



An Analysis of the Perception of Exclusivism in Post-Modern Protestant Congregations in Indonesia

Rocky Nagoya

Sekolah Tinggi Teologi Soteria Purwokerto
<https://orcid.org/0000-0003-2803-327X>

Hendi

Sekolah Tinggi Teologi Soteria Purwokerto
<https://orcid.org/0000-0002-7495-4320>

Monica Santosa

Sekolah Tinggi Teologi Soteria Purwokerto
<https://orcid.org/0000-0001-5705-5748>



<https://doi.org/10.46222/pharosjot.105.58>

Abstract

As human life progresses with the development of advanced civilisation, people's perceptions of various things tend to often change. One of them is the notion of exclusivism. Postmodernists say that truth is subjective, that is, it is based on oneself. Truth is determined by the individual, which is one's personal human right. Similarly, relativists say that truth, including Christian faith, is also relative. If it is relative, it means that the word of God is no longer the absolute truth, that Jesus is not the only Saviour because there are other ways to be saved. This thinking is contrary to the Holy Bible, which declares that God is the absolute truth. One of the negative effects of the many changes that are taking place is, for example, the attack or rejection of the truth of God's Word. Even the servants of God today are less selective in accepting changes. Based on this, the purpose of this research is to see how the perception of churches in the postmodern era is changing towards exclusivism the understanding of religious pluralism. The religious pluralism model promotes the belief that there is indeed virtue in all religions, just as all religions are good and are of relatively equal value. The research approach adopted a descriptive quantitative methodology. The scale used for measurement a Likert scale. The questionnaire was distributed through a link on google forms to communities in some areas around Jakarta, Bogor, Depok, and Tangerang. The amount of data obtained was from 187 respondents of Protestant churches comprising 51% males and 49% females. The results of the research demonstrate that the general understanding of religious pluralism in Protestant Christianity is still at a very low level. The reasons are 1) Church sermons that do not mention ideas such as pluralism, 2) The church is more focused on soul winning, 3) The church is complacent in the routine of its worship, 4) The church lacks information about religious pluralism, 5) The church lacks servants of God who are knowledgeable about emerging theology, 6) Churches are competing for the souls of other churches.

Keywords: postmodern, exclusivism, church, pluralism, truth



Introduction

In the current epoch, the postmodern era must be acknowledged even though it is often referred to as the pseudo-era in human history. The postmodern era can pervade all aspects of human life, including believers and Christianity today. The Gospel of John 14:6 states that Jesus is the way, the truth and the life. The Lord Jesus did not claim to know the way to the Father; rather, He asserted that He was the only way to the Father when He stated that no one comes to the Father except through Him. This verse emphasises that Jesus is the only way to God and that there is no other way (Congar, 1969). The term "ego eimi," which translates to "I am," is employed in this verse and several others in John's Gospel. This term is significant because it describes the oneness of God the Father and the Son. Therefore, the term "ego eimi" signifies that Jesus is God Himself. As God, Jesus is the Way, the Truth, and the Life. Exclusive salvation in Jesus Christ means that Jesus is the truth and the only way of salvation for humanity (Nicolaidis, 2010). The church is confronted with the challenge of preserving its identity as a community of believers in the Holy Spirit, while upholding its fundamental tenets, including the doctrines of God, the Bible, and Jesus Christ as the ultimate truth (Zaluchu, 2019a).

In the ever-evolving landscape of human civilisation, the progression of society brings with it a shift in the collective mindset. Among the concepts undergoing transformation is the notion of exclusivism, particularly within the realm of religious belief. Postmodernist thought unequivocally champions the idea that truth is a subjective experience, unique to each individual and rooted in personal rights. This perspective aligns with relativism, which unambiguously posits that all truths, including those of Christian faith, are relative. Such a stance challenges the traditional Christian doctrine that upholds the Bible as the ultimate truth and Jesus Christ as the singular path to salvation. There is no doubt that for many, religious pluralism is considered to be an invalid or self-contradictory concept based on passages of the Bible such as: Acts 4:12 (KJV): "neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved".

The rise of these contemporary ideologies has led to a discernible impact on the perception and acceptance of God's Word. The current era witnesses a dilution of doctrinal rigidity, with even the devout showing a propensity to embrace change. This research will examine the Protestant churches' response to exclusivism in the postmodern context. It will employ a descriptive quantitative approach. It will use a modified version of the scale developed by Vermeer and Ven to gauge the attitudes of church communities in the Jakarta, Bogor, Depok, and Tangerang regions. It will do this through a Likert scale-based questionnaire.

The findings reveal a low level of awareness and understanding of religious pluralism within Protestant Christianity. This is attributed to factors such as the absence of pluralistic discourse in church sermons, a predominant focus on proselytisation, complacency in worship routines, inadequate information about religious pluralism, a lack of theologically informed clergy, and inter-church competition for congregants. These elements collectively demonstrate the church's tepid engagement with emerging theological paradigms. This signals a clear need for a more informed and nuanced approach to faith in the modern age. In conclusion, we will answer how should Protestant churches in Indonesia respond to the challenges posed by religious pluralism in a postmodern context, as evidenced by their levels of awareness, understanding, and engagement with diverse religious perspectives?



Literature Review

Postmodern

The term 'postmodern' is used to describe the period following the modern era, which saw the emergence of a number of responses to the perceived shortcomings of the modern era. The modern era itself began in the mid-18th century and reached its zenith in the 19th century. The 20th century saw the articulation of a set of aspirations encapsulated in five words: ratio, nature, happiness, progress, and freedom. (Candra Gunawan Marisi, 2020)

The term 'postmodernism' was first introduced by Jean-François Lyotard in the field of science, particularly philosophy, in 1970. In his book, 'The Postmodern Condition: A Report on Knowledge', Lyotard posits that postmodernism is a critique of universal knowledge, metaphysical tradition, and foundationalism (Lyotard, 1984). However, there are other opinions, such as those of Louis Leahy, Emanuel, and Ghazali and Effendi, who argue that postmodernism is a change that replaces modern ideas. The term 'postmodern' is derived from the Latin 'post' meaning 'after' and 'modern', and thus literally means 'after modern'. Since the beginning of the second half of the 20th century, precisely in the 1960s, postmodernism has emerged as a culture that has attracted much attention. (Hidayat, 2019). In essence, postmodernism represents a transformation and progression that both embraces and challenges the tenets of modernism, which has been deemed a failure in terms of human survival (Connor, 2013).

From a purely etymological standpoint, postmodernism can be defined as an ideology or movement that emerged in the era following the modern era, namely the current era, which is also the information age. Some scholars posit that this era commenced around the 1960s, following the advent of the thought of René Descartes (Ranto, 2018). The advent of postmodernism signifies the conclusion of the modern era and the rejection of other modern ideas as they are deemed obsolete and incompatible with the present circumstances. The advent of postmodernism has facilitated the advancement of all fields across the globe, including technology, knowledge, philosophy, and theology. (Pasang, 2022)

One of the defining characteristics of postmodernism is relativism, which entails the rejection of absolute values. In addition, postmoderns tend to embrace a pluralistic worldview, valuing the appreciation of diverse perspectives and embracing new ideas and innovations (Madsen, 1995). The abundance of information available on the Internet enables individuals to seek and obtain information independently (I Putu Ayub Darmawan, 2014). In accordance with this, one of the defining characteristics of postmodernism is ambiguity, relativism, and uncertainty in various matters (Ranto, 2018).

Postmodernism is a complex and often debated concept, but at its core, it is an intellectual stance or mode of discourse that emerged in the late 20th century. It is characterized by a broad skepticism, subjectivism, or relativism, and a general suspicion of reason (Vanhoozer, 2003). Postmodernists question the Enlightenment's worldview, which emphasized objective reality, universal reason, scientific progress, and human nature. Here are some key points about postmodernism: Skepticism of Grand Narratives: Postmodernism is skeptical of the 'grand narratives' or overarching stories that have been used to explain and legitimize knowledge and power structures. Relativism: It suggests that truth and moral values are not universal but are rather conditioned by and contingent upon human practices, beliefs, and social systems.



Rejection of Objective Reality: Postmodernists argue that what we consider to be reality is a construct of our language and social agreements, not something that exists independently of our perception of it. **Emphasis on Language and Ideology:** It emphasizes the role of language and ideology in shaping our understanding of the world and asserts that knowledge and truth are products of social dynamics and power relation (Buchanan, 2018; Madsen, 1995).

The term 'postmodern' is employed in this research to indicate a phenomenon that continues to affect all aspects of human life in the present era. This phenomenon can be defined as a state of being excluded, included or pluralistic.

Subjective Truth

Humans are the epitome of God's creation, bearing the imprint of His image and likeness. They are endowed with a unique capacity, namely the faculty of reason and intellect. Humans are able to present themselves and their existence as humans. The approach to this phenomenon varies based on the disciplines of social, philosophical, psychological, and other sciences (Buchanan, 2018; Tilaar, 2015). Humans are creatures that live freely, and they become the standard by which truth is determined. In postmodernism, truth is subjective, meaning that it is based on the individual. Therefore, what is true for one person may not be true for another, and vice versa. Truth is determined by the individual, which is one's personal human right. (Pasang, 2022)

Subjective truth is a perspective of truth that is based on an individual's personal feelings, beliefs, and experiences. Unlike objective truth, which is universally accepted and verifiable, subjective truth can vary greatly from person to person. Subjective truth is deeply rooted in one's own perspective and can be influenced by individual experiences, emotions, and cultural background. Subjective truth is an internal commitment to what one believes to be true, rather than merely acknowledging objective facts. In religious and philosophical discussions, subjective truth often relates to personal faith or belief systems, where the truth is not just understood intellectually but also embraced personally. The concept of subjective truth is of particular importance in discussions pertaining to matters of faith, morality and ethics, where personal experiences and convictions play a significant role in shaping one's understanding of truth (Allen, 2002; Strazzoni, 2015).

This perspective is at odds with the teachings of the Bible, which asserts that God is absolute truth. God's changelessness is indicative of His absolute nature, as elucidated in Exodus 3:14, "I am who I am." This concept underscores God's independence from others. (Pasang, 2022). The concept of God is absolute in itself, while simultaneously acknowledging the existence of no truth outside of God and the Lord Jesus Christ as the sole Savior (Nicolaidis, 2010). The mindset of the postmodern generation can be identified in a style that is not rigidly mechanical, as a reaction to the rigid and confining institutionalism-structuralism. Instead, they are more flexible and adaptable, as also reflected in the concept of pluralism (Ranto, 2018).

Relative Truth

One of the defining characteristics of postmodernism is relativism. The concept of relative truth posits that the truth is not a fixed entity but rather a subjective and context-dependent phenomenon. In contrast to absolute truth, which is perceived as an unchanging and universal reality, relative truth is understood as a construct that is shaped by individual perceptions and experiences (Baghramian, 2004). This perspective challenges the notion of absolute truth,



suggesting that what may be perceived as true by one individual may not necessarily be perceived as true by another. A common expression reflecting this perspective is, "You have your truth, and I have mine" (Saia, 1987). However, the challenge with relative truth is that it lacks universal consistency and is susceptible to individual interpretation. In contrast, absolute truth refers to statements or beliefs that are universally valid and unchanging. These truths exist independently of an individual's consciousness and provide a foundation for understanding the world, shaping our moral compass, and guiding our worldview. Moral truths, such as "lying is wrong," fall within the realm of absolute truths, even though they may allow for contextual exceptions. In a relativistic society, the defence of truth assumes greater importance in conveying the majesty of the Gospel and affirming the divinity of Christ. It is crucial to recognise that while relative truth acknowledges individual perspectives, absolute truth transcends personal opinions and cultural norms, offering a sense of objective reality in a world filled with varying viewpoints and subjective experiences.

This perspective emphasises the personal nature of truth, with postmoderns considering truth, including the Christian faith, to be relative. This is because they place their lives as human beings without an absolute basis (Lumintang, 2010). The concept of absolute truth is, therefore, untenable, and everything is, in fact, relative (J Zaluchu, 2019). If it is relative, it means that the Word of God is no longer the absolute truth. This is because Jesus is not the only Saviour, as there are other ways to be saved. The truth is relative, which means that the Holy Bible, which believers believe, trust and claim to be the main enemy of Postmodernism, is no longer the absolute truth. (Pasang, 2022). The truth is not an absolute but a relative concept, dependent on the individual as a subject. Consequently, the truth is subjective, determined by the individual in question. There is no objective truth that authorises and binds individuals; rather, there are individual truths. (Ranto, 2018).

Postmodernists argue that humans are capable of determining the truth of God's word independently. However, empirical evidence suggests that they are often unable to adhere to moral standards in their personal lives. Even when historical data indicates that some humans exhibit moral conduct, they still engage in actions that are perceived as immoral. This suggests that the traditional understanding of truth must be re-examined in light of the Trinitarian God (Supriadi, 2020).

The Impact of Postmodernity on Church Life

The advent of postmodernity has had a profound impact on the practice of religion, influencing the way religious communities understand and practice their faith in a rapidly changing world. The shift towards postmodern thought has led to a reevaluation of traditional doctrines and an openness to new interpretations of scripture and spirituality (Sugiharto, 1996).

Here are some of the ways postmodernity has affected church life.

Advent of the Emergent Church: This movement within Christianity seeks to engage with the postmodern culture by rethinking church structure, worship, and community life.

Intellectual and Cultural Shifts: Postmodernity began as an academic discussion but has since permeated popular culture, including evangelical churches, leading to an intellectual crisis and a reevaluation of evangelicalism's ability to address contemporary challenges. Those influenced by postmodernism grapple with issues related to relativism, truth, and authority, questioning traditional sources of religious knowledge.



Increased Religious Tolerance: The pluralistic nature of postmodernism has generally increased religious tolerance and prompted Christian churches to seek better understanding and unity among different denominations. Many churches have adopted contemporary worship styles featuring modern music, bands, and casual attire to appeal to younger generations raised in a postmodern culture. Postmodernism's emphasis on personal experience has led some churches to focus more on emotional and experiential aspects of worship, rather than traditional liturgical forms. Some churches have re-examined traditional doctrines in light of postmodern challenges, leading to new approaches to theology and ethics. For example, some have adopted a more inclusive view of salvation or reinterpreted biblical texts in light of contemporary social issues. While many churches have embraced postmodern influences, others have resisted these changes, maintaining traditional worship styles and theological perspectives. This has led to divisions within denominations and the formation of more conservative churches.

The impact of postmodernity on church life is complex and multifaceted. It reflects a broader dialogue between faith and contemporary culture. Churches are finding new ways to articulate their beliefs and practices in a world where absolute truths are often questioned and where the individual's experience is given significant weight. This ongoing dialogue continues to inform the identity and mission of the church in the postmodern era.

The contemporary church is facing significant challenges in maintaining its identity as a communion of life in the Holy Spirit, with the aim of making Christ the unchallengeable truth. Recently, the church has been confronted with a multifaceted crisis. Many of God's congregations have experienced a decline in their lives and values, and are far from the truth of God's Word. Another significant challenge is to maintain priorities in shaping Christian values, having the character of Christ, and living in accordance with Biblical standards (J Zaluchu, 2019). The advent of postmodernity in the lives of believers has brought about a multitude of changes, particularly in relation to the concept of truth. One of the adverse consequences of the numerous alterations that have occurred is the challenge or rejection of the veracity of God's Word. Conversely, the positive impact of this postmodern era is the extensive media coverage that enables the proclamation of the truth of God's Word. (Yusmaliani, 2021)

Some of the challenges that arise include difficulties in conveying the gospel message and moral ethical quandaries. The challenge in preaching the gospel entails a less discerning approach to accepting changes. The postmodern phenomenon that is prevalent in the present era has an impact on church services (Zaluchu, 2019a).

Firstly, it is important to note that the essence of a doctrine is not as significant as its presentation. Action is of greater importance than mere theory. Gospel preaching is man-centred and does not involve the role of the Holy Spirit. Sermons that are favoured by the congregation are those that can only touch emotions, not doctrine.

Secondly, it is necessary to understand that Christianity only adheres to the dogma of the early church in the West, which is considered impractical. The emergence of black theology represents an alternative approach to existing dogma that is perceived to be less emotionally engaging (Zaluchu, 2019a).

Third, the notion that orthopraxy is preferable to orthodoxy (Zaluchu, 2019b). Orthopraxy is perceived to be more readily implementable because it does not require direct engagement with



the complexities of human life, whereas orthodoxy is perceived to be more challenging to implement because it is not as directly applicable to everyday life. This perspective is self-interested and not aligned with the teachings of God. Fourthly, the production of food is of greater importance than the objectivity of interpretation. Gadamer (2019) proposes that each individual will be able to ascertain their own truth without the necessity for a model approach to interpretation. There is a fusion between prejudice and text, therefore understanding is subjective and not objective. The interpreter must not be monotonous, that is to say, they must be open to new ideas. (Zaluchu, 2019b)

The challenge of navigating moral and ethical considerations is compounded by the prevalence of relativistic thinking, which renders these concepts incoherent. Without a clear reference point for what constitutes moral and ethical conduct, individuals and groups are left to determine these standards for themselves. The focus shifts from the intrinsic value of right and wrong to the practicality and ease of a given course of action. (Zaluchu, 2019a,b)

There are three main attitudes towards pluralism: exclusivism, inclusivism, and pluralism. Exclusivism is the dominant view throughout the history of religion and is still embraced by religious adherents today. The essence of exclusivism is that one's religion is the only legitimate, true path to salvation and Heaven. This view is found in all revelation religions throughout the world. Inclusive religion, on the other hand, is the second paradigm. This paradigm is based on the assumption that all religions, with all their teachings, are capable of providing a path to salvation that can save their adherents as long as they (the adherents) live in sincerity towards God. The third view of pluralism holds that every religion has its own way of salvation, and therefore all truth claims that only one religion is the only valid and true religion must be abandoned.

Exclusivism

Exclusivism is characterised by the rejection of dialogue or inter-religious relations. It often engages in direct contact and expends significant effort in this regard. As a result, individuals tend to assume that their religion is the most correct and that salvation can be found exclusively within their religion (Pandey, 2020). Robert McKim posits that salvation is only accessible to those who adhere to a specific tradition or belief system. He asserts that only those who are members of that tradition or belief system are entitled to participate in the process of salvation. Conversely, individuals who do not adhere to that tradition or belief system are unable to receive salvation. (McKim, 2012).

In the context of extreme exclusivism, religion is hostile to diversity and tolerance, and often fuels inter-religious strife and conflict. This model of exclusivism is often claimed by the majority of fundamentalist and evangelical theologians, who state that "God is uniquely at work in Christ and therefore Christianity is the only unique and true religion." It is important for Christians to recognise that the exclusivity of Biblical theology does not result in them becoming isolated from others or feeling superior. Instead, it encourages them to recognise their responsibility to act as a tool for strengthening communities and reaching out to those who are strangers. Biblical soteriology is not intended for a particular group, even if that is the case, but for the whole of humanity.

The paradigm of exclusivism is the dominant view throughout the history of religions and is still held by religious adherents today. The essence of exclusivism is that one's religion is the only



legitimate, true path to salvation and Heaven. This view is widespread in all religions of revelation throughout the world. In Christianity, Jesus is understood and believed to be the only way to salvation (John 6:14, Acts 4:12). This view is a very classic one and is held by almost all Christians from various sects and denominations (Nainupu, 2013). An exclusive or particularist attitude is one that espouses the belief that salvation can only be accessed within the context of salvation history, where God's special revelation (in the form of Jesus Christ) is the sole means of salvation (Mamahit, 2020). The exclusive paradigm is characterised by two distinct attitudes: firstly, a tendency towards withdrawal, and secondly, a tendency towards the denial of the existence of other religions through the implementation of discriminatory actions. The former of these attitudes is incompatible with the mandate of "being salt and light" (Matthew 5: 13-16) in the world. (Nainupu, 2013).

Inclusivism

The "inclusive" paradigm is based on the premise that all religions, with their diverse teachings, can provide a path to salvation for their followers as long as they adhere to the tenets of their respective faiths. This paradigm acknowledges the saving presence and activity of God in other religious traditions, thereby fostering mutual respect and understanding between adherents of different religions. Consequently, social conflict between people of different religions is minimal, as each group recognizes and respects the religious differences of others. (Nainupu, 2013)

The initial stance of the inclusive paradigm is one of accommodation. This accommodative stance is primarily concerned with the salvation of individuals within the context of their respective religious traditions. Consequently, the focus of this paradigm is on fostering togetherness and harmony, and it does not challenge religious teachings where there are differences (Nainupu, 2013). An inclusive attitude is one that acknowledges the positive and negative aspects of religion. This perspective views the accessibility of God's saving grace as consistent with the finality of Jesus Christ (Mamahit, 2020).

Pluralism

Another consequence of postmodernism is the rise of pluralism, which places great emphasis on the unity of religions through relativism. This perspective holds that all religions possess no absolute truth because they are relative, meaning that salvation can be found in all religions. Interfaith dialogue is becoming increasingly important for human life in the contemporary era. One of the key objectives is to establish cooperation in all aspects of life, with the aim of humanising humans. John Hick asserts that truth, which is inherently limited in the human mind, must remain a priority in different religious contexts. (Sanderan, 2023)

The concept of religious pluralism is broad and encompasses the acceptance of different religions. It is a worldview that holds that one's religion is not the only and exclusive source of truth, and thus in other religions there can be found, at least, some truth and true values. Pluralism holds that no religion has perfect knowledge of God, including Christianity. Consequently, the superiority of Christianity is deemed irrelevant, as divine truth is not exclusive to Christianity. Rather, it is posited that every religion has the same possibility of religious direction. There's no hierarchical ranking of religions, implying that each religion offers an equally legitimate way to understand and connect with the divine or ultimate reality. The multiplicity of religious perspectives is viewed as a rich tapestry, rather than a threat to any particular faith. This perspective promotes



a stance of tolerance and respect for different religious beliefs and practices. In essence, this viewpoint challenges traditional Christian notions of exclusivity and suggests that salvation or spiritual fulfillment can be achieved through multiple religious paths.

The pluralist attitude is one that espouses the belief that the major world religions provide independent access to Divine Reality. Furthermore, pluralism is often also understood to be a philosophical stance. It is argued that tolerance is a fundamental principle, as no particular belief system has the right to supersede all others. In the context of religious belief, no religion has the right to claim that only its own beliefs are correct, while all others are wrong. One such absolute creed is the creed of pluralism itself.

The terms plurality and pluralism, which have recently become very popular, are actually not new terms, but rather they are outdated terms. This can be traced back to the ancient Greek scholars. In the pre-Socratic era, for example, the idea of pluralism was pioneered by Protagoras with his famous slogan "Man is the measure of all things". From Protagoras' statement, the spirit and seeds of pluralism are clearly visible.

The influence of pluralist thought declined significantly when the philosophical landscape was largely dominated by Christian philosophy and theology. With regard to religious pluralism and the potential for salvation provided by religion, pluralism posits that there are numerous pathways to salvation. The focus is on God as the central figure, or ultimate reality, and that reality can be comprehended through various perceptions that relate to the truth. These efforts are undertaken with the intention of eliminating the frictions and differences that often arise and trigger various social conflicts in society.

In other words, religious pluralism requires that every religious believer is required not only to recognise the differences and rights of other religions, but must be involved in efforts to understand differences and similarities in order to achieve harmony in diversity. In our homeland, the popular language is tolerance and dialogue.

Method

The research employed a mixed methods approach, which is defined as the combination of qualitative and quantitative methods in research (Sugiyono, 2018). The qualitative approach in this research is a case study, which sought to describe the perceptions of post-modern congregations regarding exclusivism. The quantitative approach in this study used validity and reliability tests and also descriptive statistics. The scale employed was a Likert scale. The measurement instrument utilised the scale developed by Vermeer and Ven, which was subsequently modified. The questionnaire was disseminated via a link to Google Forms, targeting congregations in the Jabodetabek area. The quantity of data obtained was from 187 respondents, comprising 51% males and 49% females.

Results and Discussion

The concept of religious pluralism has gained considerable currency in the contemporary world. This is largely attributable to the growing pluralistic nature of the global environment. Indonesia, for instance, is a nation that is characterised by a high degree of religious diversity. Consequently, the country is confronted with the challenge of accommodating religious pluralism and its



implications for Christianity in Indonesia. This is evidenced by the prevalence of diverse religious affiliations within families, where the religion of the father, mother, and children may differ.

The results of the questionnaire distribution to 187 respondents with Protestant Christian beliefs revealed a considerable degree of religious diversity, as follows: (1) Father's religion: Atheist (0.50%), Buddhist (8%), Falun Dafa (0.50%), Islam (4%), Confucian (7%), Catholic Christian (7.5%), and Protestant Christian (7.5%) (2.5%); (2) Mother's religion (Nichiren Shoshu 0.50%, Buddhist 5%, Islam 1%, Confucian 6.5%, Catholic Christian 13%, and Protestant Christian 74%).

The questionnaire comprised of 16 items, of which 15 have an r table at the 1% significance level, namely 0.181. This is deemed valid as the calculated r value exceeds the r table, as determined by the results of the SPSS Version 23 validity test. The results of the r count are as follows: Item 1 (0.504), Item 2 (0.365), Item 3 (0.298), Item 4 (0.455), Item 5 (0.378), Item 6 (0.629), Item 7 (0.496), Item 8 (0.414), Item 9 (Item 10 (0.235), Item 11 (0.606), Item 12 (0.375), Item 13 (0.425), Item 14 (0.557), Item 15 (0.589), Item 16 (0.321).

In the meantime, the reliability value of this research questionnaire has been determined to be reliable, as it is greater than 0.60 with a reliability value of 0.728. The following details are provided for reference: Item 1 (0.709), Item 2 (0.721), Item 3 (0.735), Item 4 (0.713), Item 5 (0.720), Item 6 (0.692), Item 7 (0.713), Item 8 (0.718), Item 9 (Items 702, 10, 11, 12, 13, 14, 15, and 16 were also included in the analysis. The mean value is 3.196, with a minimum value of 1.738 and a maximum value of 4.219, and a range of 2.481. The SPSS Version 23 test yielded inclusive results with a minimum value of 1.00 and a maximum value of 5.00. The descriptive statistic value was 3,9251, and the standard deviation was 1.42360. The inclusive results exhibited a minimum value of 1.00 and a maximum value of 5.00, with a descriptive statistic value of 4.2193 and a standard deviation of 1.15937. The pluralism results exhibited a minimum value of 1.00 and a maximum value of 5.00, with a descriptive statistic value of 2.3529 and a standard deviation of 1.50752. Of the three, the highest Descriptive Statistic value is 2.3529, namely Pluralism.

	N	Minimum	Maximum	Mean	Std. Deviation
Exclusive	187	1.00	5.00	3.9251	1.42360
Valid N (listwise)	187				

	N	Minimum	Maximum	Mean	Std. Deviation
Inclusive	187	1.00	5.00	4.2193	1.15937
Valid N (listwise)	187				

	N	Minimum	Maximum	Mean	Std. Deviation
Pluralist	187	1.00	5.00	2.3529	1.50752
Valid N (listwise)	187				



The understanding of religious pluralism in Protestant Christianity is still relatively limited. This is due to a number of factors, including: (1) Sermons in the Church do not emphasise teaching about the development of ideas outside Christianity, in this case religious pluralism. (2) The church concentrates more on the increase of souls. (3) The church is complacent in routine worship activities. (4) The congregation lacks information about religious pluralism. (5) The church lacks ministers who possess a comprehensive understanding of contemporary theological developments, which limits the frequency of sermons on interfaith and cross-cultural understanding. (6) Another factor contributing to the congregation's limited comprehension of religious pluralism is the church's current emphasis on attracting members from other religious institutions, which has led to the neglect of crucial teachings on understandings that are potentially detrimental to the congregation's spiritual growth.

It is evident that pluralism represents a significant challenge to Christianity. In fact, pluralism constitutes a significant threat to Christianity (Adarigho, 2023). It is important to note that pluralism is not merely a sociological or anthropological concept; it is also a religious philosophy. This philosophy is based not on the Bible but on the concept of pluralism itself, which is followed by the demand for tolerance. This demand for tolerance is inspired by a socio-political situation that is supported by ethnic, cultural, and religious pluralism. Furthermore, this situation is sponsored by the spirit of globalisation and its accompanying philosophy of relativism.

Conclusions and Suggestions

The research on religious pluralism within Protestant Christian families in Indonesia provides important insights into the religious dynamics of the country. The data reflects a significant religious diversity within families, which is indicative of the pluralistic nature of Indonesian society. The questionnaire's validity is confirmed, with most items showing an r-value higher than the critical value at the 1% significance level, suggesting that the questions are effectively measuring attitudes towards religious pluralism. The reliability score of 0.728 indicates that the questionnaire is a consistent tool for assessing the views of the respondents. The highest mean score related to pluralism suggests that respondents may be more accepting or aware of pluralistic views. After examining the levels of awareness, understanding, and engagement with religious pluralism among Protestant churches, here are some key aspects of how to respond to it:

1. Promote inter-faith understanding: Encourage initiatives that promote understanding and respect for different religious beliefs within the community.
2. Support inclusive policies: Advocate for policies that protect religious diversity and promote equal rights for all religious groups.
3. Educate on pluralism: Implement educational programmes that highlight the benefits of religious pluralism and ways to engage constructively with it.
4. Further research: Further studies could explore the long-term effects of religious pluralism on social harmony and individual faith development.

It's important to continue to explore the impact of religious pluralism on Protestant Christianity in Indonesia, especially given the diversity of religious affiliations within families. The findings can help inform strategies to promote peaceful coexistence and mutual respect among different faiths.



References

- Adarigho, C. . (2023). Christian response to the challenge and effects of religious Pluralism on Christian Missions in Nigeria, *Pharos Journal of Theology*, 104 (1).
- Allen, A. (2002). *Power, Subjectivity, and Agency: Between Arendt and Foucault*. *International Journal of Philosophical Studies*, 10(2), 131–49.
- Baghrmian, M. (2004). *Relativism*, London: Routledge.
- Buchanan, I. (2018). “*Postmodernism*”. *A Dictionary of Critical Theory*. Oxford University Press.
- Candra Gunawan Marisi, D. (2020). Teologi Pastoral dalam Menghadapi Tantangan Kepemimpinan Kristen di Era Post-Modern: Tinjauan Yesaya 40:11. *Jurnal Teologi Kharismatik*, 3.
- Congar, Y. (1969). ‘*The church, people of God*’, *This Church that I Love*, Dimension Books: Denville.
- Connor, S. (2013). “Postmodernism”. In Michael Payne and Jessica Rae Barbera (ed.). *A Dictionary of Cultural and Critical Theory*. John Wiley & Sons.
- Dylfard Edward Pandey, D. (2022). Soteriologi Alkitab di tengah Eksklusivisme, Inklusivisme, dan Pluralisme. *Jurnal Eulogia*, 2.
- Gadamer, H - G. (1999). *Hermeneutics, Religion, and Ethics*. Trans. Joel Weinsheimer. New Haven: Yale University Press.
- Hidayat, M. A. (2019). MENIMBANG TEORI-TEORI SOSIAL POSTMODERN: SEJARAH, PEMIKIRAN, KRITIK DAN MASA DEPAN POSTMODERNISME. *Journal of Urban Sociology*, 2.
- I Putu Ayub Darmawan. (2014). Pendidikan Kristen Era Postmodern. *Jurnal Simpson: Jurnal Teologi Dan Pendidikan Agama Kristen*.
- Lumintang, S. I. (2010). *Keunikan Theologia Kristen Di Tengah Kepalsuan*. Departemen Multi-Media YPPIL.
- Lyotard, J.-F. (1984). *The Postmodern Condition: A Report on Knowledge*, U of Minnesota Press.
- Madsen, D. (1995). *Postmodernism: A Bibliography*. Atlanta, Georgia: Rodopi.
- Mamahit, F. Y. (2020). Sikap Ekumenikal dan Evangelikal terhadap Agama-agama Lain: Sebuah Analisis Perbandingan Historis-Teologis. *Jurnal Dunamis*, 5.
- McKim, R. (2012). *On Religious Diversity*. Oxford University Press.
- Nainupu, M. (2013). PLURALISME OIKUMENIS DAN IMPLIKASI PELAYANAN PASTORAL. *Jurnal Teologi Biblika Dan Praktika*.
- Nicolaides, A. (2010). ‘The Laos tou Theou – an orthodox view of the “people of God”’. *HTS Theologiese Studies/Theological Studies*, 66(1), DOI: 10.4102/hts.v66i1.372.
- Pandey. (2020). Soteriologi Alkitab di tengah Eksklusivisme, Inklusivisme, dan Pluralisme. *Jurnal Eulogia*, 2.
- Pasang, A. (2022). Kajian Teologis terhadap Pengaruh Postmodernisme dalam Gereja. *Jurnal*



Teologi Gracia Deo, 4.

Ranto. (2018). DINAMIKA GEREJA DALAM ERA POSTMODERNISME. *Jurnal Rhema*, 4.

Saia, M. (1987). *You Have Your Truth And I Have Mine! Upbuilders International: Lynnwood, USA.*

Sanderan, R. dkk. (2023). PARADIGMA MISI KRISTEN DAN MODERASI BERAGAMA: ANALISIS PENDEKATAN PLURALISTIK. *MELO: Jurnal Studi Agama-Agama*, 3.

Strazzoni, A. (2015). *Introduction. Subjectivity and Individuality: Two Strands in Early Modern Philosophy. Societate Si Politica*, 9.

Sugiharto, B. (1996). *Postmodernisme Tantangan bagi Filsafat. Yogyakarta: Kanisius.*

Sugiyono. (2018). *Metode Penelitian Kuantitatif, Kualitatif dan R&D.* Alfabeta.

Supriadi, M. N. (2020). TINJAUAN TEOLOGIS TERHADAP POSTMODERNISME DAN IMPLIKASINYA BAGI IMAN KRISTEN. *Jurnal Manna Rafflesia, Volume 6.*

Tilaar. (2015). *Pedagogik Teoritis Untuk Indonesia.* PT Kompas Media Nusantara.

Vanhooser, K. J. (2003). "Theology and the Condition of Postmodernity: A Report on Knowledge (of God)". In Vanhooser, Kevin J. (ed.). *The Cambridge Companion to Postmodern Theology, Cambridge University Press.*

Yusmaliani. (2021). POSTMODERNISME DAN PENGARUHNYA BAGI IMAN KRISTEN. *Jurnal Arrabona.*

Zaluchu, J. (2019a). GEREJA MENGHADAPI ARUS POSTMODERN DALAM KONTEKS INDONESIA MASA KINI. *Jurnal Geneva*, 1.

Zaluchu, J. (2019b). GEREJA MENGHADAPI ARUS POSTMODERN DALAM KONTEKS INDONESIA MASA KINI. *Geneva - Jurnal Teologi Dan Pendidikan Agama Kristen*, 17.

Conflict of Interest Statement: *The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.*



This article is open-access and distributed under the terms of the Creative Commons Attribution Licence CC BY: credit must be given to the creator, the title and the license the work is under. This license enables reusers to distribute, remix, adapt, and build upon material in any medium or format, so long as attribution is given to the creator.