers (*notae*) of the church. This also applies to the vulnerability of the church: which can only be assessed in certain contexts, especially culture (John Witte Jr., 2017:271), which determines its position in society (physical vul-nerability), risk or failure and corruption (moral vulnerability), possibilities for the possibility and need to be open to fair criticism and ready to learn from new experiences (*communi- cative vulnera-bility*), and to call to express God's love, sympathy, concern, and solidarity with the world of suffer-ing (*compassionate vulnerability*).

The research limitation notes that the Liturgy as an ecclesiological marker developed by Koeffman has limitations that can be used as resources for further research. The description in this section only shows that the liturgy which Koeffman considers a *locus ecclesiologicus par excellence* (2009: 412) is important to be given attention in the ecclesiological discourse.

Ecclesiology (in) Indonesia (2010-2020)

In particular, this section describes the efforts to formulate the ecclesiology of Protestant Christians in Indonesia in the books *In Transitu Church* (2018) and *The Free People's Church* (2019), of course without ignoring a number of studies that separately also show efforts to redefine Indonesian ecclesiology. The following are the conclusions of the reading of the two ecclesiology books which were dialogued with ecclesiology articles and books published in the last ten years as well as the proceedings of the New Church in Indonesia workshop organized by the Association of Theolog-ical Schools in Indonesia (PERSETIA) in 2015.

Church In Transitu

Yoas Adiprasetya, in his article *Embara Church as a Friends Church*, argues that so far the ecclesiological reading has tended to prefer one perspective only so that on behalf of the Church people with different views are considered wrong. This mentality of working with this model was criticized by Yoas for producing the *papat church*. Joas believes that the imagination of a liquid church (*Liquid Church*) Pete ward (2002) allows us to avoid excessive institutionalism which only limits the space for the church to move (Joas, 2018:2). So to have a liberating ecclesiological basis, we need a critical reading of the biblical texts.

In the same article, Joas — after interpreting the meaning of the liquid church — finds the meaning of the *Embara Church* in the defense story of Stephen who was sentenced to death for his faith (Acts 7:28). The congregation in the desert as the image of Stephen's defense before the reli-gious court became the basis for the ecclesiological construction of the liquid church (Joas, 2018: 3). Here Joas agrees with Stefanus who views the status of the Israelites as immigrants in a foreign

land (paroikon), because this is how Israel is a desert church. Understanding the ecclesiastical identity as a wandering church, God's people can fulfill their nature and mission (Joas, 2018: 5). Integrating the skills of ideologically conscious pragmatic reading and cross-textual reading, Joas then proposed the Church of Friendship as a new ecclesiological model associated with the classical notae ecclesiae) as contained in the Nicene-Constantinople Confession of Faith in 381, namely: one, holy, catholic, and apostles (Joas, 2018: 10). Joas proposed four other notes which he called plural (diverse), fragile (vulnerable), wandering (pilgriming), and friendship (friendly) (Joas, 2018: 185-202). Of course, Joas realized that the fourth note, namely friendship, contains risks, because trying to befriend people allows us to get hurt, but by referring to Trinitarian friendship, God has already taken the risk in His decision (Joas, 2018:12; cf. Joas, 2019).

The friendship church as a new ecclesiology proposal is also seen in the article New Directions for Today's Ecclesiology (Joas, 2015: 35-38) in the Study Proceedings of the PERSETIA Institute which carries the theme Churching Newly in Indonesia (2015). In his writings, Joas attempts to dialogue the three currents of ecclesiological thought, Catholic substance, Protestant principles, and Pentecostal passion and understand the dynamics of church pluralism in the spirit of oneness. In short, according to Joas, friendship with God is revealed in friendship with fellow believers in a personal and intimate relationship with one another (Joas, 2015: 37).

Continuing the ecclesiology of the Joas Friendship Church, Meitha Sartika proposed a transit church model by developing hospitality. For Meitha, the Church in transitu challenges the ecclesiological awareness that the church has since the beginning had a blueprint as it has been inherited, both its teachings and theology as well as its ecclesiastical order. For this reason, hospitality as the ability to accept other people with open arms is a way of life that is fundamental to ecclesial identity (Meitha, 2018: 141). From the results of her study, Meitha came to the conclusion that Place as a hospitality space allows open encounters with anyone. The choice of the word Place presupposes a dialectic of life in which people experience meaning and build shared moral values (Meitha, 2018: 143).

Meitha's talk about Place was preceded by Linna's suggestion that Home in the best sense is a place of safety, a place of rest and provision. Home reminds us that the church is not the building, but the church is the person and their community (Linna, 2018: 125). Linna's concept is important for the life of the church in transit, which no longer sees church membership, as in the past churches which prioritized membership. Today, a number of observations conclude that people go to church looking for a comfortable atmosphere (Linna, 2018: 126), the group of people who go to this model church are pilgrims who long for the church as a home, where the atmosphere is created and makes someone feel at home. . Linna finally came to the conclusion that the Church, as a woman takes care of her fetus in the womb until the time the

child is born, needs to provide warmth, comfort and security for the baby in the womb. For Linna, the womb also marks the time when the baby should come out into the world as well, just as the church of friendship needs to manifest in its pastoral and social work for all.

Another effort that is more daring than Joas, Linna, and Meitha is the effort made by Simon Rachmadi. In his article, Experiencing the Immanuel event in a concrete reality called the local church, Rachmadi tries to consider the appearance of the immanuel event in the reality of the local church which is often believed to be a forum for concrete experiences of faith (Rachmadi, 2018: 62). He argues that the framework of modernism as a heuristic word to arouse the passion of thought that pays attention to the significance of the present. As the phenomena of the world today are controlled by the mechanical reality of time, so that the contents of the human soul have been controlled by mechanical beats. That is why, Rachmadi is of the opinion that the horizon of human existential consciousness tends to be mechanical. Call it the experience of the encounter of faith with God as if it were a script in software, the Word of God and the experience of the encounter can be experienced as a code whose meaning is mechanically certain (p. 64). Therefore, it is important for Rachmadi to write about the existential sense of the present time that needs to be rediscovered. Even convincingly Rachmadi followed Augustine and arrived at the understanding that time is experienced by the human soul in the past dimension which is present as memory, present as encounter, and future present as hope and anticipation (Rachmadi, 2018:65).

Rachmadi then entered into a conversation about real taste in the local church as a term in ecclesiological discourse with a Reformist-Calvinist style. By quoting Speelman (2014, 191), Rachmadi describes the reality of the local church as a reality given by Jesus Christ to His people so that they can find a concrete form to live a life that follows Him in this world (p.68). The local church can thus be categorized into a territorial version which presupposes a map-based locality, a communal version which presupposes a communion-membership base, a jurisdictional line version which presupposes an agreement-based locality, and an anthropological universe version which presupposes a locality based on anthropological identity. (p. 69). Thus, local reality is a concrete field of life that is conditional on events whose status is increasingly in-transitu, seems unimportant, and easily loses people's care. This in-transitu character makes the local church ambivalent. On the one hand it is very concrete, on the other hand, its concreteness easily evaporates (p.73). Therefore, as a result of the immanuel event, the church is a manifestation of God's presence in the wholeness of human life. Concretely, it can be experienced by humans at the starting point of their respective lives; it exists as a concrete event in the reality of the local church.

Postcolonial Church

Akiki Nyabongo (1936) wrote an autobiography that combines fact and fiction with socio-cultural and historical

backgrounds in Africa, entitled *Africa Answer Back*, narrating the journey of Christian missionaries in preaching the gospel and how the Bible lost its authority. Nyabongo wrote the novel *Africa Answer Back* as a form of resistance to Western domination, as well as showing that there really is no colonial grand narrative that can be used as a dogmatic axiom that is a reason to be afraid to speak up. This novel was later reviewed by R.S. Sugirtharaha in his book *Asian Biblical Hermeneutics and Postcolonialism* (1998).

Postcolonial or in more familiar terms postcolonial is the era of the end of the colonialism period along with the independence of the former colonized countries. Postcolonial is a resistance discourse movement from the colonized who seeks a new awareness reorientation that transforms the experience and historical reality that has been passed which is full of ambiguity and inferiority (Edy Purwanto, 2011: 313-314). But in this way, it did not mean that the freedom of the colonized people took part in bringing all forms and experiences of colonialism, even in new forms, the colonialism mentality of living and living among the colonized. On this matter, Yusak sharply defines a political historical postcolonial where the independence of a colonized nation legally-formally does not mean that colonialism is also defeated. In fact, in various forms, colonialism is present in new forms. Then, socio-psychological postcolonial where the consciousness of the colonized as a communal experience is used as a metallic frame even though colonialism has formally ended (Yusak, 2019: 25).

Postcolonial studies are important first of all for analyzing the various strategies the colonizers used to construct a picture of the colonized; and second, to study how the colonized people used or went beyond these strategies to reveal their identity and self-awareness (Purwanto, 2011: 314). In the perspective of postcolonial ecclesiology, postcolonial studies are important to give a distinctive Indonesian ecclesiology style, Yusak proposes first of all to transform the epistemology of Christianity in Indonesia into Indonesian Christianity; second, it is important to transform the ecclesiological perspective from a style that emphasizes formal-organizational unity towards a diversity of appreciation and manifestations of faith in church forms (Yusak, 2019:18-39); third, the deconstruction of ecclesiology includes the transformation/reformation of the church which became the apparatus of colonialism to become an anti-colonial church; fourth, ecclesiological deconstruction includes the transformation of self-awareness from churches with a colonial mentality to free nation churches with the courage to determine their own existence; Then the fifth and sixth points only repeat points three and four concerning the transformation of the colonial consciousness into a free people church; The seventh and last one, Yusak argues that what is crucial is the ecclesiological deconstruction, which includes the transformation of the trident strategy of harmony-identity-critical engagement to defend oneself (survival) into a strategy of four ends of the cross: harmony-identity-critical engagement-social transformation for the good of Indonesia (Yusak, 2019 : 40-42).

Before Yusak made a deconstruction-critique of the postcolonial mentality that was blended with the history of colonial violence into the local Indonesian church, John Campbell-Nelson in his writings examined the theme of reform theology called recovery in the post-colonial context, that is Christian Independence (Campbell, 2019:1). Furthermore, Campbell only did not point to Indonesia, but with the example of India (which also happened in Indonesia), that the pattern of service from zending to indigenous people actually did not replace anything, instead the tendency to deviate from the inherited pattern was labeled heretical, which Berquist said. and Manickam calls it morphological fundamentalism (Campbell, 2019: 17). The same thing was warned by John in his introduction to the book *Julianus Mojau: Ecclesiology of GMIH Post Zending Church* (2012). According to Campbell, if the findings in India are applied in the Indonesian context, there are two things that need to be under-lined, namely: first, there is a probability that the ecclesiology of churches in Indonesia was flawed from the start because of the leadership and strategy of zending evangelism; second, the legacy of the structure of the oikonomia is difficult to continue because there is still a gap between the synod and the congregation, which John calls the church having the resources and the synod having power.

Campbell also reminded about the importance of historical awareness. The philosophy of history that each generation writes its own history is important in order to reformulate ecclesiology, because past history with all its rich heritage also contains subaltern dangers. So it is important for the Indonesian church today to write its own history. In that effort, there are two Calvin ideas that are given attention in the closing notes of John's writings: namely *Adiaphora* as a critical tool for updating ecclesiology, and secondly *gratia communes* as the basis for attitudes towards local traditions and beliefs which according to John are far more friendly and open than contextualization efforts that always have a long story to find hidden meanings (Campbell, 2019:21).

For example, the writings of Emanuel Gerrit Singgih (EGS) interpret the postcolonial and ecclesiology of Southeast Asia by Emmanuel Garibay's paintings. Church history records that Protestant churches are classified as an-iconic churches, it can be seen from the architecture of Protestant churches that lack works of art. EGS, as its attention in recent years to spirituality and art, be it painting, poetry, novels, and even films, confirms Emmanuel Garibay's artistic abstraction as an image of Southeast Asian ecclesiology. As consistent as an Asian contextual theologian, EGS constantly reminds churches in Indonesia to pay attention to Islam as a social reality in which the Church exists (Singgih, 2019:57). Of course, the reality of Islam in the archipelago is also diverse, the churches in central and western Indonesia have different experiences with churches in eastern Indonesia towards Islam and how these churches build relationships with Islam as fellow citizens of the nation. Some areas in Eastern Indonesia are also similar to the Philippines, which is predominantly Christian. Whatever the experience of the encounter, EGS reminded that there should be no denial of Islam. Even in its

response to Leo Koffeman, EGS did not hesitate to say that Church Law in the Indonesian context lost its impetus due to the external influence of Islam Nusantara (2010).

However, by paying attention to art, EGS's writings inspire efforts to rethink ecclesiology in the context of Nusantara Islam which is accompanied by a digital cultural revolution. As the meaning of the word "revolution", so while major changes take place that can change the world's ecosystem and the way of human life and its environment. Living a new church in Indonesia (and Southeast Asia) is thus nothing but a fight against the ecclesiology of colonialism, denial of Islam. Because in Indonesia, Islam is a daily reality that requires a more intense and honest dialogue space in life, therefore EGS said: "I am happy with Garibay's interpretation of Christ. It would be very good if Allah stopped being the male foreigner who once colonized us... We need images of Christ who are friendly to Muslims". (Singgih, 2019:58).

The Direction of Life of a Church in Indonesia

The 2019 General Assembly of Churches in Indonesia (SR XVII PGI 2019) has ended. The congregation which is lived as the Feast of Faith carries the theme "I am the First and the Last" (Revelation 22: 12-13). Under this theme the leaders of the Churches (in) Indonesia were invited to grapple with four Indonesian social challenges: (1) the national crisis; (2) ecological crisis; (3) the crisis of unity and (4) the challenges of digital culture. The four Indonesian social challenges are struggled in the context of Sumba which is very particular, namely: poverty in the midst of barren natural resources but is being targeted by investors for tourism development because of the beautiful beaches.

In the midst of the struggle for faith, a discourse emerged that questioned whether the preposition "di" was still relevant in mentioning the name of the ecumenical organization of the Churches in Indonesia. The discourse was conveyed through the sub-theme lecture material from the former chairman of the two-term PGI, Pdt. Dr. A. A. Yewangoe. The General Assembly has not yet reached an agreement on this matter. Because it is still quite debatable, Yewangoe noted that since the 1984 X General Assembly in Ambon there had been a step forward from the effort to bridge Spiritual Unity and Structural-Organizational Unity with the adoption of the Five Documents on the Unity of the Church accompanied by the change of name from the Council to the Tribal. In terms of time, the change of name and the designation of the Five Documents on the Unity of the Church at the X General Assembly is the 34th year since the PGI was founded on May 25, 1950. Here then A.A. Yewangoe teased the SR XVII PGI participants by asking the question: Is there a new breakthrough so that we don't just return to "business usual"? And according to him, it is better if at the XVII General Assembly in 2019 (35 years after the XVII General Assembly) it is time to consider the Indonesian Church rather than the Church in Indonesia or the Fellowship of Indonesian Churches rather than the Communion of Churches in Indonesia.

Of course, the urge to remove the prefix "di" was only spoken at the XVII General Assembly in 2019, but the effort and enthusiasm in that direction has been around for a long time. Judging from the history of theology in Indonesia, Yewangoe's proposal is not new in theological and ecclesiological studies, especially since the 1970s when the fever of contextual theology has enveloped the world of theological education in Indonesia. Since then, discussions of theological and ecclesio-logical independence of the churches in Indonesia have been likened to a plant planted in a pot that looks beautiful but does not take root in Indonesian soil, so it is imperative to ground the theology and ecclesiology of the Indonesian text and context.

Intensive ecclesiological studies conducted by the Association of Schools in Indonesia (PER-SETIA) have given a signal in that direction. One of the Institute's 2015 studies with the theme: New Churches in Indonesia has put pressure on A.A.'s proposal. The Yewangoe. And if we pay attention to some of the ecclesiological studies of PGI member churches, for example, the Basudara Church which carried out the GPI Institute of Ecclesiology Study, we are increasingly convinced that being an Indonesian church is an ecclesiological imperative. In this regard, it may be interesting to follow up on the efforts that have been initiated within the Church in Transitu and the Church of the Free People. These ecclesiological studies mark a step that confirms the seriousness of becoming an Indonesian Church, whether they agree or disagree, the prefix "di" is removed or not removed, the spirit of a new church in Indonesia is already on its way.

The struggle to remove the prefix "di" that Yewangoe had begun becomes important in relation to being a serious part of Indonesia and remaining part of the universal church, as well as reminding us of Bonhoeffer's work on 'cheap grace' (Bonhoeffer 1994:44). That grace is very valuable for the realization of the One Christian Church, at the same time unity, commitment, and obedience in proselytizing are also valuable in relation to the ethical-ecclesiological implications of the Fellowship of Indonesian Churches. Of course we all know that the path of ecumenism is largely determined by the commitment of each PGI member, that's why the oneness movement is still valuable. The discourse of Becoming a Fellowship of Indonesian Churches without the prefix is not to eliminate diversity, but only to emphasize the ecclesial identity of Indonesia in dealing with and managing the Indonesian national crisis in the midst of the strengthening of a chauvinistic religious identity politics. Here we are reminded of the report on ecclesiological studies issued by the World Council of Churches under the titles: Costly Unity, Costly Commitment, and Costly Obedience (1997). This document reminds us of the importance of the relationship between ethics and ecclesiology. This is a costly ecumenical call in the midst of humanitarian challenges where humans are increasingly segregated by various practical and ideological reasons.

Conclusion

Here it can be concluded that the view of ecclesiology in Indonesia is increasingly open and dialogical with everyday life. Progressive ecclesiological thinking has actually begun to show the re-sults of contextual theology's efforts to become the theological education agenda in Indonesia since the early 1970s. In this investigation, we see that the identity of the church as the Body of Christ is increasingly dialogical with the culture of the Indonesian society that is friendly (hospitality) and full of friendship. This result will be even better if the efforts to dialogue the ecclesiological markers of the Church of the Body of Christ in relation to the Church Order and the Liturgy also produce such efforts as the writers of the Free People Church.

What Joas Adiprasetya is trying to do can be considered. But if the ecclesiology of friendship is merely an epistemological framework or the approach to the church becomes more fluid in the era of digital culture transition, Joas Adiprasetya will only repeat the efforts of Hans Kung and several theologians from the past. Such reproduction is good for strengthening tradition and ecclesiological identity. However, reproduction like this will also cause awkwardness in the life praxis of Indonesian churches who have a tribal church background, especially the mainstream churches in Eastern Indo-nesia.

To strive for a more dialogical appreciation of ecclesiological identity with local religions and Islam as proposed by Rachmadi and Gerrit Singgih, it is time that we not only try to get out of our ecclesiastic analogies about the Body of Christ onto a more functional one but also need to re-defining what the Church is and going beyond the "colonial" ecclesiological categorization that is one, holy, catholic, and apostolic. This includes addressing Aloysius Pieris about the difference be-tween "cosmic religion" and "metacosmic". Here, efforts such as that of John Campbell Nelson in the ecclesiology of the free people which emphasizes the adhiapora approach as a critical tool for renew-ing ecclesiology and the second gratia communes as the basis for attitudes towards local traditions and beliefs that are far more friendly and open than contextualization efforts.

Research Limitations

This study temporally explores and analyzes the ecclesiological features of Protestant churches in Indonesia for the period 2010-2020. The choice of this time period is important because during that period, the movement of ecclesiological studies among Protestant Christians in Indonesia has emerged which is marked by intensive ecclesiological studies, both carried out by the Indonesian theological school association (PERSETIA), by the church as an institution (GPI), as well as com-parative studies either conducted by NGOs (OASE INTIM), or independently initiated by a number of pastors who have concerns about the theme of Ecclesiology. Conducting a study in this time period is important but has limitations because the study of ecclesiology covers the space and time of the church's life itself, so it requires a sufficient time span for researchers to frame a comprehensive ec-clesiological pattern among Protestant Christians in Indonesia.

Methodologically, ecclesiological research cannot be approached using only one approach, which in research uses a systematic literature review method. Of course, the choice of using the SLR method is appropriate considering the character of this study which examines the ecclesiological transfor-mation depicted in Church and Liturgical Orders among Protestant Christians in Indonesia. Further research is very useful if there are steps to confirm ecclesiological history actors, thus requiring par-ticipatory methods to explore Protestant Christian ecclesiology co-shelves in Indonesia and insight into the ecclesiology of churches in Indonesia amidst the rapid development of digital culture.

Even so, this study is important in mapping the ecclesiological features among Indonesian Protestant Christians as well as continuing the ecclesiological discourse that has been neatly laid out by Lazarus H. Purwanto, who previously researched Indonesian Church Orders Under Scrutiny: the Relation be-tween the Church Members and Church Office-Bearers: How it is and How it shuld be. Lazarus' re-search was important in its time but cannot answer the challenges of today's churches that live a digi-tal culture.

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