INTERFAITH DIALOGUE IN INDONESIA AND LUTHER'S TWO KINGDOMS CONTRIBUTION

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Abstract
Religious pluralism is a reality that Christianity should face in the light of mission. Christian churches should respect the existence of other flourishing world faiths. Christian churches have been forced to see and understand the encounter of people of different faiths especially in Indonesia. The small churches in the non-Christian lands also have to re-think their attitudes to the majority faiths around them. As a country that is religiously plural where Muslim is a majority, Indonesian churches have been facing the complexity of religious identity. Sometimes it would cause conflict. Therefore, church and society have taken more attention on interfaith dialogue. Luther's Two Kingdom Doctrine is necessary to contribute the relation of mission in religious pluralistic context. It gives an emphasis of distinction in Christian task in the world. Therefore, "Interfaith Dialogue" is part of mission of the church. It is complimentary to the mission of the church in conjunction with evangelism and social witness.

Introduction

Dialogue is a hope and a way of light for humanity that religions can offer. On the one hand, it offers a model that can inspire all community groups to open up to each other and contribute their respective potentials in order to build a better, more prosperous, and more peaceful life. With inter-religious dialogue, inter-religious believers are expected to be more tolerant towards followers of other religions. Religion should be a spiritual discourse that brings a sense of peace and security, not war and conflict. It must be remembered that every human being has a responsibility to firmly reject forms of discrimination and intolerance in the name of religion and belief, as well as to strengthen the function of religion and belief as a supporter of human dignity in the mission of building peace.[1]

Dialogue and inter-religious harmony are two communication processes of inter-religious cooperation that cannot be separated. Because, one part of inter-religious harmony

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[1]Moh. Shofan, *Jalan Ketiga Pemikiran Islam*, (Yogyakarta: IRCiSoD, 2006), 208-216.

is the need for inter-religious dialogue. In the context and spirit of creating inter-religious harmony, every religious adherent of course must understand the teachings of his religion in depth in order to be able to see and understand the meaning of doctrinal harmony.[2]

This article will discuss the role of interfaith dialogue in Indonesia and its relevance to theological insight of Marthin Luther on the doctrine of Two Kingdoms. Indonesia is a home for world religions and sometimes there would be coexistence, tension and conflict. Indonesian churches needs to re-think the mission in the context of religious plurality. interfaith dialogue becomes a significant issue for interreligious relationship.[3] However, there is a need to formulate dialogue as part of mission and it must have theological warrants in doing mission. My argument is that interfaith dialogue is a part of mission in conjunction with other aspects of mission, especially evangelism. Luther's view on Two Kingdoms Doctrine offers new aspect of theological basis on the relation of spiritual and temporal, which is relevant to the task of church, especially on dialogue as mission.

The discussion uses qualitative method by analyzing social background of Indonesian people and how they interract in the context of religious diversity. This methodology is defined as the critical examination of the methods used in a specific research or study.[4] The next step is to explore interfaith dialogue and its position in Christian mission. Eventually, the concept of distinction in Luther's view leads to the integration of dialogue and mission.

Discussion

Religious Plurality In Indonesia

Indonesia is a country composed of 17,000 islands along the coast of Southeast Asia. Of the total of 17,000 islands, more than 6,000 islands are inhabited.[5] Indonesia is one of the most ethnically and culturally heteregonous nations. There are over 300 different ethnic groups with more than 250 distinct spoken languages.[6] It is a country with population 237,641,326 million people according to government statistic. It is a home for 6 major

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[2] Moh. Khairul Fatih, "Dialog Dan Kerukunan Umat Beragama Di Indonesia Dalam Pemikiran A. Mukti Ali," *Religi Jurnal Studi Agama-Agama* 13, no. 01 (July 30, 2018): 42, https://doi.org/10.14421/rejusta.2017.1301-03.

[3] Peter Ochs, Essam Fahim, and Paola Pinzon, "Read the Signs: Detecting Early Warning Signals of Interreligious Conflict," *Religions* 13, no. 4 (April 6, 2022): 329, https://doi.org/10.3390/rel13040329; Katharina Heyden and Martino Mona, "Coping with Religious Conflicts," *Zeitschrift Für Religion, Gesellschaft Und Politik* 5, no. 2 (December 1, 2021): 371–90, https://doi.org/10.1007/s41682-021-00064-2.

[4] Hunter P. Mabry, *Manual for Researchers and Writers of Course Assignments, Theses, Dissertations, and Other Research Reports.* (Bangalore: BTESSC, 2003), 41.

[5] Douglas A. Philips, "Indonesia" in Charles F. Gritzner (ed.), *Modern World Nations*, (Philadelphia: Chelsea House Publishers, 2005), 8.

[6] Hildred Geertz, "Indonesian Cultures and Communities", in T. McVey (ed.), *Indonesia*, (New Haven: HRAF Press, 1963), 24.

religions: the composition of Islam is 207,176,162 (87.21 %); Prostestant 16,528,513 (6.96 %); Roman Chatolic 6,907,873 (2.91 %); Hindu 4,612,116 (1.69 %); Buddhism 1,703,254 (0.72 %); Confucianism 117,091 (0.05 %) and other religions 1,196,317 (0.50 %).[7]

Although the Muslim population is the largest in Indonesia, the country is not an Islamic state. It has been constituted by Indonesian founding fathers that Indonesian nationalism is based on Pancasila as an ideological of the state. Pancasila is derived from two Sanskrit words: *Panca*, 'five', and *Sila*, 'principle'.[8] Therefore, it consists of five principles: Lordship, human rights, nationalism, democracy, and social justice.[9] It was established to control the social and political development of the Indonesian state.[10] It was believed that national ideology was needed to unite, motivate and mobilize people to work together to achieve the goals of an independent state so that it can survive as one of the world's modern state.[11]

Pancasila is also the guarantee of religious freedom in Indonesian society. Indonesia's national motto in the spirit of Pancasila is *Bhinneka Tunggal Ika*, which means "unity in diversity". Within this national motto, there is neither majority nor minority, all are treated equally in terms of rights and obligations.[12] That is the reason Pancasila should be an acceptable declaration for all religions in Indonesia, especially as a basis for religious freedom.

However, pluralistic context of Indonesian society cannot avoid tensions and conflict. Conflict is found in almost every realm of human interaction, and there is violence and conflict which have turned deadly in the name of religion.[13] It also happens in Indonesia when people engage in deadly conflicts because of religion. Some areas in Indonesia are sometimes disturbed by tensions and conflicts fueled by religious feelings. This is a condition which needs to be taken seriously by Indonesian churches.

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[7]Kementrian Agama RI, *Ministry of Religious Affairs in Figures 2016* (Jakarta: Biro Hubungan Masyarakat, Data dan Informasi, 2016), 49.

[8]Faisal Ismail, *Islam, Politics and Ideology in Indonesia: A Study of Process of Muslim Acceptance of the Pancasila*, (Montreal: Institute of Islamic Studies McGill University, 1995), 18.

[9]See J. Verkuyl, *Contemporray Missiology: An Introduction*, (Grand Rapids: Eerdmans, 1978), 383.

[10]Faisal Ismail, *Politics and Ideology in Indonesia: A Study of Process of Muslim Acceptance of the Pancasila*, 18.

[11]Faisal Ismail, *Islam, Politics and Ideology in Indonesia: A Study of Process of Muslim Acceptance of the Pancasila*, 18.

[12]Benyamin Intan, *Pancasila Persemaian Agama-Agama [Pancasila, the Seedling of Religions]*, Suara Pembaruan, 15 December, 2006.

[13]Victor R. Aguilan, *Religious Pluralism in Violent Context*, (Divinity School: Silliman University, Dumaguete Philippines, 2005), 4-5.

Religious Conflicts in Indonesia

In some cities of Indonesia, when one religion becomes the minority or majority, there could be a small conflict or huge conflict, even a war among religious communities. Conflict in Makasar was a tragic incident for interreligious relationship in Indonesia. On 1 October 1967, some Muslim youths in Makasar destroyed about twenty Protestant and Christian churches and schools and burnt some Bibles.[14] Some publications reported that the incident was instigated by a Protestant teacher named Mangunbahan, who, when asked by some Muslim students to define the Christian view of polygamy, argued that the concept of polygamy was considered as adultery.[15] This was understood by the Muslim students as an insult to the polygamous marriage practiced by the prophet Muhammad, who during his life married nine wives.[16] Then it caused tension and conflict in Makasar, especially between Christian and Muslim.

Recently, from 1995 to 1997 the successive "ethno-religious" riots, which exploded in Java, caused hundreds of Christian churches and hundreds of Chinese stores to be burned and destroyed. These "ethno-religious" riots culminated on the night of 14 and 15 May 1998, causing 1,198 people to be killed.[17] These riots are suspected to have led to the fall of Soeharto regime.

Indonesia has also had to deal with religious conflict in Maluku. The conflict in Maluku was exacerbated by the intervention of the so-called Laskar Jihad (Holy War Brigade). It is a Muslim paramilitary group that was established in Yogyakarta in 30 January 2000 in response to what they believed as deliberate persecution of Muslims in Maluku.[18] Seeing that the Muslim side was getting worse, Laskar Jihad sent thousands of men, recruited monthly from Java to assist their co-believer in facing confrontationa with Christians in Maluku.[19] The arrival of this militant group in Maluku (Ambones people) resulted in renewed fighting and a sharp rise in casualty among Christians.[20]

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[14]Fatimah Husein, *Muslim-Christian Relations in the New Order Indonesia: The Exclusivist and Inclusivist Muslims' Perspectives*, (Bandung: Mizan Pustaka, 2005), 127-129.

[15]Fatimah Husein, *Muslim-Christian Relations in the New Order Indonesia: The Exclusivist and Inclusivist Muslims' Perspectives, 127-129*.

[16]Fatimah Husein, *Muslim-Christian Relations in the New Order Indonesia: The Exclusivist and Inclusivist Muslims' Perspectives, 127-129*.

[17] Bilveer Singh, *Succession Politics in Indonesia: The 1998 Presidential Elections and the Fall of Soeharto*, (New York: St. Martin Press, 2012), 212.

[18]Michael Davis, "Laskar Jihad and the Political Position of Concervative Islam in Indonesia", Contemporary Southeast Asia, Vol. 24, (No. 1 April 2002), 12.

[19]Michael Davis, "Laskar Jihad and the Political Position of Concervative Islam in Indonesia", 12.

[20]Michael Davis, "Laskar Jihad and the Political Position of Concervative Islam in Indonesia", 12.

There are still other conflicts in some areas of Indonesia such as in Poso, Aceh and Papua, which remain a challenge and thread for peace in Indonesia until present. Government and private institutions seek to find solution so that all citizens can be protected.

Interfaith Dialogue In Indonesia

Interfaith dialogue in Indonesia has been taken seriously since 1960s. Government's initiative is a response to some conflicts and tensions between Muslim and Christians in Indonesia. Mukti Ali (Minister of Religion in 1971-1978) might be the most active figure to launch interfaith dialogue. His emphasis on dialogue was based on his understanding that dialogue is a bridge to promote self-recognition, trust and respect among people of different faiths.[21] He also introduced the program called: *Proyek Pembinaan Kerukunan Umat Beragama* [Project for the Improvement of the Harmony of Interreligious Life].[22] It is particularly designed to manage interfaith dialogues, seminars, researches, surveys and publications within the framework of interreligious harmony.[23]

The latest government's program was *Forum Kerukunan Umat Beragama* [Forum of Interreligious Harmony or FKUB] in the time of Minister Maftuh Basyuni (2004-2009). The forum was established in 2006 through the Joint Decree of the Ministers of Religious and Internal Affairs No. 9 and 8, 2006.[24][25] The purpose of this institution is to create sustainable interreligious harmony through harmonious cooperation between interreligious leaders and between religious leaders and government.[26] As of 2008, FKUB branches have been established in 29 provinces and 274 Districts in Indonesia.[27] Thus, the growing number of FKUB is very significant. It indicates that Indonesian society needs a forum which provides and facilitates interfaith dialogue in Indonesia.

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[21]Zainal Fuad, *Religious Pluralism in Indonesia: Muslim-Christian Discourse (Dissertation)*, (Hamburg: Hamburg University, 2007), 65.

[22]Zainal Fuad, *Religious Pluralism in Indonesia: Muslim-Christian Discourse*, 65.

[23]Zainal Fuad, *Religious Pluralism in Indonesia: Muslim-Christian Discourse*, 65.

[24]Peraturan Bersama Dua Menteri [Joint Decree of Two Ministers] No. 9 dan 8 tahun 2006; Benny Asrianto, "Peraturan Bersama Menteri Agama Dan Menteri Dalam Negeri Nomor 08 Dan 09 Tahun 2006 Tentang Pendirian Rumah Ibadat (Kajian Dalam Perspektif Hak Asasi Manusia)," *TOLERANSI: Media Ilmiah Komunikasi Umat Beragama* 2, no. 1 (2010): 112–23, https://doi.org/http://dx.doi.org/10.24014/trs.v2i1.429.

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[26]Hasil Rapat Koordinasi FKUB Komisi C Tentang Program Kerja FKUB, ["Minutes of Meeting of FKUB in Group C entitled FKUB Program"], 7 Agustus 2008, Bandung.

[27]"Forum Kerukunan Umat Beragama", accessed 28 December 2012, available from www.klikfkub. Wordpress.com.

In addition to government programs, there are some private institutions conducting interfaith dialogue in some parts of Indonesia. These private institutions are commonly referred to as Non-Government Organization (NGO). Among the leading institutions are INTERFIDEI (Institute for Interfaith Dialogue in Indonesia), Madia (*Masyarakat Dialog Antar Agama*, Society for interfaith dialogue), Paramadina, and *Jaringan Islam Liberal* (Liberal Islam Network). These organizations have conducted visitations, peace campaigns, dialogue, workshop, trainings, educations, conferences and seminars, envisioning tolerance, peace, harmony for Indonesian society.

Therefore, government has taken seriously the interreligious relations as policy to promote national stability, especially in preventing violence and religious conflicts among people of different faiths in Indonesia. Alongside the government programs, there has been interfaith dialogue program conducted by private institutions in Indonesia. Now the paper will see the position of dialogue in mission in which Indonesian churches have to deal with it.

Mission as Dialogue

Mission, in traditional understanding, usually refers to God sending missionaries, evangelism, church plantings, and conversion. However, world churches – Catholics or Protestant cannot avoid the existence of other faith traditions. Christian churches should respect other flourishing world religions. Christian churches have been forced to see and understand the encounter of people of different religions.

In 1968, World Council of Churches established the program on "Dialogue with People of Living Faiths".[28] This program then led to produce document of "Guidelines on dialogue with People of Living Faiths and Ideologies" in 1979, Bangkok.[29] In this sense, churches in global ecumenical level, started to see other religious traditions as an essensial part in the issues of mission. In other words, church no more sees Christian and non-Christian as territories for missionary work. Though mission and dialogue are still in a mystery, as what has been said by David Bosch, church must have willingness to accept the co-existence of different faiths and to do so not grudgingly but willingly.[30] Therefore, dialogue is an imperative for the church to bear mission of God.

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[28]Jackues Mattheys, "Milestones in Ecumenical Missionary Thinking from the 1970s to the 1990s", *International Review of Mission*, (No. 350, July 1999), 291.

[29]Jackues Mattheys, "Milestones in Ecumenical Missionary Thinking from the 1970s to the 1990s", 291.

[30]David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, Maryknoll: Orbis Books, 1991, 483.

From 30 October until 9 November, WCC held 10th Assembly in Busan, South Korea. The assembly, under the theme "God of Life, Lead Us to Justice and Peace", acknowledged the latest document as WCC affirmation named "Together Towards Life: Mission and Evangelism in Changing Landscapes". In this artice, WCC as an umbrella of ecumenical movement in global level affirmed that church must admit the plurality of the world. There are other traditions that should be considered as a "partner" in mission.[31] Furthermore, the document states that evangelism and dialogue are distinct but interrelated.[32] Therefore mission has broaden components, it has more than evangelism, church plantings, conversion. It also includes dialogue. interfaith dialogue is part of mission that church must deal with. Therefore, global ecumenical movement, has seen the importance of relationship between Christian and other faiths and traditions.

Dialogue from Theological Perspective
Church as an Inclusive Community

Church is a community of believers or Christian community. The existence of the church in the world performs as one of living community which is born into relationship with others. Today, church lives in actual community with people who may be committed to faiths which are different from Christian tradition. Church lives as neighbours in certain places and needs to build up relationship with others expressing mutual human care and searching for mutual understanding. Therefore, church needs to engage in dialogue with people of different faiths.

Dialogue is fundamental part of Christian service within community.[33] In dialogue, church as Christian community seeks to speak the truth in a spirit of love and must not be carried about with every wind of doctrinee (Eph. 4:14-15).[34] Hence, sialogue is essential in community of humankind, in which church lives as neighbours and witness the love of Jesus Christ.

Christian mission is always encountering other religions. It always deals with dialogue in community. Christians believe that God is the source of all love and, accordingly,

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[31]World Council of Churches, *Together Towards Life: Mission and Evangelism in Changing Landscapes: A New WCC Affirmation on Mission and Evangelism*, WCC 10th Assembly: Resorce Book, (Busan, 2013), 72.

[32]World Council of Churches, *Together Towards Life: Mission and Evangelism in Changing Landscapes: A New WCC Affirmation on Mission and Evangelism*, 72.

[33]World Council of Churches, *Guidelines on Dialogue with People of Living Faiths and Ideologies*, (WCC Publisher: Bangkok, 1979).

[34]World Council of Churches, *Guidelines on Dialogue with People of Living Faiths and Ideologies*.

in their witness they are called to live lives of love and to love their neighbour as themselves (Cf. Matt. 22:23-34, 40; Jn. 14:15).[35]

Ministry and the command of Jesus in Matthew 10; 28:19-20 are inclusive because they address all people and all nations.[36] Jesus' encounter with the Canaanite woman in Matthew 15:21-28 changes from exclusiveness of Israelites to inclusiveness of all humanskinds.[37] Jesus also engages in dialogue with Samaritan woman (Jn 4), the Jewish custom officer (Lk 19:1-10) and he really respects their dignity as human beings.[38] Life becomes more dialogical in community and people can feel the presence of God as a Creator.[39]

Bevans and Schroeder argue that mission as dialogue is very significant for the church. According to them church in the missionary works should treat all people of cross-cultural in respect through form of communication.[40] Mission must be lived out in dialogue because the nature of God as such, mission is participation in divine works and is dialogical nature.[41] Bevans and Schroeder are correct when they say mission must be lived out in dialogue. It is natural and genuine because God relates his creation in dialogical manner. Church as a means of divine works needs to build up relationship, so that proclamation can be heard effectively in a pluralistic world.

Human as the Image of God (Imago Dei)

The task of the church in Indonesia is to build peace by promoting the central understanding that persons are made in the image of God (Imago Dei; Gen. 1:26-27).[42] It means Christian cannot claim that s/he is the image of God and other believer is the image of

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[35]World Council of Churches, World Evangelical Alliance, Pontifical Council for INTERFAITH DIALOGUE, *Christian Witness in a Multi-Religious World: Recommendation for Conduct*, (Bangkok/ Thailand, (25-28 January 2011).

[36]Warren Carter, *Matthew and Empire: Initial Explorations*, (New York: Trinity Press International, 2001), 52.

[37]Warren Carter, *Matthew and Empire: Initial Explorations*, 52.

[38]Olaf Schumann, "Some Reflections on the Meaning and Aims of INTERFAITH DIALOGUE" in Sigvard, von Sicard and Ingo Wulfhorst, *Dialogue and Beyond: Christians and Muslims Together on the Way*, (Geneva: Lutheran World Federation, 2003), 18-19.

[39]Olaf Schumann, "Some Reflections on the Meaning and Aims of INTERFAITH DIALOGUE", 18-19.

[40]Steven Bevan and Roger Schroeder, "We Were Gentle Among You: Christian Mission as Dialogue", in Australian ejournal of Theology 7 (June 2006) accessed 16 Novenmebr 2012 available from http://aejt.com.au/data/assets/pdf file/0011/395129/AEIT7.3 Bevans Schroeder Gentle Among You.Pdf.

[41]Steven Bevan and Roger Schroeder, "We Were Gentle Among You: Christian Mission as Dialogue", 5.

[42] Willem T.P Simarmata, "Mewujudkan Komunitas Damai" [Performing Community of Peace], in Thomson M.P Sinaga (Ed.), *Mewujudkan Komunitas Damai Untuk Semua, [Performing Community of Peace for all]*, (Medan: PGIW-SU, 2007), 9.

Satan (Imago Satanas).[43] Deep understanding of human dignity is the very principle to perform community of peace in pluralistic context of Indonesia.

Church is called to serve humankind through words and deeds on "the Law of Llove" of Jesus Christ ministering the poor widows (Acts. 6:1-4), collecting money for God's people (1 Cor. 16:1-4), and doing hospitality to the sick, the naked and the stranger (Matt. 25:25-40). These principles are very important for missiology of the church, especially to support human dignity in a pluralistic context. Moreover, the love of God communicated through Jesus Christ is the universal love for everyone. God's love is not intended to any particular human race. Jesus himself speaks of God the Father in terms of his love for all, "for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust" (Matt. 5:45). It is his love that brings the whole human race into the universe. Through creation of human race, God entered into a relationship with humanity.

Christ Salvation in Relation to Living Together

All churches confess that Jesus Chirst is the Lord and Saviour (Php 2:6-7). The church also experiences sacraments and ministries and further tries to witness to Christ in daily life and activities. The church finds meaning in life because of faith in Jesus Christ and that salvation only in Him. Jesus Christ, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself taking the form of servant, being born in the likeness of men (Phil. 2:6-7). This teaching helps the church get closer to a more personal experience of Jesus. Christians look at themselves as a body in the service of all people. And this is evident from Christianity's engagement in the field of dialogue and cooperation because they have been living together with people of different faiths.

Today, a christian lives side by side with members of other religions. They also have a certain peaceful co-existence. As a result of modern communication, everybody experiences intercultural and interreligious exchange.[44] As a community that confesses Jesus Christ as the Lord of Salvation, christian should share this gift to others. Christianity is called to live

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[43] August Cornelis Tamawiwy, "A Foundation for a Culture of Justpeace: Church as a Hermeneutic Community to Promote Peace Narratives," *MAHABBAH: Journal of Religion and Education* 2, no. 1 (2021): 61–72, https://doi.org/https://doi.org/10.47135/mahabbah.v2i1.3; Willem T.P Simarmata, "Mewujudkan Komunitas Damai", 9.

[44]Susanna Pearce, "Religious Rage: A Quantitative Analysis of the Intensity of Religious Conflicts," *Terrorism and Political Violence* 17, no. 3 (October 2005): 333–52, https://doi.org/10.1080/09546550590929237; Hans Kung and Karl Josef Kuschel, (eds.), *A Global Ethic: The Declaration of the Parliament of the World's Religions*, (New York: Continuum, 1993).

and grow in the community of men and women in genuine dialogue and cooperation with them, and to build up with them an atmosphere of brotherhood and friendship.

Mission as Dialogue in Democratic State of Indonesia: Luther's Contribution From Two Kingdoms Doctrine

Indonesian churches, as part of components in Indonesia, have a basic right to proclaim the Gospel of Jesus Christ to the world. This proclamation is the essence of faith expression of the church because Christian has right to express his/her own belief. This religious expression is also applied to other adherents.

Indonesian state, which Pancasila is fundamental for religious freedom, should protect all citizens to express their own beliefs. It is the task of the state to maintain peace and harmony for its citizen,

Since this article is to seek theological insight or Reformation Day, I convince that Luther's Two Kingdoms Doctrine (LTD) is still relevant until today. According to Luther, there are two kingdoms in this world. The first one is spiritual power and the other is temporal power. Both of powers – spiritual and temporal are created by God.

Spiritual power refers to Gospel or proclamation, while temporal power refers to state law, politics and constitution. Thus, the two are distinct but complimentary. It is important for Christian to see the distinction of two kingdoms, however, distinction is not necessarily separation.[45] The left hand is different from the right hand, but the tow have same function, that is to hold.

According to Simorangkir, *shalom* in Christ is not only for Christian but for others. LTD invites Christian to see that sharing good news can be done by church and other institutions.[46] Furthermore he says that Pancasila grants citizen to have freedom to worship and to be a good citizen. Thus, it is relevant to LTD because there is a balance between spiritual and temporal. In spiritual, citizen has right to express his/her own faith, and in temporal, citizen has the right to coexist with his/her neighbours and with government.[47] Eventually, Pancasila and LTD are able to support Christian to obey God and to build relationship with others simultaneously in pluralistic context of Indonesia.

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[45]Carl E. Braaten, *Principles of Lutheran Theology*, (Philadelphia: Fortress Press, 1983), 134.

[46]Mangisi S.E. Simorangkir, *Ajaran Dua Kerajaan Luther dan Relevansinya di Indonesia [Luther's Two Kingdom Doctrinee and Its Relevance in Indonesia]*, (Bandung: Satu-Satu, 2011), 124.

[47]Mangisi S.E. Simorangkir, *Ajaran Dua Kerajaan Luther dan Relevansinya di Indonesia [Luther's Two Kingdom Doctrinee and Its Relevance in Indonesia]*, 124.

In connection to dialogue, as illustrated above, that LTD has given an idea the distinction of "the left hand" from "the right hand". Therefefore, traditional concept of mission does not only refer to evangelism. It offers another component, that is dialogue. Global ecumenical movement has seen the meaning of dialogue with people of other religions. Since then, interfaith dialogue becomes an essential part of mission from global, national to local churches.

Hence, Indonesian churches need to see interfaith dialogue as part of mission. Yes, it is distinct from evangelism but distinction is not separation, nor opposition. Dialogue is not a betray of evangelism and vice versa. Evangelism and dialogue is as well as the task of the church. The two are Christian mission for the Indonesian churches which work in different way, so that theological insight of LTD is still relevant in Indonesia.

Conclusion

Religious pluralism is a reality in Indonesia. The complexity of religious identity has brought harmony, tension and conflict. This situation makes interfaith dialogue necessary for government, private institutions and churches. Intereligious dialogue is important to reduce tensions, conflicts and to establish peace.

Interfaith dialogue is part of mission because, the church must encounter people of different religions. It has been experienced in global ecumenical movement. Theological warrants of dialogue as based on the encountering of Jesus Christ to other beliefs, have led the church into dialogue.

Luther's contribution on LTD has offered an idea of distinction of "the left hand" (political) and "the right hand" (spiritual). It has brought a new model of mission. Mission is no longer trapped in traditional concept of mission as evangelism, rather it includes another model of mission, that is dialogue. It also reflects on WCC Affirmation especially on the position of dialogue in Christian mission. Hence, it is very important for church mission in Indonesia.

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