

Multiculturalism and Modernism as Indonesian Ecclesiological Context

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Abstract: The focus of this study is to examine the challenges of multiculturalism and religious modernism faced by the Catholic Church in Indonesia based on an ecclesiological perspective. The Catholic Church in the context of Indonesian society, which is rich in cultural and religious diversity, faces complex dynamics that affect its religious practice and identity. The methodology of writing this paper is through literature studies and accurate information sources. This study uses the concept of ecclesiology to examine the impact of multiculturalism and religious modernism, with the aim of understanding the role and mission of the Catholic Church in Indonesia in the context of the challenges of multiculturalism and religious modernism. This study is expected to provide a basis for the development of more effective pastoral strategies, strengthen the identity of the Church, and increase the contribution and contribution of the Catholic Church in supporting Indonesia's diversity. The Catholic Church is expected to be more adaptive to changes in the social and religious environment, inclusive, transformative, agent of consolidation, herald of love and peace, glue unity and unity of the nation, by making the concept of ecclesiology as a foundation to answer existing challenges.

INTRODUCTION

The complexity of the dynamics of multiculturalism and religious modernism is unique as well as a challenge for Indonesia. All that accompanies these two things creates a challenging context for the Catholic Church to play its role in society. The phenomenon of religious modernism is seen in changes in religious practice and religious interpretation, especially among the younger generation. This case illustrates the transformation of traditional values and the acceptance of more inclusive religious concepts. Religious modernism in terms of theology and doctrine also raises new questions for the Catholic Church. Theological issues, such as liturgical adaptation and interreligious dialogue, are also integral to the challenges of religious modernism that the Catholic Church needs to face in Indonesia. How the Church can maintain its identity while embracing diversity and responding to the dynamics of modern society is a profound question that needs to be answered. How the Church responds to rapid social and cultural development, while maintaining the integrity of religious teaching, is a complex and profound challenge.

Multiculturalism and religious modernism in Indonesia are not only a reality, but also the essence of everyday life. Understanding how the Catholic Church interacts with this diverse

society is therefore key in confronting the challenges of modernism and multiculturalism. This study explores the impact and challenges of multiculturalism and religious modernism faced by the Catholic Church in Indonesia, focusing on ecclesiological perspectives.

The role of Ecclesiology is important to analyze and understand the challenges of multiculturalism and religious modernism for the Catholic Church in Indonesia. The ecclesiological perspective will be the conceptual basis for dealing with the challenges that exist, with the aim of preserving the identity of the Church and initiating interreligious dialogue in the midst of this rich cultural diversity. Therefore, this study will explore ecclesiological perspectives to discuss how the Catholic Church in Indonesia faces and responds to these challenges. By diving into concrete cases, actual data, and the dynamics of diversity in Indonesia, this paper will compile, present and provide a deep understanding of how the Catholic Church plays a role in overcoming the challenges of multiculturalism and religious modernism in Indonesia. Ecclesiological studies will be the main foundation for understanding the role of the Church in building interreligious dialogue, caring for diversity, and advancing the message of love and peace amid the complexity of Indonesia's diverse society. Thus, it is hoped that this paper can contribute and contribute in understanding the dynamics of religion and multiculturalism in Indonesia, especially in the context of the Catholic Church.

METHOD

The methodology of writing this paper is through literature studies and accurate information sources. This method helps to analyze the challenges of the Catholic Church in Indonesia and the understanding of the concepts of multiculturalism and religious modernism in Indonesia. Ecclesiological Review as a basis for studying and identifying concepts relevant to the context of multiculturalism and religious modernism in Indonesia as well as to explain the challenges faced by the Indonesian Catholic Church. Through an Ecclesiological approach, it is hoped that this study will be able to make valuable contributions and contributions in studying, understanding and describing the challenges of the Catholic Church in Indonesia and the role of the Indonesian Catholic Church in constructing efforts or solutions to overcome the challenges of multiculturalism and religious modernism with all its complexity faced by the Catholic Church in Indonesia.

RESULTS AND DISCUSSION

Multiculturalism is an understanding born from the womb of ideas or concepts that recognize, respect, accept and concoct cultural, religious, ethnic, and various social backgrounds in a society. The essence of multiculturalism is recognition of diversity, fighting for equal rights, building intercultural dialogue, protection of minority rights, social justice, social inclusion without discrimination, and multicultural education. The context of Indonesia as a multiculturalism country inhabited by various ethnic, religious, linguistic, and cultural groups (Dewantara, 2015). Although multiculturalism in Indonesia creates a wealth of cultural, ethnic, religious, linguistic and so on, all of them are unique and extraordinary but also the reality becomes a complex and complicated challenge for Indonesia. Indonesia's diverse culture

and background create diverse challenges. There are social inequalities between ethnic, religious, and cultural groups; These groups get discriminated against. Inequalities, for example, are also in access to resources, opportunities, and information. Indonesia is a stage of diverse religions, but there are frequent religious intolerance and inter-religious conflicts. It reflects the inability and immaturity in accepting differences of belief or discriminatory actions against certain religious groups. Some regions in Indonesia have inflamed ethnic conflicts due to competition for resources or historical differences. Often such conflicts create tension and concern for national stability. Such a rapid process of globalization and modernization can bring about rapid social and cultural changes, generate anxiety and uncertainty, create tensions between different groups. The issue of increasing numbers of refugees and migrants creates tensions regarding their acceptance and integration into Indonesia's already diverse society. Minimal multicultural education is an obstacle to constructing understanding and appreciation of diversity among Indonesian citizens (Ayunda, 2022).

To address these challenges, continuing to promote and build intercultural dialogue, strengthening multicultural education, and constructing people's awareness and understanding of diversity as a common wealth is important and immediate. Efforts to create social inclusion, accept, respect and respect the human rights of all citizens are important steps in maintaining multiculturalism in Indonesia. There needs to be an elaboration of cooperation between the Government of Indonesia and society in promoting the values of tolerance, justice, acceptance and recognition, and respect for diversity. Multicultural education, intercultural dialogue, and increased understanding and awareness of human rights are important to create a harmonious and inclusive society (Fiza, 2023).

The catholic church is an integral part of Indonesia. The Catholic Church in Indonesia has also not escaped a number of challenges but also does not stand idly by in the context of the challenges of multiculturalism ethnic, cultural and religious diversity in this country. The challenge of multiculturalism for the Catholic Church is not only external factors but also arises and is born from within the body of the Catholic Church itself. The Indonesian Catholic Church in the challenges that continue to undermine it continues to seek solutions to respond to all existing challenges. Here are some of the challenges of multiculturalism for the Catholic Church both externally and internally as well as some of the efforts of the Indonesian Catholic Church to respond to existing challenges.

Some of the challenges of the internal multiculturalism of the Catholic Church such as, a) Theological and Liturgical Diversity: The people of the Indonesian Catholic Church are born from a diversity of backgrounds, from various theological and liturgical traditions. Of course, integrating understanding and implementation of worship is not an easy challenge, especially in the context of people having different cultural backgrounds and traditions. b) Conservatism in religious practice: There are Catholics very conservative in keeping religious traditions. Therefore, the tendency to adapt to the diversity of local cultures and traditions breeds resistance among more conservative believers. c) Challenging and diverse Church leadership: The Church needs to ensure that church leadership reflects the diversity of people. It is a

challenge if the church leadership structure is less inclusive of various cultural and ethnic backgrounds (Cipta, 2020).

Some of the external multiculturalism challenges of the Catholic Church e.g., a) Interreligious Tensions: Maintaining good relations with people of other faiths is a challenge in Muslim-majority societies. Intensive dialogue is needed to build understanding, awareness and tolerance between religions. b) Adaptation to Local Culture: In the context of local culture, the Church needs and importantly adapts its teaching and worship methods to be acceptable to the local community but without compromising the core tenets of Catholic teaching. c) Community Empowerment: The Church needs to support and engage in empowering local communities by integrating religious values with daily life and constructing partnerships with initiatives community empowerment development. d) Engage in Multicultural programs: The Church needs to participate in multicultural programs that promote peace, promote tolerance, and realize social justice in society, so that the church is not only seen as a religious institution, but the Church as an active player in constructing a diverse society (Cipta, 2020).

As for the Church's efforts in responding to the challenges of multiculturalism, for example, a) Spiritual Education and Formation: The Church can promote spiritual education and formation to understand its people the importance of tolerance, interfaith cooperation, and respect for diversity. b) Encourage Interreligious Dialogue: The Church can promote interreligious dialogue and positive interaction between Catholics and people of other faiths, so that people can live together in harmony. c) Social Services and Community Development: Through social service and community development, the church can contribute to the well-being of people and society as a whole, regardless of religious or cultural differences. d) Participation in Humanitarian Programs: The Church can participate in humanitarian programs that promote peace, human rights, and social justice. e) Encourage Local Leadership: The Church can ensure that there is local leadership that reflects the diversity of the community, both within the diocesan and parish levels. By taking these steps, the Catholic Church in Indonesia can respond to the challenges of multiculturalism in a constructive way and help build an inclusive, harmonious, and dignified society (Sudhiarsa, 2020).

Furthermore, religious modernism is a school of thought in a religious context that tends to adapt religious teachings to the times, science, and modern values. Adherents of religious modernism tend to interpret religious teachings contextually, considering moral and ethical values relevant to modern society. They are willing to align religious beliefs with scientific knowledge and contemporary worldviews, tending to adopt a liberal approach to the interpretation of religious texts. Religious modernism, on the one hand brings a number of innovations and adaptations to the times, but on the other hand is faced with a number of challenges (Lie, 2009).

Some of the challenges of religious modernism in Indonesia such as, a) Conflict of Values: Religious modernism often creates value conflicts between traditional and modern adherents. The values espoused by religious modernism are considered controversial, not in harmony with traditional views. There is a clash of values between modern and traditional

penaganut. b) Conflict with traditional religious authorities: Religious modernism faced resistance from traditional religious authorities who tended to maintain more conservative interpretations of religious teachings. c) Challenges to the Integrity of the Doctrine: Attempts to adapt religious teachings to modern values led to disagreement with the integrity of religious doctrine. This led to fragmentation and divisions within religious communities. d) Facing skepticism and Science: Religious modernism often seeks to reconcile religious belief with scientific knowledge. Integrating religious aspects with science became a major challenge. e) Social and Cultural Change: Religious modernism must adapt to rapidly changing social and cultural issues. Maintaining the relevance of religious teachings in an ever-changing society is neither easy nor very difficult. f) Value Shifts in Society: The values of modern society, for example individualism and pluralism, contradict the traditional values of religion, creating internal conflicts for adherents of religious modernism. g) New Ethical Issues: Technological developments and new ethical issues, for example bioethics and digital ethics, can challenge more traditional religious views and force religious modernism to provide relevant views. i) Acceptance from the Religious Community: Adherents of religious modernism are faced with the challenge of being fully accepted by traditional religious communities who see modern approaches as liberal (Mutawally, 2023).

Although religious modernism tries to address these challenges in an inclusive and adaptive way, there are still dynamics of conflict and uncertainty that need to be overcome. Religious modernization is also a challenge for the Catholic Church in Indonesia. Some concrete examples related to religious modernization in the Indonesian Catholic Church for example, a) Religious Pluralism: As religious pluralism increases in Indonesia, the Catholic Church is faced with the task of understanding and respecting religious diversity, especially interfaith cooperation and understanding of other religious beliefs. b) Local Cultural Influences: The modernization of agama accommodates the integration of local cultural elements in religious practices. The Catholic Church in Indonesia needs and importantly maintains the essence of religious teachings but respects and understands the local cultural context. c) Technology and Social Media: advances in technology and social media have become complex challenges in conveying religious messages. The task of the Catholic Church is to use social media wisely and at the same time maintain the integrity of religious teachings in a digital context. d) The Role of Women in the Church: The challenges of modernization are also reflected in the role of women in the Church. The Catholic Church in Indonesia is faced with demands to give a greater role to women in ecclesiastical structures and ministries (Sunarko, 2016).

Some of the efforts of the Indonesian Catholic Church in overcoming the challenges of religious modernization include, a) Interreligious Dialogue: The Catholic Church can continuously strive for interreligious dialogue to understand and respect the interfaith between religious communities in Indonesia to strengthen interreligious harmony. b) Contextual religious education: The Catholic Church continues to strive to develop a contextual approach to religious education, integrating religious teachings with local culture and social reality of

Indonesian society. c) Wise use of technology: amid advances in technology and social media, the Catholic Church is taking wise steps to use these platforms as a means to proclaim religious teachings in a positive and educational way. d) Development of women's roles: The Catholic Church can review the role of women in various aspects of ecclesiastical life, including liturgical ministry, religious education, and leadership in church structures (Daen, 2015). Through the above steps, the Catholic Church in Indonesia seeks to respond or respond to the challenges of religious modernization while still maintaining the identity and fundamental values in Catholic teaching.

Ecclesiology is the study or discipline of the Church. Ecclesiology in the context of the Catholic Church includes an understanding and discussion of the nature, mission, structure, and function of the Catholic Church. Catholic ecclesiology is the branch of theology that studies and details the nature of the Catholic Church, that is, the body of Christ present in the world. Nature of the Catholic Church: *Mystery*, the Catholic Church is considered a mystery stated in history. This is a divine and human reality that cannot be fully understood by human reason; *The Body of Christ*, the Church is seen as the Mystical Body of Christ on earth, with Christ as Head and people as its members; *Sacramental meaning*, the Church has a sacramental dimension, namely as a sign and channel of God's love for the world (Firmanto, 2017). Contextual Catholic ecclesiology in Indonesia has an important role to play in responding to the challenges of multiculturalism and religious modernism. Here are some aspects of the role of ecclesiology in facing the challenges of multiculturalism and religious modernism in Indonesia.

Respecting Cultural and Religious Diversity: building interfaith dialogue. Catholic ecclesiology encourages and initiates intensive interfaith dialogue to construct awareness, understanding and elaboration with other religious communities in Indonesia. This helps create harmony and mutual respect between religious communities. In addition to the *Catholic Church Integrating Local Values*: The Catholic Church in Indonesia can integrate local values and culture in its liturgy and religious practice, this strengthens Indonesia's Catholic identity without sacrificing cultural diversity.

Addressing Religious Modernism: *Education and Formation*, Ecclesiology can help the Catholic Church develop religious education that is suitable and relevant and responsive to modern developments such as ethics and morality in the modern context. Ecclesiology can guide and direct Catholics in addressing moral challenges such as technological ethics, bioethical issues, and evolving social change.

Spiritual Leader Development: *Local Leadership Development*, constructing local leadership that reflects cultural diversity in Indonesia, in order to assist the Church in carrying out its mission effectively and contextually. *Conducting Intercultural Training*, Ecclesiology conducts and supports the training of clergy and catechists in intercultural skills, encouraging and helping them become mentors who are able to understand and respond to the diversity of society.

Institutionalization of Social Justice: *The Importance of Community Empowerment* Ecclesiology as a means, the Catholic Church to encourage community empowerment, including involving people in social projects that cover the whole community. *Confronting Inequality*, Ecclesiology as a theological basis for the Church to participate actively in confronting social inequality, injustice, and marginalization in society.

Church Encourages Inclusivity: *Inclusivity of the Church*, Ecclesiology can guide the Church to ensure inclusivity and acceptance of all people, an open Church regardless of cultural or ethnic background. Ecclesiology can guide Catholics in understanding and embracing cultural conversion, where the Catholic faith is integrated into the local cultural context.

The Church continues to Address Modern Theological Challenges: First, *Theological Reflection*, Ecclesiology spurs deep theological reflection related to modern and controversial questions, such as issues of gender, human rights, and the environment. Second, *Exploring Contextual Theology*, the Church uses ecclesiology as a means to develop contextual theology that responds and responds to theological challenges and questions in the Indonesian cultural and social context.

Through a contextual understanding of ecclesiology, the Catholic Church in Indonesia can bring the message of the gospel to the grassroots, into the context of its cultural and social realities and to be an agent of peace, justice, and unity in a multicultural and modern society.

Inclusive and transformative ecclesiology: an approach or method of the Church in understanding and applying Church theology that pays attention to inclusivity and positive change in social, cultural, and economic contexts. Here is a further explanation of both concepts.

Furthermore, inclusive ecclesiology stems from the understanding that the Church must open doors and welcome all people, regardless of their social, cultural, economic, or living circumstances. Basic principles of Inclusive ecclesiology such as: a) *Openness*, the Church as a place or container that is always open to all, without discriminatory views. b) *Acceptance*, the Church ensures that all individuals are valued, respected, accepted and recognized regardless of differences, such as ethnicity, color, gender, and social status. c) *Liturgical Inclusivity*, The Church's liturgy and worship are directed to embrace diversity and facilitate and ensure the participation of all people (Budiyanto²⁰²³). The practical implications of inclusive ecclesiology are: First, the church encourages the participation and leadership of people from various walks of life. Second, church policies and practices that support the inclusion of all members in ecclesiastical life.

The urgency of inclusivity in response to multiculturalism is, first, *the acceptance of diversity*, meaning that inclusive ecclesiology views the Church as a home open to all, regardless of ethnicity, culture, or religious background. In the context of multicultural Indonesia, inclusivity is key to understanding and embracing the diversity of society. second, *the importance of building interfaith dialogue*, meaning that the Catholic Church needs to build dialogue, establish relationships and interact more closely with other religious communities in

Indonesia. Inclusive ecclesiology encourages and supports respectful interfaith dialogue and builds cooperation to achieve common goals.

Finally, transformative ecclesiology focuses on the role of the Church as an agent of change that brings about positive transformation in society and the world. The Church as God's partner in healing and saving the world. The main principles of transformative ecclesiology include the following. a) *Social Justice*, the Church is committed to being actively involved in efforts to empower social justice and address inequality. b) *Social Mission*, the Church's active responsibility in serving society and encouraging direct positive change. c) *Empowerment*, the Church should support the empowerment of individuals and groups to achieve justice and well-being (Jatmiko, 2021).

The practical implications of transformative ecclesiology include, first, encouraging the Church's active involvement in social projects and community empowerment construction. Second, the church loudly voices and wisely acts in response to critical issues such as human rights, peace, and environmental sustainability.

Dive into the role and urgency of transformative ecclesiology towards social transformation and responding to religious modernism. Transformative ecclesiology emphasizes the role of the Church as an agent of change in society. In confronting and responding to religious modernism, the Church needs to be an active voice and participate in evolving social and moral issues. In addition, the Church should be involved in community construction projects including education, health care, and economic empowerment. With this the Church becomes merely a place of worship, but also a positive force in tackling complex modern challenges.

In the *Theological and Liturgical* context, especially in inclusive liturgies, inclusive ecclesiology reflects a liturgy that embraces diverse expressions of cultural diversity in the context of worship. Creating a stronger sense of belonging and identity of the Church among its people. *Contextual Theology*, the Catholic Church in Indonesia can build and develop a contextual theology that responds to and responds to theological challenges and questions in the cultural, social, and religious context of Indonesia.

In the context of Education and Coaching. First, *Inclusive Education* The Church needs to have an inclusive educational approach, including religious education that respects and integrates local values and culture. Second, *through* spiritual formation, the Church guides and directs Catholics to live in accordance with the values of faith in the context of cultural diversity and modern challenges.

Empowering People and Local Leaders. First, *it is necessary to be actively involved*, inclusive and transformative ecclesiology encourages active involvement of people in ecclesiastical and social life. Helping empower people and local leaders is key to bringing about significant change. Sensitive *leadership*, church leaders need to have sensitivity or sensibility to local and global contexts, and be able to lead wisely in facing the challenges of multiculturalism and religious modernism.

It is hoped that by adopting an inclusive and transformative ecclesiology, the Catholic Church in Indonesia can respond and respond effectively to the challenges of multiculturalism and religious modernism. Ecclesiology is inclusive and transformative, involving acceptance, recognition, respect, dialogue, social change, and empowerment of people in an effort to create a more just, peaceful, and inclusive society in accordance with the teachings of the Catholic faith.

With the awareness that multicultural and modern are the image of society, synergy between Inclusive and Transformative Ecclesiology is needed. Both have different focuses, but both inclusive and transformative ecclesiology have a common goal, which is to construct just, peaceful, and inclusive societies. Second, *Interconnection*, Inclusivity can be the basis for transformation, because all members of society are empowered to contribute and contribute to building and organizing a better world. Thus, inclusive and transformative ecclesiology are both complementary approaches in developing the identity and mission of the church. An inclusive church, a church that is always open to diversity. Transformative Church means that the Church is actively engaged in bringing and driving positive change and saving the world. The church is inclusive and transformative, both helping the church to be a more effective agent in realizing the values of God's Kingdom in a society of diverse backgrounds.

The integration of inclusive and transformative ecclesiology is very suitable and relevant in responding to the challenges of multiculturalism and religious modernism for the Catholic Church in Indonesia. In this context, an inclusive and transformative ecclesiological perspective provides a basis for the Church to adapt and adapt to the increasingly complex social and religious realities in Indonesia but not lose its teachings and identity. The Catholic Church in Indonesia faces serious and complex challenges in the context of religious multiculturalism and modernism. In the perspective of ecclesiology, it is necessary to recognize that inclusivity and transformation are key to the relevance and resilience of the Church.

First, inclusivity is an important foundation. The Church must bridge cultural and religious differences, adopt an inclusive ecclesiology that embraces diversity, foster interreligious dialogue, and ensure a liturgy that accommodates a wide range of religious expressions.

Second, transformative ecclesiology became the foundation for the Church in responding to religious modernism. The Church should be actively engaged in social development, support inclusive education, and lead on social and moral issues. This requires church leaders who are sensitive to the local context and able to accommodate change to maintain the Church's relevance in an ever-evolving society.

In responding to this challenge, the Catholic Church in Indonesia needs to continue to permeate and apply the principles of inclusivity and transformation in order to carry out its religious mission effectively in the changing social, cultural, and religious dynamics in Indonesia.

CONCLUSION

In facing the challenges of multiculturalism and religious modernism in Indonesia, the ecclesiological perspective has crucial relevance for the Catholic Church. The adoption of inclusive ecclesiology supports the integration of the Church in cultural and religious diversity, fostering inclusive dialogue and liturgy. Meanwhile, transformative ecclesiology guides the Church to actively engage in social development, support inclusive education, and be agents of positive change in society.

The Catholic Church in Indonesia needs to accommodate differences with inclusivity, understand the modern context with transformation, in order to remain relevant in its mission. By addressing this challenge holistically, the Church can be an agent of peace, justice and unity in the midst of Indonesia's multicultural and dynamic society.

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