

Impact of Christianization on the Process of Preaching the Gospel in Indonesia

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Abstract - Churches and Christians can be affected by the impact of Christianization in preaching the gospel because the gospel is the joyful news of salvation in Jesus Christ. The statement of Christianization is one of the obstacles to accelerating the spread of the gospel. To conduct this research, the author uses qualitative research methods which is a library study. Data information is obtained from textbooks and literature as the main object. So, through this method, the writer describes, classifying, and compiling the relationship between humans and humans as well as The environment to get a complete and comprehensive understanding. Christianization is considered a way for Christians to influence, persuade and provoke the Islamic community according to the Christian lifestyle. Will this affect the evangelism process in Indonesia? Are Christians and churches affected by the impact of Christianization? Churches and Christians need to respond to this question because churches and Christians suspect that Christianization can "harm the process of preaching the Gospel" Because the preaching of the gospel knows no boundaries, whatever influence it has, let alone Christianization, it is still important to declare the gospel to anyone. Indeed, the impact of Christianization has become one of the issues that have been loudly voiced to hinder the acceleration of the process of preaching the Gospel in Indonesia.

Keywords: Christianization, gospel, impact, muslims, and Salvation.

I. INTRODUCTION

The gospel must be preached until all mankind hears the good news from heaven. The Gospel proclamation in Matthew 24:14 states: "And this gospel of the kingdom will be preached in all the world for a witness to all the nations, after which the end will come."

The gospel is the commandment of the Lord Jesus Christ contained in the Great Commission. Today, many misinterpret evangelism as a form of Christianization. This is one of the efforts to suppress and discourage the preaching of the gospel in Indonesia: in politics, economy, religion, education, and other fields as well as limiting movement and hindering the progress of the gospel. Meanwhile, the other party carried out the spread of Islam in Christian areas such as in Timor, Ambon, Papua, Manado, and various other Christian-majority areas without any problems and was considered a legal activity. On the other hand, it is illegal for Christians to do so in Muslim areas.

Churches and Christians should not be influenced by criticism of Christianization that can hinder the process of spreading the gospel. The gospel must be preached so that people realize that without God's intervention in saving mankind from the power of Satan and sin, then whatever man's plan there is no salvation in it. The gospel provides a way out for humans to be free and free from the grip of Satan, namely sin that brings death (Rom. 6:23).

The gospel is the power of God (Rom. 1:16), its existence cannot be limited by anything. That's why Arie de Kuiper explained, that: The task of proclaiming the gospel of Jesus Christ has no limits: Universal.¹ Paul felt a special calling to preach the gospel to the pagans and the uncircumcised. Because of Christ, he has received "the grace and office of an apostle to lead all the nations, that they

¹Arie de Kuiper, *Missiologia* (Jakarta: BPK Gunung Mulia, 2000), 47.

may believe and obey his name” (Romans 1:5). To him was entrusted the preaching of the gospel to the uncircumcised (Gal. 2:7; Acts 9:15). The gospel is to be preached to all powers in heaven and on earth, rulers and rulers, thrones and kingdoms (Eph 3:10; Col 1:16). Doesn't God have a claim to the whole new world He created in Christ? (2 Cor. 5:17). To the apostles was entrusted the ministry of reconciliation, namely the message of reconciliation to the world (vs. 18-19). Jesus Christ is Lord of all that is in this world (Phil 2:10-11),

Because there are no boundaries in the spread of the gospel, then whatever suspicions of Christianization are raised, the gospel must still be prioritized to be disseminated to anyone. This statement of Christianization is one of the barriers to accelerating the spread of the gospel by Christians. Christianization became a “threat” to stop the spread of the gospel. It can even be a tool to scare churches and stop the preaching of the gospel program so that it will hinder the pace of preaching the gospel. This moment can jeopardize the very existence of the Bible. A little truth can threaten the spread of the gospel, even though Christians realize that: the true strength of Christianity comes from and is based on the figure of Jesus Christ and the gospel.

The efforts of the church and Christianity never subside and escape from various challenges and obstacles that constantly plague the efforts of the church and Christianity, especially in facing the statement of Christianization of evangelism for the church today. Jesus and the Gospel have become an integral part of the presence of Christians who are constantly preached, articulated, in various forms, now and here, in the spaces of life, on the historical stage, as well as in a pluralistic Unitary State of the Republic of Indonesia² Therefore, the preaching of the good news about Jesus Christ must continue to be proclaimed consistently wherever Christians are.

II. RESEARCH METHODS

Broadly speaking, there are three types of research methods, namely: quantitative research methods, qualitative research methods, and combined research methods.³ From the three types of research, for this study, the researcher chose to use qualitative research methods that were literature studies. This method is done by taking data from textbooks and other literature as the main object.

For the needs of this research, the researcher uses secondary data sources that seek and collect data from written materials, such as textbooks, scientific journals, and others. Furthermore, the data were analyzed by researchers.

In general, the type of qualitative research is to describe and interpret existing data and literature, then conclude by providing an ethical decision based on Christian ethics. So, through this method, researchers describe, classify, and compile the relationship between humans and humans and the environment systematically to get a complete and comprehensive understanding.

Research is directed at showing how churches and Christians in facing the statement of Christianization of evangelism for the church today.

III. THEORY AND DISCUSSION

²Weinata Sairin, *Reflecting on Life Reflections in the Modern Age* (Jakarta: BPK Gunung Mulia, 2018), vii.

³Sugiyono, *Combination Research Methods* (Bandung: Alfabeta, 2012), 9.

According to Ahmad, the Christianization movement is "the activity of converting people on a large scale with all possible efforts so that customs and associations in society reflect the teachings of Christianity".⁴ Ahmad in this journal also explained that Christianization was not only carried out against people who had not embraced religion or those who embraced animism but also aimed at people who had embraced Islam. Christianity is believed to be a sacred task that under no circumstances should be abandoned. Then Christ Tiegreen said, Jesus, commissioned His disciples to go into the world and be witnesses. What witness? The Savior who died and now stands before them with a nail in His hands and a promise in His mouth. That – beyond any word the world has ever uttered – is the meaning of life. You accept the resurrected Savior; you accept His mission. Maybe you didn't know before, but now you know. A desperate and blind world awaits the truth. Be a witness to the resurrection, which draws us from this sinking ship to new birth. The dying world needs to know it. Without it, the world would die.⁵ Christianizing people is considered to be bringing back the stray lambs, brought back to their mother. Humans as lambs will be brought into the kingdom of God.

What is described by Ahmad above contains the truth for Christians, that evangelism is indeed believed by Christians as a sacred mandate known as the Great Commission, to bring back human beings who have gone astray and return to God and to strengthen the Kingdom of God. Even evangelism is not only done to other religions but is also carried out within the Christian religion or in churches. Because not all Christians have experienced the 'new birth', namely people who leave their old life in sin and truly believe that Jesus Christ is their personal Lord and Savior. This word is stated in the book of 2 Corinthians 5:17 "So whoever is in Christ is a new creation: The old has passed away, behold, the new has come."

According to Bartholomeus Diaz, evangelism is the process of preaching (communicating) the Good News to people who have not yet accepted Christ as their personal Savior. The essence of the message of evangelism is that everyone has sinned and only through believing in Jesus can all their sins be forgiven and have eternal life.⁶ Charles H. Spurgeon also declared the gospel to be good news. In the Bible, there is information that men need to know and statements that will bless those who will listen.⁷ The entire New Testament makes it very clear that the focus of the mission is on the proclamation of salvation accomplished by Jesus Christ. The saving mission of Jesus Christ was accomplished through His death and resurrection. This message was to be preached by His disciples until He came again.⁸ The fields have turned yellow, the gospel message must continue to reverberate, the harvest in the gospel field is always pressing. The destiny of people and nations is being determined. Each generation has a strategic position. Our responsibility is not for past generations, nor future generations. We are responsible for today's generation. God will hold us accountable: how well we fulfill our responsibilities in the present and take advantage of our opportunities.⁹

⁴J. Ahmad, *Christianization: Definition, Purpose, Wasilah and How to deal with it*, <https://ahmadbinhanbal.com/kristenisasi-definisi-unjuk-wasilah-dan-cara-facing-it/amp/>, accessed June 19, 2021.

⁵Christ Tiegreen, *The One Year Wonder of the Cross Devotional* (Tyndale, USA: Tyndale House Publisher Inc., 2014), wp.

⁶Bartholomeus Diaz, "The Concept of the Great Commission Based on Matthew 28:18–20 in Mission". *Koinonia Journal*, Vol. 8, No. 2, 2014, 28-29.

⁷Charles H. Spurgeon, *The Right Strategy to Become a Soul Winner* (Yogyakarta: Andi, 2019), 9.

⁸Kalis Stevanus, "Implementing Jesus' Ministry in the Context of Today's Mission According to the Synoptic Gospels". *Fidei: Journal of Systematic Theology and Practice*, Vol. 1, No. 2, 2018, 285-286.

⁹Charles Swindoll, *Swindoll's Ultimate Book of Illustrations & Quotes* (Nashville Tennessee: Thomas Nelson, Inc., 2012), 245.

So, christianization in the view of researchers is not just "Christianizing humans," but has a more specific meaning to mention the gospel message, in the sense of introducing Christ personally to humans. Not changing religion to become Christians, but introducing the person of Jesus Christ to obtain the way of salvation, because not all Christians have truly experienced the 'new birth.' Those who (new) converter convert to Christianity are encouraged to abstain from worldly things.¹⁰

Post-Independence Christianization

Indonesia is the largest Muslim country in the world as well as a pluralistic nation consisting of various ethnic groups, languages, and religions. Christianization in Indonesia cannot be separated from the arrival of European nations who colonized Indonesia's homeland.¹¹

Christianity is the last religion to enter the territory of Indonesia, even Southeast Asia. However, it is currently the second-largest religion in Indonesia and third in Southeast Asia. Christianity carries the influence of European social and cultural values.¹² Since the entry of Christianity in Indonesia, inter-religious harmony has been colored more by the conflict between Islam and Christianity, because Christianity was spread simultaneously with the Dutch colonial government which always harmed Muslims.¹³

Christianization Plan in Economics

Christians should help one another and be generous. Wealthy Christians must help the Christianization missions carried out by the church. The efforts of churches or social organizations among Christians are ordinary activities, which grow within local churches, this is not the result of engineering to Christianize the community. Christian communities or congregations have never objected to reaching out to help people who are experiencing difficulties, can this be classified as Christianization? Helping each other in Christianity is part of the Christian faith (Gal. 6:2).

Christianization Plan in Education

Church education standards should be improved more than ever because Muslims have improved the education system and standards in mosques and religious schools by imitating the Christian church. It can be seen those teachers and instructors in military academies, medical schools, and technical schools such as government, were largely controlled by Christians. Christianization is not a barrier to assisting in the field of education.

Christianization Plan in Politics

Various efforts of Christians are always associated with political movements. This includes activities in the political field of several political parties that are associated with political trends, parties that have the support of countries that are considered to support Christianity.

¹⁰Denni HR Pinontoan, "Towards Identity Theology: A Study on the Reconstruction and Representation of Western Christian Morals on the Meaning of Mu'kur in Minahasa." Indonesian Journal of Theology, Vol. 3, No.1, 2015, 15.

¹¹Harno Purwanto and M. Muinudinillah Basri, "Strategy to Re-Islamicize the Christian Community on the Slopes of Mount Semeru, Malang Regency, East Java". Profession: Journal of Islamic Studies, Vol. 14, No.1, 2013, 92.

¹²Irfan Ahmad, "Religion as Social Change: Christianization in Tobelo 1866-1942." Historical Gazette, Vol. 11, No. 1, 2014, 84.

¹³Mutohharun Jinan, "Muhammadiyah Studies: Transforming Studies on Islamic Movements in Indonesia." Journal of Social Science and Religion Analysis, Vol. 22, No. 2, 2015, 276.

The GOLKAR party was considered a “Christian party” during the New Order government, Suharto as President in the 1980s, while during the administration of President Joko Widodo, from 2014-2019 there was potential to think that now, in 2019, the Indonesian Democratic Party of Struggle (PDI Perjuangan) is considered a party supported by Christians.

Christianization Motive

Christianization in Indonesia has different motives from one another. The first motive is religion. In Christianity, teachings that emphasize the importance of spreading and spreading the gospel to non-Christians are the commands in the New Testament. Matthew 28:19-20 states that “All authority has been given to me in heaven and on earth. Therefore go, make disciples of all nations and baptize them in the name of the Father and of the Son and the Holy Spirit.” One of the most beautiful passages of the Bible. Often used as the basis for Christian missionary action is Matt. 28:19, as part of the New Testament.¹⁴

These words of Jesus are referred to by Christians as the Great Commission or the glorious commandments of Jesus. The great commission is assumed to be an activity to go out to evangelize or make people believe in the Lord Jesus and as a result of that ministry, the person becomes converted and converts to the religion. This is not wrong, because the principle of the activity of the great mandate is to make someone believe in Jesus as God, as a condition of his life's salvation.

For Christians, this is the most important reference in preaching the gospel to the whole world. Its main target is anyone who does not believe in Christ, including people who are Muslim. This evangelism activity has become a stigma among non-Christians, considered a Christianization activity. This stigma is not easy to fade, let alone just disappear, even though in truth the issue of believing in Jesus is not as easy as being a Christian.¹⁵

The second motive is ideological. In this regard, the main target is Muslims. Islam is a religion that is difficult to conquer. Therefore, the missionaries hoped that all Muslims would become Christians. In this context, missionaries move systematically and organized in various Islamic areas tirelessly and in desperation. Apart from religious and ideological motives, psychological factors also greatly influence the continuity of Christianization.¹⁶

Furthermore, Bahtiar, Nurman Agus, and Murisal stated that: The strategy used; first, conduct training and convert Muslims to Christians. Second, expel Muslims from their religion or at least keep them away from the teachings of Islam.¹⁷

Islam's Suspicion of Christianity

One of the suspicions of Islam against Christianization is that marriages often occur in the community, especially Islamic and Christian marriages, in which one of the partners converts to Christianity. The practice of building interfaith households is very common in Indonesia, but this has led to conflict among Muslims.

¹⁴Grets Janialdi Apner, “The Presence of the Church in Indonesian Pluralism in the Light of Isa 49:6 and Matt 28:19.” *Journal of Theology*, Vol. 7, No. 2, 2018, 186.

¹⁵Handreas Hartono, *Actualizing the Great Commission of Matthew 28:19-20 in the Context of the Digital Age.* Kurios: Journal of Theology and Christian Religious Education, Vol. 4, No. 2, 2018, 158.

¹⁶Bahtiar, Nurman Agus, Murisal, *Ranah Minang in the grip of Christianization* (Jakarta: PT. Bumi Aksara, 2015, 36.

¹⁷Ibid.

Diakonia is also often suspected of being Christianized. Diakonia means to serve. In past cultural situations, Diakonia has developed meaning so that it means to do something faithfully, honestly, and responsibly. That is, someone who serves his master with full loyalty, honesty, converter, and responsibility; he must also be brave and willing to lay down his life for his master; in carrying out his duties, he must follow the wishes and desires of his master.

The development of the meaning of Diakonia was in Jesus when he was still physically on Earth, He said, “. . . just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.” It is Jesus' presence to serve that is the task of the church (Matt. 20:28).

In the present context, Diakonia is not limited to material assistance to those in need but is more complex. For example, treatment, orphanages, education, natural disaster assistance, assistance in times of difficulty or those experiencing social problems, providing employment opportunities, and others. The issue of Christianization most often occurs in disaster-affected areas where the majority of the population is Muslim.¹⁸

Diakonia must bring change to a person or society. Not only to fulfill their basic needs but to raise a person socially; For example, through a good education, a person can improve the quality of his life

Evangelism Responds to Christianization Statements

The Apostle Paul could be called a great evangelical thinker, a theologian by the gift of the Spirit! Some of the points of the Apostle Paul's views on the preaching of the gospel can be presented here:

1. The task of proclaiming the gospel of Jesus Christ has no limits: Universal. But Paul himself felt a special calling to work among the heathen, the uncircumcised. Because of Christ, he has received “grace and the office of an apostle to lead all the nations, that they may believe and obey his name (Romans 1:5). It was to him that the "Preach of the Gospel to the uncircumcised" was entrusted. (Gal. 2:7; Acts 9:15).
2. His position as an apostle is special. But because of God's grace, he has worked harder than all of them (1 Cor. 15:10). All of them are addressed to the pagans (who are not Jews).
3. The gospel is to be preached to all the powers that are in heaven and on earth; rulers and rulers, thrones and kingdoms (Eph. 3:10; Col. 1:16). Jesus Christ is Lord of all in this world (Phil. 2:10-11), based on His sacrifice on the cross (v. 8).
4. The struggle over the law. We have freedom in Christ Jesus (Gal. 2:4). He has brought us closer so that we may be truly free (5:1). Where Christ is preached, there He is Lord. And He is the fulfillment of the law (Romans 10:4). The Spirit of Christ is not the Spirit of bondage or the Spirit of fear (Romans 8:15), but the Spirit of freedom (2 Cor. 3:17). Freedom is not given by human merit, we are all sinners (Romans 3:23), but by the grace of God alone.
5. Believers are justified because of Christ. It is God's righteousness that is revealed in the Gospels (Romans 1:17). Whoever accepts the gospel is justified, meaning he is placed in a proper relationship with the Lord God.
6. Thus, all believers become children of Abraham (Gal. 3:7) and are blessed with Abraham (v. 9), “the father of us all” (Romans 4:16).

¹⁸M. Alie Humaedi, “Disaster Management Based on the Perspective of Interreligious Relations and Local Wisdom.” *Journal of Social Science and Religion Analysis*, Vol. 22, No. 2, 2015, 221.

7. Even in Paul's view, Israel has priority, both in punishment (Romans 29), and salvation according to God's plan (Romans 1:16; 2:10). But some of Israel had become strong and refused to accept the Messiah (Romans 11:25). And others, namely Christians of Jewish origin, are a faithful remnant of Israel (11:5). The "chosen ones" are contrasted with "others who were hardened in heart" (11:7).

The apostle Paul's explanation above is very precise, that the preaching of the gospel has no limits and is universal. Any challenge cannot hinder the preaching of the Gospel, including the Statement of Christianization which is considered a challenge to the preaching of the Gospel. This is in line with Genesis 3:15, "I will put enmity between you and this woman, between your offspring and her offspring; his descendants will crush your head and you will crush his heel." Evangelism is always faced with hostility from various parties, therefore the existence of the Gospel cannot and should not be affected by any obstacles.

The effort of Christianity in carrying out its mission is evangelism. This is indeed believed by Christians as a sacred mandate known as the Great Commission, to bring lost mankind back to God and enter the Kingdom of God. Evangelism is not only done to other religions but this evangelism is also carried out in the Christian life or churches. Because not all Christians have experienced what is called the 'new birth'. God commands us to always testify and proclaim His gospel.¹⁹

Evangelism is an activity of preaching the good news, namely, Jesus has come into the world and became a sacrifice on the cross to save mankind from sin and give eternal life to those who believe in Him. The expected result of evangelism is the willingness of a person to acknowledge Jesus as his Savior so that he can obtain that salvation.²⁰ Roughly speaking, this is referred to as an attempt to Christianize. The term "Christianization" is often rejected by evangelists because apart from being a harsh term, evangelism is meant to preach Jesus as Savior, not to force someone to become a Christian. Although in the end did not refuse when a person asked himself to be baptized and became a Christian.

This evangelism is done to the nations, as Jesus said: "...and you will be my witnesses in Jerusalem and all Judea and Samaria and to the ends of the earth." The teachings or beliefs above have encouraged many Christians, from the beginning of church history (in the apostles) to the present day in missionaries, to carry out evangelism (which other religions consider as an attempt to Christianize). The followers of Jesus have to lead them to salvation.

Based on this research, Christianization is not just "Christianizing people," but more specifically mentions the message of the Gospel, in the sense of introducing Christ personally to humans. This activity is not changing religion to become Christianity but introducing the person of Jesus Christ to obtain the way of salvation. Not to Christianize people, but to introduce Christ as God who incarnated into a human and obediently became a human even to the point of death on the cross to atone for human sins.

Jesus Christ is the only way of salvation. As the word of God stipulates in Acts 4:12, "And salvation is in no one but in Him (Jesus Christ), for under heaven there is no other name given to man by which we can save."

In the view of Islam, apart from Islam, there is no way for other religions to reach the afterlife. The statement vehemently rejects Christianization. This resulted in Islam and Christianity are always in

¹⁹Daniel Sutoyo, "The Early Church Lifestyle Preferred In Acts 2:42-47 For The Church Today." *Enthusiastic Journal*, Vol. 3, No. 6, 2014, 38.

²⁰Daniel Syafaat Siahaan, "When Me and You Become Us: Dialogue of Christian Evangelism Missions with Islamic Da'wah Using an Intercultural Theological Approach in the Indonesian Context." *Echo Theology*, Vol. 2, No. 1, 2017, 43.

tension. The antipathy of Muslims towards Christian mission activities, whether overt or covert, often heats up and creates horizontal and vertical conflicts.²¹ Christianization is the reason for Muslims to oppose evangelism. If Christians are constantly overshadowed by the Christianization movement, it will hinder evangelistic activities so that the development of evangelism stagnates.

Whereas evangelism is the Great Commission or Holy Commission that Jesus Christ commanded when He was taken up to Heaven. The Great Commission is not only focused on evangelism. Although this is part of the ministry, in a broader form, including in teaching the congregation and encouraging them to be involved in the ministry.²²

It is difficult for Muslims to understand the meaning of the incarnation, God became human and became obedient to the point of death, even death on the cross. This is sole because of His grace for mankind. Jesus is a picture of God's self-denial, where He who is not limited makes Himself limited to be able to become God who is present amid human beings.²³

Steve Addison stated that the message of Jesus Christ should be shared without fear,²⁴ namely:

1. For all have sinned and fall short of the glory of God (Rom. 3:23).
2. For the wages of sin is death, but the gift of God is eternal life in our Lord Jesus Christ (Rom 6:23).
3. Jesus answered, saying: Truly I say to you unless a person is born again, he cannot see the kingdom of God (John 3:3).
4. Jesus said to him, I am the way and the truth and the life. No one comes to the Father except through me (John 14:6).
5. For if you confess with your mouth that Jesus is Lord, and believe in your heart that God raised Him from the dead, you will be saved. For with the heart, one believes and is justified, and with the mouth, one confesses and is saved. Because the Bible says, whoever believes in Him will not be put to shame (Rom 9:10-11).
6. And Christ died for all, so that those who live may no longer live for themselves, but for Him who died and was raised for them (2 Cor. 5:15).
7. Behold, I stand at the door and knock; if anyone hears my voice and opens the door, I will come into him and eat with him, and he with me (Rev. 3:20).

Addison's statement quotes from God's word and this truth must not be conveyed secretly but must be conveyed openly and openly to anyone.

Christianization is considered as a way for Christians to influence, persuade and provoke Muslim communities to follow the Christian lifestyle. Will this affect evangelism in Indonesia? Are Christians and churches affected by the statement of Christianization? Why is Christianization in Indonesia a

²¹Tarpin, "The Christian Mission in Indonesia: Its Dangers and Effects on Muslims." *Usuluddin Journal*, Vo. 17, No. 1, 2011, 39.

²²Hartono, "Actualizing the Great Commission." *Journal of Theology and Christian Religious Education*, 160.

²³The Lamp of the Consecrated Heart, "Jesus Matthew and the Gospel of the Kingdom of Heaven." *Great Commission Journal*, Vol. 8, No. 2, 2012, 190.

²⁴Steve Addison, *Movements that Change the World: Movements that Change the World* (Surabaya: East Java Perkantas Literature, 2011), 149.

problem that is constantly considered disturbing in the context of social life? Because some churches and Christians suspect that this statement of Christianization is considered "forbidding the preaching of the Gospel" especially to Muslims in Muslim areas. Of course, the church and Christians do not need to stop preaching the word of God contained in the Bible.

Responding to Muslim demands to limit missionary activities and foreign aid, representative Christian leaders view religious freedom and tolerance as basic religious rights affirmed and granted by Pancasila. Tolerance is an awareness that grows from the belief that plurality has the right to show its existence.²⁵

The term tolerance is also often used as an attitude of being willing to accept the fact that other parties are different around him.²⁶ For them, this religious freedom includes the freedom to practice their religion and spread the Gospel, which is required of every Christian to be a witness for Christ in the world. Therefore, the construction of places of worship and Christian missionary activities are in line with this freedom.

The researcher suggests: because Islam and Christianity are a group of religions rooted in the same ancestor, namely Abraham, they should carry out their respective duties according to their faith beliefs. Communities with their respective cultural roots can influence each other to win 'sympathy' and choose one of a belief that is considered correct and does not blame each other let alone intimidate one another.

IV. CONCLUSION

Churches and Christians in Indonesia must face challenges in the process of preaching the gospel because of the impact of Christianization, by constantly preaching the gospel. Churches and Christians must not slacken the spirit of preaching the gospel and should instead increase the spirit of preaching the gospel while continuing to evaluate the impact of Christianization and encourage lay congregations to carry out personal testimonies wherever they are for the growth of the church.

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²⁵MA Najib, "Protected Minorities: Challenges and Continuity of Mojowarno Congregation GKJW in Jombang City of Santri." *Epistemé: Journal of the Development of Islamic Sciences*, Vol. 10, No. 1, 2015, 230.

²⁶Stanley R. Rambitan, "The Plurality of Religion in the Christian View and Its Implications for PAK Teaching." *Shanan Journal of Christian Religious Education*, Vol. 1, No. 1, 2017, 94.

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