

Toward a Dialogical and Inclusive Church in a Religious Pluralistic Context: A Study of the Prophetic Role of The Communion Churches in Indonesia

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Abstract

This paper explores the prophetic role of the Communion of Churches in Indonesia as an umbrella for churches in Indonesia in developing inclusive partnerships and engaging in interfaith dialogue. This study departs from the reality of religious diversity and the rise of religious-based conflict in Indonesia. Until now, various problems of intolerance, persecution, conflict, and religious-based violence still have persisted. This research uses a qualitative method, such as a documentation study of the Church Unity Document and interviews with the leaders of the Communion Churches in Indonesia. The research results show that the Communion of Churches in Indonesia has fulfilled its prophetic role in presenting dialogical and inclusive churches in Indonesia through many interfaith programs at the leadership level, strengthening the grassroots base, and advocating for interfaith issues. The Communion of Churches in Indonesia consciously embodies a communion ecclesiology based on the mission of friendship and orthoptic hospitality that encourages dialogue and cooperation with people of other faiths. The Communion of Churches in Indonesia actively engages in dialogue of life, dialogue of action, theological and spiritual dialogue, and diplomatic dialogue through various humanitarian movements and ecological justice initiatives. Various dialogue efforts aim to create interfaith peace and harmony.

Keywords: Communion Churches in Indonesia, Religious Diversity, Interfaith Relations, Dialogical, Inclusive

Introduction

The church does not exist in a vacuum but rather in the context of social struggle. The church exists in Indonesia amidst religious diversity, despite many difficulties and unrest. In the context of Indonesia, the church is present amid religious plurality with various challenges and turmoil faced. One issue is the existence of extremist and intolerable factions within some religious

communities that decry pluralism. This group targets the Christian community as well as other minority religious groups.¹

The rise in radicalism, discrimination, and religious intolerance is a threat to religious diversity. The Setara Institute for Democracy and Peace recorded 329 cases of violations of religious freedom in 2023. Of these 329 cases, 114 cases were committed by state actors and 215 cases by non-state actors. The disruption of places of worship is one of the issues the Setara Institute faces. Throughout 2023, 65 cases of rejection of the establishment of places of worship were found, consisting of 40 cases of rejection of the establishment of churches, 17 cases of prohibitions on the establishment of mosques, 5 prohibitions on the establishment of temples, and 3 cases involving Viharas.² In May 2024, there was another case of discrimination and violence based on religion, namely the assault on Catholic students who were praying the Rosary in a rented house in the South Tangerang area. The prohibition of worship was accompanied by anarchic actions by the head of the Neighborhood Unit, which included physical and verbal assault.³ Another recent case occurred in September 2024, when a State Civil Apparatus barred and threatened Christians neighbors who were worshipping. This case became viral on social media.⁴

In the face of a crisis of religious plurality and violation of religious freedom, Indonesian churches play a prophetic role by promoting interfaith dialogue and collaboration. In terms of the church's involvement, research by Thomas Pentury and Penti Novri Inda Lumintang demonstrates the connection between Christian teachings and Pancasila ideology, which is a force for promoting religious moderation. According to Pentury and Lumintang, Christian teachings and Pancasila ideology share the same goal: to present a just, successful, and peaceful life together. Pentury and Lumintang then proposed that churches in Indonesia, through the Communion of Churches in

¹ Riris Johanna Siagian et al., "Gereja Dan Tantangan Radikalisme Agama Di Tengah Pluralitas Di Indonesia," *Attractive : Innovative Education Journal* 5, No, 3 (November 2023): 555–61.

² <https://setara-institute.org/setara-institute-catat-329-pelanggaran-kbb-sepanjang-2023/>, CNN Indonesia, 22 September 2024.

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Akhir Kasus Pembubaran Ibadah Mahasiswa Katolik di Tangsel, Ketua RT dan 3 Warga Jadi Tersangka, TRIBUN-VIDEO.COM, https://www.youtube.com/watch?v=E1_XdJpDKU

⁴ <https://www.youtube.com/watch?v=gMPGhluH1NI>

Indonesia, continue to strive for the presence of an inclusive Christian community that is deeply rooted in its Christian identity but is aware of the reality of diversity as a shared identity.⁵

Suriawan's research highlights the challenges and opportunities of the church's mission amid religious plurality by criticizing the practice of evangelistic missions for Christianization. He suggests that the church can transform the traditional mission paradigm into a transformative mission by doing the following three things: (1) actively participating in the struggle for human values and the integrity of creation; (2) bearing witness to the kingdom of God as it is manifested in the world; and (3) creating a mission of reconciliation.⁶

In response to the religious freedom issue, Agustina Samosir, et al. through postcolonial analysis shared the critical voice toward various cases of discrimination and violence against Christian communities in specific regions, such as the congregations of GKI Taman Yasmin and HKBP Filadelpia Bogor. Indeed, this is one of the many cases of violations of religious freedom experienced by church members. In Samosir's observation, et al., solidarity among Christians is still minimal. As a result, Christian communities often struggle alone to obtain the right to religious freedom. Based on a postcolonial analysis, Samosir, et al. propose a new approach to understanding conflict, especially between Muslims and Christians in Indonesia through a practical spirituality that encourages introspection and the application of religious values in daily interactions.⁷ Previous studies have focused more on discussions at the level of theoretical discourse and case studies that provide recommendations on the urgency of interfaith dialogue in the Indonesian context. Based on recommendations from several previous studies, this study seeks to find out the active role of the Communion of Churches in Indonesia (CCI) as an ecumenical umbrella in building dialogical and inclusive relations with other religious communities in Indonesia. In this study, I will use library research methodologies to frame a dialogical and inclusive church through the study of literature and the document of church unity of CCI in 2019-

⁵ Thomas Pentury and Penti Novri Indra Lumintang, "Christianity and Plurality in Indonesia Theological and Ideological Synergy for Religious and National Moderation," *Advances in Social Science, Education, and Humanities Research*, Volume 669 *Proceedings of the International Conference on Theology, Humanities, and Christian Education* 669 (2021): 56–60.

⁶ Suriawan, "Misi Gereja Menghadapi Pluralisme Agama: Antara Tantangan Dan Peluang," *MAGENANG: Jurnal Teologi Dan Pendidikan Kristen* 4 (1) (April 2023): 1–11.

⁷ Agustina Raplina Samosir, Reymond Pandapotan Sianturi, and Ejodia Kakunsi, "Gereja Dan Krisis Kebebasan Beragama Di Indonesia," *Kurios : Jurnal Teologi Dan Pendidikan Agama Kristen* Vol 8, No. 2 (Oktober 2022): 355–69.

2024. Aside from that, I also conduct interviews with CCI leaders that is represented by the general secretary to find out the role and challenges as well in creating a dialogical and inclusive church in the face of religious diversity.⁸

Ecclesiology Communio: The Basis for Developing Interfaith Friendship and Hospitality

In this section, I will discuss the views of several experts who propose the ecclesiological model of communion and interfaith friendship. Bernd Jochen Hilberath, a systematic theology scholar, offers communicative theology as a method for developing social interactions and relations based on God's self-communication. Reflecting on the communicative nature of God, the church must play a role in building communicative theology through dialogue and conversation between groups. Communication theology comes from the words *communio* and *communication* which mean working together and living sharing with others in a fellowship. God actively opens up to mankind and all of His creations, forming relationships with them, and this is where communicative theology originates. God has been incarnated as a human in the person of Jesus Christ and established a relationship of friendship with humans.⁹

Hilberath emphasizes the idea of ecclesiology *communio*, which is the existence of a church that is willing to engage in conversation and life sharing. Theologically speaking, a communicative community and *communio* are closely related. In this situation, the church is expected to interact with other religious groups in the spirit of *communio*, which is unity and solidarity. Growing in the spirit of community, the church and Christian community will be able to fight for peace, justice, and respect for creation for the continuity and sustainability of life. An ecclesiology of communion is a reflection of communicative theology that continues to strive for communication and dialogue for the common good. Within this framework, the church has been involved in the ecumenical movement that has an impact on interfaith cooperation.¹⁰ The ecclesiology of communion becomes the basis for the development of interfaith dialogue. A church

⁸ John W Creswell and J. David Creswell, *Research Design : Qualitative, Quantitative and Mixed Method Approaches*, fifth (Los Angeles, London, New Delhi, Singapore, Washington DC, Melbourne: SAGE Publications, 2018), 257–59.

⁹ Bernd Jochen Hilberath, “Communicative Theology : A New Way of Engagement,” in *Where We Dwell in Common : The Quest for Dialogue in the Twenty-First Century*, ed. Gerard Manion (New York: Palgrave Macmillan, n.d.), 187–208.

¹⁰ Hilberath, 187–208.

that practices dialogue fulfills its mission to have cordial relationships with people of different religions.

The ecclesiology of communion is inseparable from the theology of interfaith friendship and hospitality. Joas Adi Prasetyo and Nindyo Sasongko, Indonesian Christian Theologians, proposed the theme of friendship by giving a new meaning to the doctrine of the trinity with the idea of trinitarian friendship. The friendship theology presented here is an attempt to invite others into the circle of friendship. Referring to the trinitarian perspective, Christians are challenged to create companion space-making that reflects on trinity relationships and who live together in love. One interesting theological term that is raised here is perichoresis which means "moving around the space", which involves the universe including human beings from various backgrounds. The trinitarian concept is an invitation for other groups to be in the same rhythm to engage in a mission that is mutually reviving and liberating.¹¹ The idea of the ecclesiology of communion and interfaith friendship shared a progressive Christian mission based on an inclusive spirituality that encourages Christians to cross borders and enter diverse realities with Christian values that are conditional on the values of kindness, hospitality, and acceptance of others.

To be an open church, one should practice hospitality. Jody B. Fleming highlights the importance of hospitality in the work of mission in which the church is sent to spread the good news often crosses cultural and social boundaries. This means that Christians must be sensitive to the needs of others and provide a level of hospitality to others as a means of offering respect and humbly entering their world. Hospitality is grounded in generously giving to others and receiving the blessings they offer in return.¹² Hospitality is connected to spiritual generosity that assists Christians in accomplishing the *missio Dei*, the mission of God through the practice of hospitality in the process of dialogue and encounter with others from different cultural, racial, socio-economic, and religious backgrounds. Sharing hospitality and generosity with other groups will be the entry point in promoting and maintaining peace in the diverse society.

Indeed, interreligious encounters become learning spaces that enrich views and prepare religious communities to embrace others by living the spirituality of generosity. The statement of

¹¹ Joas Adiprasetya and Nindyo Sasongko, "A Compassionate Space-Making : Toward a Trinitarian Theology of Friendship," *The Ecumenical Review*, 2019, 21–31.

¹² Jody B Fleming, "Spiritual Generosity: Biblical Hospitality in the Story of Lydia (Acts 16:14–16, 40), in *Missiology: An International Review*," *Missiology : An International Review*, 2008, 1–13.

Adiprasetya emphasizes the openness of the church to an embracing, liberating, and transformative mission as the essence of being a church community in a pluralistic context. The mission of the church which reflects on open ecclesiology becomes one of the references to develop a church that crosses the boundaries of dogma and tradition and practices a spirituality of generosity and friendship.

According to Amos Yong, a progressive Pentecostal theologian, hospitality is not just an idea but a practice of life in interpersonal relationships. For Yong, hospitality does not require an aspect of orthodoxy or understanding of Christian teachings but requires an aspect of orthopathy or affection of the heart, feelings, and whole life. In principle, hospitality includes feelings including fragility in building relationships with other religious communities. Furthermore, Yong proposes a theological argument that the Triune God, namely God the Father, has sent His Son to incarnate as a human and pour out His Spirit upon humans. For that, Christians who are followers of Christ who have been filled with the Holy Spirit must embrace the mission of orthopathic hospitality, namely that which involves the aspect of affection in interfaith relations.¹³

Yong suggests that in interfaith relations it is important to build a foundation for a hospitality mission based on a theology of affection and feeling or the orthopathy aspect. The orthopathic perspective is one of Yong's offerings for interfaith encounters and interfaith dialogue. The orthopathic approach becomes the basis for interfaith hospitality where the Christian community not only accepts and hosts other religious communities but is also willing to be a guest hosted by other religions. Here, there is a reciprocal relationship and mutual need to live together amidst religious diversity. The orthopathic approach in interfaith relations encourages an attitude of empathy and acceptance of differences. So in the context of orthopathic hospitality, the Christian community must open itself up and allow other religious communities to become friends or brothers through a life of mutual fulfillment and sharing. The orthopathic hospitality mission does not aim to convert people of other religions to Christianity but aims to establish a friendly relationship full of empathy and acceptance. The practice of orthopathic hospitality emphasizes more on the feelings that drive orthopraxis.¹⁴

¹³ Amos Yong, "Hospitality and Religious Others : An Orthopathic Perspective," in *A Charitable Orthopathy : Christian Perspectives on Emotions in Multifaith Engagement*, ed. John W Morehead and Brandon C. Benziger (United Kingdom: Pickwick Publications, 2020), 183–89.

¹⁴ Yong, 183–89.

The Communion Churches in Indonesia within religious diversity embody the doctrine of Ecclesiology Communion, which promotes amicable connections and the practice of interfaith hospitality. The Document on the Unity of the Church of the Communion of Churches in Indonesia 2019–2024 declares the churches' commitment to ecclesiology communion, the mission of friendship and hospitality. The practice of tolerance and peace amongst religions, as well as attempts at interfaith interaction, are reflections of ecclesiology communion. The unity of the church text highlights that Indonesian churches are theologically centered on religious plurality or diversity. Theologically speaking, Indonesian churches acknowledge that religious variety is a gift from God that needs to be honored. Religious diversity requires openness and acceptance toward one another. In this context, Indonesian churches are called to articulate their calling to become an inclusive and dialogical community. This means that the church has an active role in initiating and developing the mission of dialogue without abandoning its identity. The church's inclusive stance, which embraces and mingles with others while clinging to its truth, is the foundation of dialogue's mission.¹⁵

The reality of religious diversity also motivates churches to reinterpret their mission statement, which now emphasizes cooperation and communication rather than conversion to Christianity to address a range of socio-ecological issues. In this situation, the church must share the good news of the gospel—that is, the good news that is filled with justice, love, truth, and peace—with people of all theological backgrounds. The mission of the church amid religious diversity culminates in acceptance of diversity, harmony, peace between religions, and recognition of religious freedom.¹⁶ The document of church unity serves as a guide for churches in Indonesia to carry out a dialogical and inclusive mission and service amidst religious diversity.

Becoming a Dialogical and Inclusive Church: The Prophetic Role of the Communion of Churches in Indonesia

Marianne Moyaert, an expert in the theology of religions in her writing on Interfaith Dialogue emphasizes the urgency of dialogue in the context of religious plurality. The everyday existence of individuals from different religions in contemporary society, who coexist and engage

¹⁵ Zakaria Ngelow et al., “Dokumen Keesaan Gereja : Persekutuan Gereja-Gereja Di Indonesia (DGI - PGI) 2019-2024” (Persekutuan Gereja-Gereja di Indonesia & BPK Gunung Mulia, 2020), 5–6.

¹⁶ Ngelow et al., 27.

in social settings in the workplace, neighborhood, and other public areas, embodies the reality of religious diversity. In this context, each religious group can learn from each other to live side by side peacefully. According to Moyert, the context of religious diversity is a good space for each religious community to get to know the existence of others and learn about the spiritual and moral values shown by other communities. Moyert contends that religious diversity creates an excellent environment in which members of different religious communities can learn about each other's existence as well as the moral and spiritual principles they uphold. According to Moyaert, every religion possesses vitality, or the capacity to exist, grow, or progress. Put more simply, the lessons of life are taught in all religions. Because of this, interfaith gatherings need to be based on the moral principles that sustain one another.¹⁷

Moyaert distinguished four categories of interfaith discourse that had been conducted out of the several movements for interfaith communication that the Christian community had started.

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(1) The dialogue of life.

The Dialogue of Life is a process of dialogue that takes place in informal spaces, and day-to-day settings where individuals of all religions come together to develop connections of love and unity. This type of dialogue is more natural since it happens in daily life rather than being practiced in the name of religious organizations. Through the dialogue of life, everyone can enrich each other and learn from each person's way of life according to the teachings of their respective religion. Within interfaith social circles, religious people encourage, care for, and share goodwill. This is a reflection of life's conversations.

(2) The Dialogue of Action takes place when all religious communities work together to take concrete steps toward cooperative participation in justice, humanitarian, development, and liberation movements that benefit all of humankind. The dialogue of action occurs through collaboration from all communities across religions in overcoming various social and humanitarian problems such as poverty, forced migration, violence, environmental crises, and other problems. The dialogue of action aims to build solidarity among communities

¹⁷ Marianne Moyaert, "Interreligious Dialogue," in *Understanding Interreligious Relations*, ed. David Cheetam, Douglas Pratt, and David Thomas (Oxford: Oxford University Press, 2014), 198-200.

¹⁸ Moyaert, 201-4.

across religions and an awareness of shared responsibility for various social and humanitarian problems.

- (3) Theological Dialogue refers to discussions and exchanges between adherents of various religions concerning the interpretation of sacred texts, the teachings of the trinity, incarnation, salvation, and other religious doctrines. The goal of theological conversation is to improve comprehension of other religions' teachings while avoiding incorrect assessments, including assessments of those doctrines. Through interactions with the truth found in other faiths, theological discussion also creates a space where people of different religions can comprehend religion's truths.
- (4) Spiritual dialogue or dialogue of experience is a meeting space to learn about the spiritual richness in each religion through prayer and meditation activities. In the meeting of other religious spiritual experiences, each religious person will further deepen their religious spirituality. This meeting space also creates interfaith friendships. Spiritual dialogue aims to enhance the spiritual experience of a religious community through encounters with the spiritual experiences of other religions. In this way, each religious person can make the spiritual experience of a religion a shared experience.
- (5) Diplomatic interreligious dialogue is an effort by religious leaders to create peace among people of different religions. In this context, religious leaders build a commitment to meet, join hands, and accept each other with full friendliness.

Interreligious relation is a transversal issue, according to the Communion of Churches in Indonesia, which is working to foster interfaith dialogue. This means that all activities and initiatives of the Communion of Churches in Indonesia always touch on interfaith concerns. The Communion of Churches in Indonesia is the point of contact for churches nationally as well as the point of contact for churches with other religious communities.

According to an interview with Rev. Jack Manuputy, Secretary General of the Communion of Churches in Indonesia, the link between religions, including grassroots advocacy and community network strengthening, is the primary tenet of the interfaith program. The Communion of Churches in Indonesia exhorts all of its member churches to foster interdenominational and interreligious collaboration in addressing a range of social and humanitarian concerns as well as ecological issues. Examples of these include mitigating the effects of disasters, collaborating to address environmental issues,

addressing violence, and other issues. Due to its active involvement in promoting ecological justice and the sustainability of life for Indigenous people groups with their traditional wisdom values, the Communion of Churches in Indonesia holds the position of chairman of the interfaith rainforest initiative organization. As part of the interfaith rainforest initiative organization, the Communion of Churches in Indonesia has a prophetic role in strengthening moral values that support the creation of ecological justice.¹⁹

The Communion of Churches in Indonesia is also actively developing interfaith activities such as capacity building at grassroots levels, namely becoming facilitators and mediators of harmony. This can be seen through the interfaith women's movement in interfaith paralegal activities, and the Youth community that brings young people from different religions to learn to increase their capacity in managing diversity at the grassroots level. In addition, the Communion of Churches in Indonesia also provides community assistance at community bases, such as network strengthening assistance to strengthen work at the community base through training of facilitators and mediators who address environmental issues such as agrarian conflicts.²⁰

Regarding the issue of intolerance and religious freedom, the Communion of Churches in Indonesia has initiated the establishment of 42 institutions that are concerned with religious harmony, namely interfaith institutions. The Communion of Churches in Indonesia not only initiates dialogue and advocacy at the grassroots level but also actively moves to encourage policy changes that support the creation of a harmonious, peaceful, and prosperous society. To bring about interfaith peace, the Communion of Churches in Indonesia joins hands with various parties that are concerned with the issue of relations between religions. The Communion of Churches in Indonesia promotes improving interfaith relations at the base node and prioritizes mapping high-tension regions in Indonesia, including West Sumatera, West Java, and numerous other regions. In its advocacy efforts, the Communion of Churches in Indonesia also uses resource people or interfaith movement role models. Besides, the Communion of Churches in Indonesia also

¹⁹ Interview with Rev. Jacky Manuputty, the General Secretary of The Communion of Churches in Indonesia, 10 September 2024.

²⁰ Interview with Rev. Jacky Manuputty, the General Secretary of The Communion of Churches in Indonesia, 10 September 2024.

continues to socialize and raise awareness about harmony and tolerance in other areas of Indonesia to prevent conflict and tension.²¹

Faced with cases of violations of religious freedom, the Communion of Churches in Indonesia also makes litigation efforts by further strengthening the harmony approach. The Communion of Churches in Indonesia is aware that the legal process is time-consuming. However, the Communion of Churches in Indonesia frequently faces criticism from its member churches, who typically advocate for legal actions or litigation in cases of intolerance and religious freedom abuses in criminal cases.

The Communion of Churches in Indonesia is dealing with internal challenges from Christian groups amid various efforts to promote dialogue and strengthen relations between religions. One such challenge is the exclusive attitude of some member churches, which is more focused on evangelism for Christianization amidst religious diversity. Additionally, radical Christian groups that oppose diversity are posing a danger to the Indonesian church communion. In relation to this issue, the Communion of Churches in Indonesia is aware of the presence of varied theological viewpoints of each church denomination about the Bible and its church doctrines as well as their opinions on other religions that are seen as subjects of evangelism. In this context, the Indonesian Communion of Churches consistently conducts socialization and awareness campaigns.²²

In various efforts for dialogue and strengthening relations between religions, the Communion of Churches in Indonesia is facing internal challenges from Christian groups, namely the exclusive attitude of some member churches that are more focused on evangelism for Christianization amidst religious diversity. In addition, the communion of churches in Indonesia is also facing threats from radical Christian groups that are anti-diversity. In relation to this issue, the Communion of Churches in Indonesia is aware of the presence of various theological views of each church denomination regarding the Bible and its church doctrines as well as their views on other religions that are considered as objects of evangelism. Dealing with this issue, the Communion of Churches in Indonesia

²¹ Interview with Rev. Jacky Manuputty, the General Secretary of The Communion of Churches in Indonesia, 10 September 2024.

²² Interview with Rev. Jacky Manuputty, the General Secretary of The Communion of Churches in Indonesia, 10 September 2024.

consistently carries out socialization and awareness to member churches to read the Bible using interfaith perspectives.

The Communion of Churches in Indonesia persists in promoting inclusivity and tolerance among all religious groups. To preserve religious harmony, the Indonesian Communion of Churches also actively engages in all forms of dialogue, such as dialogue of life, dialogue of action, theological dialogue, spiritual dialogue, and diplomatic dialogue. Numerous dialogue programs seek to manage and avoid confrontations. Dialogue between religious leaders does not necessarily occur in formal places but also informal areas such as interfaith music, namely arts and cultural events by inviting the engagement of leaders of different religions.

Interfaith Dialogue and Identity Vulnerability

Moyaert defines dialogue as a process of discovering the truth and wisdom found in various religious traditions. Interfaith dialogue can function as a space for equal encounters when everyone can accept and celebrate differences. There is a thin line between being open and being susceptible to losing one's identity. Dialogue does not aim to eliminate one's identity but to create a fusion of identities without having to lose each other's identities. It means, one group must practice openness while maintaining boundaries. Through dialogue, each religious community needs to go beyond the boundaries of its tradition to encounter religious traditions and experiences but must return to its religious tradition to have a reflection.²³

According to Moyaert, dialogue does not aim to eliminate one's identity but to strengthen one's identity through the process of learning from others. In the space of encounters with other religions, there is an exchange of values, experiences, and religious views. In addition to commitment, dialogue also requires humility to accept and acknowledge other truths outside the truth of the religion one adheres to. Commitment and humility are part of the hermeneutics of openness which emphasizes openness and willingness to accept others in the circle of friendship without having to feel threatened by the presence of others.²⁴ Moyaert suggests that openness and hospitality in the dialogue process need to be criticized because they are

²³ Moyaert, "Interreligious Dialogue," 208–12.

²⁴ Moyaert, 211–14.

vulnerable to issues of identity tension. The dialogue process is an exchange of meanings, values, and views that mutually enrich each other. At the same time, there are also questions about self-identity, for example, between one truth and another truth. Identity tensions can cause identity fragility if not bridged by openness and respect for strangers as something different in their uniqueness but as part of themselves.²⁵ Moyaert's perspective on dialogue brings to mind the importance of awareness of the fragility of identity in the process of dialogue. Therefore, every religious community needs to carry out dialogue as a process of learning from others to strengthen their religious identity. Dialogue must take place in commitment and humility to learn from each other and enrich each other in a process of hermeneutics of openness as a starting point to understand others without having to lose one's identity.

Conclusion

Churches in Indonesia through the umbrella of the Communion of Churches in Indonesia have been on a journey to become a dialogical and inclusive church through a shared commitment as stated in the 2019-2024 church unity document. Furthermore, various work programs of the Communion of Churches in Indonesia have demonstrated their prophetic role to become agents of interfaith dialogue and peace. The Communion of Churches in Indonesia has lived its calling as a medium of God's mission by living ecclesiology of communion through a mission of friendship and an orthoptic hospitality mission through interfaith dialogue and cooperation. The prophetic role of the Communion of Churches in Indonesia amid diversity is also seen through its active involvement in advocating for interreligious issues. In addition, the Communion of Churches in Indonesia has actively developed a dialogue of life, dialogue of action, theological and spiritual dialogue, and diplomatic dialogue to build interreligious peaceful coexistence.

²⁵ Marianne Moyaert, *Fragile Identities : Towards A Theology of Interreligious Hospitality* (Amsterdam & New York: Rodopi, 2011), 52.

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