



# An Exploration of Stages of Engagement and Pentecostal Social Theology

Andreas Budi Setyobekti<sup>1</sup>, Anggi Maringan Hasiholan<sup>2</sup>, Jannes Eduard Sirait<sup>3</sup>,  
Yogi Mahendra<sup>4</sup>, Susanna Kathryn<sup>5</sup>, John Riwu Pekuwal<sup>6</sup>  
<sup>1,3,4,5,6</sup>STT Bethel Indonesia Jakarta, Indonesia  
<sup>2</sup>Jakarta Theological Seminary, Indonesia  
[Andreas.budi@sttbi.ac.id](mailto:Andreas.budi@sttbi.ac.id)



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## Abstract

The Pentecostal mission has always been labeled a mission for the number of people who believe in God. The Church Center is the main target, and social-cultural involvement is left alone. Therefore, it is necessary to explore the stages of involvement and social theology of Pentecostalism so that findings can become study material for driving social missions today. This research aims to explore the theological stages and social involvement of Pentecostalism. The research method used is a descriptive qualitative one, with data collection methods using a historical approach. The research results show that Pentecostalism at its initial formation in Azusa Street 1906, still needed to be sensitive to theology and social involvement. However, entering the 21<sup>st</sup> century, Pentecostals began to expand their mission concept to social involvement issues. The main reason for this involvement was and remains the reality of poverty in Pentecostal congregation members, which needs to be improved. This article is unique because it discusses the stages of Pentecostal involvement and social theology, which can be the basis for constructing a more relevant Pentecostalism in Indonesia.

**Keywords:** History, social engagement, social theology, Pentecostal.

## Introduction

Pentecostalism has long been labeled as a theological school that only deals with spiritual dimensions and does not touch social issues. As a result, Pentecostalism is always defined as a phenomenon of religious revival and spirituality. Since the end of the 20<sup>th</sup> century, conversations about Pentecostal indifference to social issues have been widely expressed. Conversations in Latin America (Margolies, 1980), in Africa (Wessels, 1997), and in Asia (Chan, 1994) explicitly review this issue. Veli-Matti Kärkkäinen discovered the fact that Marxism and Catholicism often brand Pentecostals as being indifferent and even not paying attention to social injustice, repression, discrimination, corruption, and poverty in society (Kärkkäinen, 2002). It is not surprising that Nathan L. Gerrard calls Pentecostals utterly uninterested in the Social Gospel and politics (Gerrard, 1987). However, approaching the 21<sup>st</sup> century, openness and concentration on social issues began to be discussed. Simon Coleman's 2000 article, which examines globalization as a praxis involving various forms of language and ritual from Pentecostal-Charismatics, is worth discussing. Coleman wants to show how Charismatic identity can be relativized but confirmed in a universal system of truth or how faith tries to realize the sacred while objectifying the material (Coleman, 2000). Robert D. Woodberry encouraged the growth in the quantity of Pentecostal-Charismatics to be accompanied by concern for society's social and economic impacts (Woodberry, 2006). Likewise, Wolfgang Vondey explores the impact of culture and social justice in forming Pentecostal spirituality (Vondey, 2015).

If we look at the period of the various engagement discourses and social theology above, Pentecostals will likely be concerned with social issues. However, this ideal requires integrating spirituality, theology, Pentecostal mission concepts, and social theories. For Pentecostals, the



orthodoxy developed and echoed is conversion, baptism, salvation, the gifts of the Holy Spirit, religious experience, prayer, and blessing (Boopalan, 2012). The doctrine of the baptism of the Holy Spirit still holds a central place in the statements of faith of many Pentecostal denominations. However, many contemporary Pentecostal scholars view defining Pentecostalism from adherence to the doctrine of Spirit baptism and glossolalia as problematic. Donald Dayton points out that glossolalia, in and of itself, is not unique to Pentecostalism, as pre-Pentecostalism, such as the Mormons, Shakers, Montanists, and other historical roots, have practiced glossolalia spirituality. According to Dayton, Pentecostalism is a people who believe in the Full Gospel. The Full Gospel is understood through four themes: Jesus as Savior, Healer, Baptizer, and Coming King. Dayton argues that these four themes are nearly universal within the Pentecostal movement and appear in all branches and variants of Pentecostalism (Dayton, 1987).

Chong and Goh found that in recent years, Asian Pentecostalism has given rise to theological explorations that offer possibilities for striving for social justice and progressive politics in a deep connection with religious and cultural pluralism in Asian societies. This serious theological engagement stems from the contextual theology movement of the 1960s and 1970s when leaders of indigenous Asian churches began to adopt ways of doing theology that took into account the realities of nationalist developments and rapid social change. This is based on the most profound articulation in Korean Minjung theology, which identifies God's people as oppressed, exiled, and marginalized (Chong & Goh, 2014). Thus, the Asian context has opened itself up to social action as a parameter for mission success, although not globally.

In the Indonesian context, conversations about social theology, social mission, the struggle to defend communities experiencing injustice, and other social issues are still rarely discussed. Yushak Soesilo, in 2018, studied the spirituality of the early Church in Acts 2:41-47 to look for an ideal formulation to mediate the dichotomy of the Spirit of evangelism and social action (Soesilo, 2018). In his biblical studies, Soesilo found parallels between the Spirit of evangelizing and social actions against injustice. A conversation on Pentecostal social theology was also carried out by Elia Tambunan in 2018, who explored the perspective of contemporary social theory towards Pentecostals. Using the perspective of Margaret M. Poloma, Tambunan found a connection between spiritual life, which continues to be emphasized, and the passion for changing the social conditions of oneself and the surrounding community (Tambunan, 2020). Despite this, Pentecostal social involvement is still shallow compared to Catholics and Protestants. Even if there is, it is only at the local level, not national, let alone international. Fransiskus Irwan Widjaja et al., which explores the socio-political participation of Pentecostals through a hospitality lens (Widjaja et al. 2021). Widjaja et al.'s research, is only limited to the construction of Pentecostal social theology, it does not show concrete evidence of the struggle carried out by Pentecostal people, especially in Indonesia.

In Asia and Indonesia, Pentecostalism has shown an open attitude towards theology and social involvement, although not on a global and large scale. This openness must have an underlying background. Likewise, his lack of openness has a background. This research aims to analyze the stages and background of Pentecostal theology and social involvement, which can later be considered for constructing Pentecostal social theology. A thesis statement is that Pentecostalism has stages to achieve an established theology and social practice to be used as parameters for success in mission in the world. We do not specifically raise specific themes about involvement and particular social theology, but rather explore generally the data that shows the expression of Pentecostals on social issues that are currently reverberating globally.

## **Method**

The research method used was a qualitative-descriptive one. Meanwhile, the data collection method was a literature study related to theology and social involvement. This article was written in three stages. In the first stage, we explored the spirituality and social theology of Pentecostalism in general, which could be a construction of Pentecostal social theology in Indonesia. In the second stage, we trace the stages of Pentecostal involvement and social



theology from their presence at the events on Azusa Street, Los Angeles, in 1906 until now. In the third stage, we provide reflection and open space for conversations that show Pentecostal involvement and social theology, especially in Indonesia.

## Results and Discussion

### Foundations of Pentecostal Spirituality and Social Theology

Augustine (2016) asserts that spiritual formation began with the self-sharing of the Creator and His Creation. Pentecostal social theology does not begin with market economic methods but rather the Creator's friendliness with the created. This ontology encourages the Church to prioritize love and material dimensions. All of His creation gives itself to find solutions and creativity to solve the problem of poverty (read: social) (Augustine, 2016). Carrying out these actions shows a person growing spiritually toward Christlikeness (Staniloae, 2005). Therefore, what the created owns will be returned to the Giver. Giving in the form of tithes, *diakonia*, and other offerings promotes stability in society. Augustine calls this the ultimate call to Godlikeness (Augustine, 2016). Augustine emphasizes this call as the primary foundation that encouraged Pentecostal believers to get involved and take real action. Thus, Pentecostal believers encounter Jesus daily through serving people experiencing poverty and suffering. As Cho said, it is the Church's "time to share love." Church ministry among the poor or suffering became an opportunity presented to Asian Pentecostals (Tejedo, 2013).

*Spirit, Word, and Community* as a Pentecostal hermeneutic trilogy is important to develop in exploring the foundations of Pentecostal spirituality and social theology (Yong, 2006). The community of faith shows the hospitality of sharing oneself within the church community and, in general, society. Society becomes the locus for giving birth to the fruit of the Spirit (Gal. 5.22-23). This social interaction of society is a type of production that implies that the economy can develop forms and relationships as an extension of the contractual ties needed to give birth to new social capital. God's hospitality is offered and accepted by marginalized people through Pentecostal believers and through the mediation of the Spirit.

The relationship between the Creator and the created requires moral responsibility. Pentecostalism's paradigm of social theology is the embodiment of hospitality. Self-negation is associated with concern for others. McFague emphasized that self-emptying and self-denial result in a changed perspective on the poverty and hardship of others. In turn, we see other people as valuable, interconnected, and tied to one another like a puzzle that forms a complete picture as a created being (McFague, 2016). God's hospitality is a comprehensive act of love and justice, reuniting the economy with spiritual foundations. The consequence is an economic relationship that embraces each other and provides needs from its resources. The most visible example is the tragedy of Ananias and Sapphira (Acts 5:1-10). Egoism is contrasted with self-giving; sin is contrasted with holiness, and property is at the heart of this demarcation.

The foundation explained by Miller and Yamamori is Pentecostal progressive. Its theological content concerns changes in concentration and focus of study to the social reality of society. This shift is still implicit and has not been carried out theologically in most cases. The dissonance between premillennial negativity and the triumphalism of contemporary Pentecostal prosperity thinking remains prominent, although this occurs not so much in Asian societies but in African societies.

Miller and Yamamori agree that Pentecostalism was a movement among the poor and oppressed. They quoted a statement from Richard Shaw, who emphasized preferential options for low-income people. At the same time, liberation theology singled out people experiencing poverty; people experiencing poverty opted for Pentecostalism as a refuge (Shaw, 2021, p. 8). Shaw's statement departs from the reality of Latin American society, which prefers Pentecostalism to Catholicism. Demographic similarities are a strong reason for Pentecostalism as a "comfortable home" for the redemption of social problems. In their study, Miller and Yamamori excluded the Pentecostal Church, which still has a "right-wing" pivot in social life and



relations with repressive governments. Therefore, the main focus is the teaching of faith or prosperity theology. Instead, their interest lies in Pentecostal people, especially in Asia, seeking to meet the holistic needs of people in the Pentecostal community, whether physical, social, or spiritual (Miller & Yamamori, 2016).

The facts that Miller and Yamamori (2016) found differed in ways from Augustine's study. Instead of building services to reach communities outside the Pentecostal community, the social programs being run focus on the Pentecostal community only. The argument that emerged was: "Instead of helping poor people (outside Pentecostals), it is better for our community because we are poor people." Life in a community becomes an ecosystem for fostering personal growth and transformation. Those who are poor, suffering, have disabilities, and experience difficulties can be empowered by the Holy Spirit, not just cared for. That is why the decision to join a local church is an option that is offered. The Holy Spirit changes lives so that in the long term, their social circumstances also change. Thus, the concept built is through personal empowerment rather than an open political strategy. Later, the empowered individual will change the broader social life.

Miller and Yamamori also believe that the message of the Prosperity Gospel has a profound impact. Even if a person fails to put faith in it, he can develop a desire to change his situation (Miller & Yamamori, 2016). Therefore, there is some evidence that those who become disillusioned with the Prosperity Gospel mechanisms remain committed to overcoming poverty and pursuing other means to improve their social situation and generate mobility in the long term. However, Miller and Yamamori still acknowledge that progressives generally do not seek to challenge structural inequalities or, indeed, enter the political arena. Pentecostal theology advocates a "frontal attack" against corrupt political institutions. In contrast, progressive Pentecostals emphasize harmony, a "quiet revolution" resulting from the growth of new leaders with strong moral values. They call this the trickle-up model of social change.

#### Stages of Pentecostal Social Engagement

Pentecostal attitudes towards social life have various views (or stages). Pentecostal groups at one end of the spectrum believe that the Church must be concerned with changing the congregation entrusted to God into a congregation loyal and faithfully worships in the local Church. Their spiritual life is the basis of their condition in this evil world. If the religious life is good, then the social life will be given and sufficient by God. This group holds the view that the sacred will influence the profane. The profane must be influenced by the sacred. This kind of dualism will only focus on saving the soul. Meanwhile, groups at the other end of the spectrum hold the view that religion is no longer just about raising hands to God (liturgy and religion) but instead extending hands to the poor (social). Religion should be a social community that pays attention to the needs of society. Below, we describe the stages of Pentecostal social involvement and theology chronologically.

In the early years of its formation on Azusa Street in 1906, Pentecostalism's eschatological spirit tended to obscure the meaning of social improvement. "Why carry out social action in a world that will ultimately be destroyed and replaced by a new sky, a new earth?" becomes a narrative often echoed. "Won't the world be destroyed with everything in it?" "Why bother trying to harmonize life relations?" Even Anderson emphasized that Pentecostals are only sometimes comfortable relating to the broader society (Anderson 2020, 123). Pentecostals do not need to fight for the oppressive social conditions of society but still emphasize personal repentance as the beginning of the restoration of everything. Hermeneutics applies to the biblical mandate: "Do not love the world or the things in it" (1 John 2:15). This exile ecclesiology is most readily associated with the evangelical ecclesiology of Pentecostalism. This fluid ecclesiology pursues a perspective based on the idea that the sacred engages and transforms the world through the Church.



However, exciting facts were raised by Pipin and Beaman, who republished Charles Fox Parham's writings in 1905 about "Imminent Events in the United States." In his treatise—published in magazines or leaflets—Parham encouraged a revolutionary movement to fight against the ruling powers by exploiting society for personal gain or encouraging mass war to perpetuate the wrong government. Parham also criticized the Church for not promoting universal human brotherhood and not upholding the teachings of Jesus in all political and social aspects. Parham also criticized the world government, which rich people, nobles, and plutocrats control because they only seek personal gain (Parham, 1905). 1914, Parham wrote a treatise entitled "War! War! War!". Parham called for continuing to preach the Gospel in his treatise despite the war. One is driven to pursue eternal glory, not worldly war (Parham, 1985:6). Parham's writings at that time had a cynical tone towards the government (World War I). However, it is not clear what Spirit of Pentecostalism was behind him. It is unclear whether he continued his efforts to sue the American government after becoming a central figure in the Pentecostal Movement.

The tone that Pentecostals only needed to remain silent (pacifism) regarding World War I was often expressed at the beginning of the formation of Pentecostalism. For example, Samuel Booth-Clibborn wrote *Should a Christian Fight? An Appeal to Christian Young Men of All Nations* in 1910, in response to the current world situation, discussed the perspective of the Christian faith towards war. In this book, he shows a deep knowledge of the pacifist early church and quotes the Bible and early church fathers to show that the early Christians refused to fight for any reason. He wanted Pentecostals to remain true to their prophetic, Spirit-empowered, and nonviolent origins. In the context of World War I, he conveyed his message to Christians:

Yes, we are Pentecostal Christians who have preached the Gospel of love, happiness, and peace so loudly and for so long. Now is the time to practice what we preach; now, the tough test will be applied—are we willing to pass it for Jesus? Just find in the New Testament where Christ ever sent His followers on such a mission. Instead, He sent them to save people—not to slaughter them like livestock. . . . NO! As far as the Christian is concerned, the "eye for an eye" system has given way to the "cheek for cheek" system of Matthew 5:39-44 (Booth-Clibborn, 1910: 83).

Entering the first to second decades, around 1916 to the 1930s, there was no significant shift in views. Alexander explores the views of one of the Pentecostalism churches, namely the Assemblies of God, regarding involvement in social issues. During World War I, the Assemblies of God recognized war as a legitimate means of resolving international conflicts. Alexander demonstrates how the Assemblies of God saw pacifism as the place of the individual, not the voice of the Church as a community. In 1917, the Assemblies of God declared to the government that they would oppose armed conflict. Alexander concluded, "If pacifism had not been the majority position in the Assemblies of God, that statement would have changed after World War I—but no.... The retention of this statement even after the Second War indicates its majority status, at least in the first generation" (Alexander, 2009: 37–38).

Entering the third and fourth decades, around 1940 to 1950, during and after World War II, Pentecostals showed social involvement through the role of women. Women are still given space to work. For example, Sisters Gwen Shaw and Fuschia Pickett dedicated themselves to creating a Mo-ngo-lia revival. They also founded a Bible School called Fountain Gate Bible College as a place for Pentecostal servants of God to study God's Word (Synan, 2001).

Entering the fifth to eighth decades, openness and reluctance to social involvement alternate. In the 1990s, Pentecostals often criticized unfair economic systems and supported racial and gender equality. In these years, Pentecostals struggled to be counter-cultural and non-conformist. Its purpose is to advance the Spirit's work in healing and holiness and renew the world. Pentecostals believe prophetic work is a constant fight against rulers, the Wall Street economy, government, capitalism, corporations, nationalism, religion, and all concentrated power systems (Bakker & Gill, 2003; Comaroff & Comaroff, 1999).



The sense of despair heard in the title of Veli-Matti Kärkkäinen's 2001 study "Are Pentecostals Oblivious to Social Justice?" is more of a reflection for Pentecostal believers to be open to social concerns through dialogue with Catholics (Kärkkäinen, 2001). Although Pentecostals have not had a robust theology of social concern until recently, their mission work has always included the care of social needs. The expanded ecumenical dialogue between the Roman Catholic Churches, especially the fourth phase (1990-1997), which focused on mission and social justice, has allowed Pentecostals to reflect on the relationship between the two, namely proclamation and social justice. Kärkkäinen's article discusses recent Pentecostal theologians and Catholic-Pentecostal dialogue efforts to build a theology of social concern. The same thing was noted by Jelle Creemers, who traced back the dialogue between classical Pentecostals and Catholics. Creemers views progress in dialogue that can be achieved if it goes through several phases as a test of what is involved in dialogue between a "free church" that sees itself as recreating the conditions of the early Church as recorded in the Acts of the Apostles, especially in (re)practicing the gift -the gift of the Holy Spirit. He found that Pentecostal pastors and academics were more doers than theorists, so their considerations of the method were entirely speculative and abstract (Creemers, 2015).

From 1996 to 2000, a dialogue between the World Alliance of Reformed Churches (WARC) and Pentecostals was established. The dialogue resulted in a concluding report, "Word and Spirit, Church and World," which identified areas of agreement and differences in history and theological beliefs. This dialogue plays a significant role in eliminating stereotypes and correcting misunderstandings. When the dialogue took place, both Pentecostal and Reformed representatives were able to acknowledge the fullness of their faith and apostolic witness mutually (Pneuma, 2001). In this discussion, Pentecostals begin their views by focusing on individual transformation. As a result, Pentecostals despise sexual oppression and harassment, spousal abuse, and drug addiction and reject leper colonies, such as in India. Pentecostals are known to build alternative communities that may overcome systematic and oppressive problems only in the Pentecostal community, or some express it like this. Pentecostals do not want the 'transubstantiation' of the Eucharistic element as human transformation" (Hunter, 1992). Pentecostals tend not to sanctify many places but expect holiness in believers.

Another reason underlying social involvement is simply as an expression of Christian mission. Pentecostals filled with the Holy Spirit strive for social inclusion within the framework of the Gospel message. Social involvement is intertwined with the mission of the Great Commission (Haight, 1988). In other words, early Pentecostals demonized ministries that targeted social issues (Duncan, 2010). There are cases of this tension. For example, early issues of *The Weekly Evangel* celebrated ministry efforts at an orphanage in China and the opening of a school in South America. However, four years later, during the same period (now renamed *Pentecostal Evangel*), J. Roswell Flower stated that institutional efforts, such as orphanage services and school building, were "clearly out of bounds for the Pentecostal missionary." serving in the end times." Flower further emphasized that Pentecostal missionaries cannot follow the methods established by those who have done social service. Pentecostals will not devote their energy to building orphanages, hospitals, and schools like the Catholic Church; Pentecostals are called to witness (Flower, 1920). The aim of Pentecostalism is to create Spirit-empowered witnesses: "But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth" (Acts 1:8). People need to understand the Spirit's coming at Pentecost as at times leading believers to glory through some suffering. But glory we received is not our own possession, but it is of the Spirit that is given to people so that they can bear witness.

However, the second decade of the 21st century shows that Pentecostalism pays excellent attention to social welfare, although it is still in the progressive stage, as stated by Miller and Yamamori (Miller & Yamamori, 2016). Likewise, Anderson testified about his visits to several Latin American, African, and Asia countries. Based on his observations, Anderson encountered schools at all levels, universities, health centers, medical facilities, and self-supporting small



businesses founded and operated by Pentecostals (Anderson, 2020). They demonstrate hard work and strict moral discipline. Anderson raised an example of a company managed by a member of the African Assemblies of God congregation in Zimbabwe. He found the application of the matured model, which came from the principle of Jesus' parable about talents. Anderson emphasized that the religion-based entrepreneurship model positively impacts poor people's lives, which is not an exaggeration (Anderson, 2020: 131).

### **Reflection and Discussion Space for Pentecostal Social Theology**

It must be noted that many records show the failure of Pentecostals to engage in social action first because Pentecostals are outsiders from communities that suffer and experience injustice. Many Pentecostals live better when read in the context of oppression. Second, Pentecostals often do not publish work on this theme, which could leave the argument from silence to develop. For involvement to be carried out, Pentecostal believers must avoid two extremes, namely eschatology, which leads to detachment from the world, and denial of the presence of evil in the world. The hope of Christ's return should inspire Pentecostal believers to partner with God in building His Kingdom for human life. Eschatology should not cause Pentecostal believers to worry about dates and times and thus misuse God's time to make changes. The hope of the Messiah's return should motivate them to do the work of Him who sent us. At the same time, it is still day because if night comes when no human can work, then the social action carried out will be in vain (John 9:4). The work to be done is to proclaim the Gospel of Christ and to practice the love of Christ in a world entire of great evil through social action.

David Moberg uses the phrase social engagement to describe the tendencies and actions of Pentecostals in responding to social problems in society. Therefore, church programs and social engagement must relate to two overarching categories: social welfare and social action. Social welfare includes assistance provided to people experiencing personal and social problems. In contrast, social action involves changing or reforming societal conditions for human needs (Moberg, 1973). In line with Moberg, Michael J. Frost examines three different but related aspects. First, empowerment by the Holy Spirit for Pentecostal believers causes changes in their socio-political situation. Second, strive for social welfare by forming bodies or institutions that serve people experiencing poverty. This concept also remains rooted in the Holy Spirit, which empowers the congregation to strive for social welfare outside the church walls. For example, in Indonesia, the Indonesian Bethel Church synod is starting to open up to pay attention to the social welfare of the community. The movement is called House of Bread (HOB) and was initiated by Rev. Wiryohadi in Tangerang. HOB is a social movement that started by distributing food to people experiencing poverty and then feeding the City with healthy food. In 2015, HOB produced healthy and anti-pesticide vegetables for the needs of the Pentecostal community, namely GBI WTC Serpong. However, because demand increased, production was increased by developing hydroponic vegetables. So that cultivation could run well, a greenhouse was built, which was named "Green House." A greenhouse is a building that avoids environmental pollution. The production results from HOB gardens are maintained with the best natural quality. HOB moves from a vision to help poor communities.

On subsequent occasions, HOB provided employment opportunities for poor people. With ample land areas and many job components, employing the poor and unemployed general public is possible. This principle can be seen from its name, which believes that the Church must be a House of Bread for everyone. This service has become a model for local governments and is appreciated for alleviating community poverty. However, the framework of evangelism still adorns this action. Third, there is a need for a theological study of involvement in systems and structures. That engagement includes the Holy Spirit-given courage to criticize unjust structures and engage creatively and meaningfully (Frost, 2018). The dimensions that Frost describes complete the spectrum of social engagement of Pentecostal believers.

In his research, Frost took the example of Māori Pentecostals in New Zealand. He found that indigenous people's ideas were spread throughout their society and culture. In the context of



indigenous people, such as the situation in Asian and Indonesian communities, Pentecostalism must find a way to approach it. Frost sees Pentecostalism as a "home" for indigenous people because it provides space for minor voices to be heard and acted upon. The bottom-up pattern becomes a space for encounters that constructs a friendly social approach towards native communities (Frost, 2018:199–201). In the context of Asian and Indonesian society, the concept of indigenous people can be a non-academic path in developing social transformation, cultural collaboration with Pentecostal spirituality, and diversity of values and virtues.

The open space that can become the basis of Pentecostal theology and social involvement lies in the formula "transforming individuals, communities, and societies." Pentecostalism is characterized by its members seeing themselves as carriers of revolutionary messages that have the power to change people and society. This self-image and outlook often destroy Pentecostals by hindering traditional cultural practices. For example, Pentecostals try to accept the spirit of religious moderation in Indonesia, which causes them to forget to convey the gospel message to complete the Great Commission. The concept of change is characterized by established beliefs, and individuals who experience transformation also create societal changes. Several recent studies show that the intervention of the Pentecostal message to highly marginalized communities unleashed a powerful redemptive force that resulted in social mobility (Miller & Yamamori, 2016:175; Satyavrata, 2019:37).

## Conclusion

The global Pentecostal vision of social engagement remains elusive, although a constructive discovery of its theological roots may depend on renewing the radical social vision of the Azusa Street revival. Pentecostalism, with its theological fluidity, has become a fertile ground for applying social theology globally. This ideal can be achieved by seeing the reality of human struggle in its respective context as a locus for theology. In addition, dialogue with established church currents, Catholic and Protestant, can be an entry point for adopting social theology. Examining the stages of openness and closedness above, Pentecostals can be an exciting force in social engagement combined with a commitment to always be filled with the Holy Spirit. Social responsibility and social justice principles must be based on understanding God's action in Jesus Christ. They must not be considered a version of secular or humanist thought. As Pentecostals strive to become more socially responsible, the historical trajectory and exploration of Pentecostal social theology informs and inspires active action. We need to be compassionate and caring and keep in mind that the church is being called by the Holy Spirit to bear witness to Jesus Christ, and it offers the hope of Jesus in a stressful time of severe global challenges, uncertainty, tension and difficulty.

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