Christian Attitude Towards Religious Plurality in Indonesia

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Abstract *Pluralism refers to the attitude that although every religion has a different style, method or path, it leads to the same goal, namely God, so one of the goals of Pluralism is to build tolerance. This research is intended to provide an understanding that in our existence as a pluralist society we must respect and respect each other in order to create religious harmony and moderation. Diversity is certainly beautiful, but it is not impossible that in diversity there will be conflicts based on differences, so the understanding of pluralism emerges to make the nation aware that even though we are different in ideology, belief and culture, we are still both human and equally one nation, so that among we create a feeling of mutual appreciation and mutual respect, not tearing each other down. The author uses a descriptive qualitative research method with a literature study approach to see how Christianity is amidst Plurality. The Bible teaches that Christians must abstain from fleshly desires, and as servants of God must have a way of life that is good and right before God. The Christian attitude towards pluralism should emulate Jesus' attitude towards pluralism, namely respecting every difference by building mission and dialogue according to the context faced. Christians must be inclusive and open to diversity but remain strong and firm in their own faith.*

Keywords*: Christianity, Pluralism, Plurality.*

INTRODUCTION

Indonesian society is a plural society. This necessity is obtained when viewed from the surrounding aspects, starting from ethnicity, language, culture to religion. This means that plurality is a reality for Indonesian society. Indonesia's diversity is known throughout the world. This fact has been inherent since the founding of the Indonesian nation on August 17 1945. Based on the Central Statistics Agency (BPS), the number of tribes in Indonesia recorded in 2010 was around 1340 or more tribes in Indonesia with 633 large tribes. However, there are still many tribal religions that have many followers and still exist even in developed countries today. Academically, it is referred to by various terms such as traditional religious beliefs, ancestral religions, traditional rituals, ancestral religions, local beliefs and local religions, and primitive religions. In Indonesia itself, there are several major religions adhered to by the majority of people, including Christianity, Islam, Catholicism, Hinduism, Buddhism, Confucianism and Judaism. The phenomenon of religious diversity in Indonesia is not something that brings problems to national civilization, because Indonesia itself is a country that believes in God.

Even though Indonesia has a fairly strong foundation and is quite fair in terms of religious communities, it turns out there is another side that has a negative impact and is a

challenge to diversity itself. In Indonesia, differences in beliefs are unavoidable, this is a reality that shapes this nation from political to religious aspects. However, negative things or conflicts always exist and it seems that they have become a part of human life, more specifically in terms of individual, group and larger relationships. Interestingly, this is a consequence of pluralism which is triggered by immaturity, lack of self-control, revenge, envy, mutual distrust, truth claims, differences in concepts, and so on, which ultimately results in the breakdown of relationships between individuals, groups, country, to the extreme point (violence, slander and murder). It is on this side that religious pluralism applies or becomes 'important'.

Pluralism does not mean mixing or marrying or even relativizing truth in understanding religion and tolerance does not mean compromising the teachings of one religion with the teachings of another religion. It is also far from political intrigue. Pluralism itself is an attitude of recognizing, appreciating, respecting, maintaining and developing or enriching the plural state, in this case in the context of religion. So the aim of this research is intended to provide an understanding that in our existence as a pluralist society we must respect and respect each other in order to create religious harmony and moderation.

RESULTS AND DISCUSSION

Plurality

Hastings defines religious pluralism as understanding and appreciating as well as accepting the fact that there are other religions that are different from ours and that in these religions God expresses himself in a special way, and therefore in existing religions, people can find Allah and obtain His pleasure, blessings and salvation. This confirms that God Himself accepts all differences and is present in every difference through His blessings and salvation.

Meanwhile, Bedjo said that religious pluralism can be understood in a minimum of three categories. First, social categories. In this sense, religious pluralism means "all religions have the right to exist and live". Second, the ethical or moral category. In this case, religious pluralism means that "all moral views of each religion are relative and valid". Third, the theological-philosophical category. In simple terms, it means "religions are essentially equal, equally true and equally saving". In the discourse of pluralism, religions do not have to become

syncretic or merge and lose their identity. Religions only have to be open to the discovery of new things that will actually enrich their knowledge and clarify their identity as a religion.

Plurality cannot be eliminated in this nation because pluralism is what shapes this nation. However, it is not something negative but rather a blessing if everyone takes part in managing this diversity. Pluralism plays an important role in the harmony of the Indonesian nation, the author himself feels he must appreciate the understanding of pluralism in a humanitarian context more deeply. Pluralism from the word "Plurality" in Indonesian is translated as Plurality which is defined as diversity, pluralism and this word is almost the same as the word "Diversity".

Plurality is at least one of the most objective definitions of the reality of this life, because reality in this world consists of various variations, including beliefs about it. Pluralism is also defined as an understanding that tries to embrace reality in this world in equality and emphasizes Allah SWT as the highest reality and this reality is understood through perceptions related to truth, all these efforts are to eliminate as much as possible the various kinds of reality that exist. . social and community conflicts resulting from differences that often cannot be resolved. Thus, understanding pluralism tries as hard as possible to find solutions to various conflicts, even by eliminating truth claims if necessary because pluralism emphasizes the quality of diversity as reality itself.

Pluralism can be defined as an attitude of acceptance of diversity of beliefs, cultures, philosophies, lifestyles in society, all of which are not problems of human life but rather the richness of human life.

The Importance of Understanding Religious Plurality in Indonesia

It is said that religious pluralism is one of the causes of the birth of Pluralism. On the one hand, this is positive, but apparently there are pros and cons regarding Pluralism, especially the author highlights it in the context of Christianity. In Christianity there is a view regarding Christian Theological Exclusivism which may be an obstacle for Christians to behave well towards Pluralism (religion).

In Indonesia, pluralism is at least related to two things. The first is the reality of pluralism which is prone to conflict. The second is related to the understanding that tolerance is actually a great and noble concept that is completely an organic part of the teachings of religions, including Christianity.

The series of cases of intolerance that have occurred in Indonesia show us that the constitution can also be used to perpetuate the desires of certain individuals or groups of people to achieve greater profits and power. Knitter stated the plural reality of religions and the attitudes shown towards them, as well as the importance of responding to this plural reality positively and how dialogue can be carried out as a form of global responsibility for religious communities in responding to the dimensions of pluralism.

A. General Description of Religious Plurality

Indonesia is a country with very rich religious diversity. Religious plurality in Indonesia is a complex and dynamic social, cultural and political phenomenon. The following is a general theoretical overview of religious plurality in Indonesia, which involves historical, sociological and legal factors.

The history of religious plurality in Indonesia can be traced from pre-colonial times to the present. Here are some important milestones in this history:

- Age of Hindu-Buddhist Kingdoms (4th century to 15th century): Kingdoms such as Srivijaya and Majapahit played an important role in spreading Hinduism and Buddhism in the archipelago

- The arrival of Islam (13th century to 16th century): Islam entered Indonesia through trade routes, especially through Arab, Persian and Gujarati traders. Over time, Islam became the majority religion in many regions, especially on the islands of Java and Sumatra

- The arrival of Christianity (16th century to the present): Catholic Christianity was introduced by Portuguese colonialists, while Protestant Christianity was introduced by Dutch colonialists. These two denominations are growing rapidly in various regions of Indonesia, especially in Maluku, North Sumatra, and most of eastern Indonesia.

- Colonial Period to Independence: Religious plurality remains a characteristic of Indonesian society. Dutch colonial policies and later the Indonesian independence struggle also influenced religious dynamics in Indonesia

Sociological Context of Religious Plurality. The plurality of religions in Indonesia can be seen from several sociological aspects:

- Diversity and Spread: Indonesia is home to various religions including Islam, Christianity (Protestant and Catholic), Hinduism, Buddhism, Confucianism, and local religions. Each

religion has a different geographic distribution, with some regions having a particular religious majority.

- Interreligious Interaction: Interreligious interaction in Indonesia covers various forms, from cooperation and dialogue to conflict. In general, Indonesian society is known to be tolerant, but there are also tensions that arise from time to time.

- Identity and Politics: Religion often plays an important role in individual and group identity, and is often a factor in political dynamics. An example is the use of religious symbols in political campaigns and government policies.

Indonesia has a legal and policy framework that regulates religious plurality, namely: One, Pancasila and the 1945 Constitution: Pancasila, as the basis of the state, places "Belief in One Almighty God" as the first principle. The 1945 Constitution guarantees freedom of religion for every Indonesian citizen. Two, Laws and Regulations: Several laws and regulations regulate religious life, including Law no. 1/PNPS/1965 concerning Prevention of Abuse and/or Blasphemy of Religion and Law no. 39 of 1999 concerning Human Rights. Three, Religious Harmony Development Agency: The government established this agency to facilitate inter-religious dialogue and promote religious harmony.

B. History and Context of Religious Life in Indonesia

The following is the history of religious life in Indonesia, namely: First, the Pre-Colonial Era. Where are Animistic and Dynamistic Beliefs: Before the arrival of major religions, Indonesian people already had local beliefs that were animistic and dynamic, worshiping ancestral spirits and natural forces. Then Hindu-Buddhist Influence: Hinduism and Buddhism entered Indonesia around the 4th century through trade routes from India. The Sriwijaya and Majapahit kingdoms became the centers for the spread of these religions in the archipelago. Archaeological evidence such as the Borobudur and Prambanan temples shows the strong influence of these two religions. Second, the arrival of Islam. In the 13th to 16th centuries: Islam entered Indonesia through trade routes, especially by traders from Arabia, Persia and Gujarat. Traders and scholars played an important role in the spread of Islam. Kingdoms such as Samudera Pasai, Demak and Aceh became centers for the spread of Islam. Then the Islamization of Java: The Islamization process in Java proceeded gradually and was often syncretic, combining elements of Islam with local traditions.

Third, the Coming of Christianity. In the 16th to 20th centuries: Catholic Christianity was introduced by Portuguese colonialists in Maluku, while Protestant Christianity was brought by Dutch colonialists to various regions. The spread of Christianity is often linked to colonial missions and zending. Then the Role of Missions and Zending: Christian mission and zending institutions established schools and hospitals, which contributed to the spread of Christianity, especially in eastern regions of Indonesia such as Papua and Nusa Tenggara. Fourth, the Colonial Period and Independence. Plurality of Religions in Colonial Society: The Dutch colonial period brought in more religions and introduced policies that influenced religious life. Islam, Christianity, Hinduism, Buddhism, and Confucianism are all recognized. Independence and Pancasila: After independence, Indonesia adopted Pancasila as the basis of the state, with Belief in One Almighty God as the first principle. This affirms the country's commitment to religious freedom.

C. Challenges and Opportunities in Living a Religious Life

The challenges and opportunities in living a pluralistic religious life are very complex and interrelated. Intolerance, radicalism and discrimination are major challenges that require a holistic approach to overcome. On the other hand, the opportunities to strengthen interfaith tolerance and cooperation through education, dialogue and inclusive policies are enormous.

The challenges in living a religious life include:

1. Religious Intolerance

Religious intolerance refers to an unwillingness or inability to accept and respect the existence of other religions. Manifestations of intolerance include discrimination, hate speech, and violence. The main causes of religious intolerance include a narrow understanding of religion, negative stereotypes, and the influence of extremist groups. Social media often makes the situation worse by spreading fake news and provocative content.

2. Radicalism and Extremism

Religious radicalism involves extreme beliefs and actions that are contrary to human values and tolerance. The consequences include terrorism, interreligious violence, and social polarization. Factors that cause radicalism include social injustice, poverty, unemployment and inadequate education.

3. Discrimination against Religious Minorities

Discrimination can take the form of prohibiting worship, limiting the construction of places of worship, and unfair access to public services. The impacts include social marginalization, instability, and conflict. Religious minorities often face difficulties in obtaining permits to build places of worship and experience acts of violence and eviction.

4. Lack of Interfaith Dialogue

Interfaith dialogue is important for building understanding, breaking down stereotypes, and creating cooperation. Barriers to interfaith dialogue include distrust, fear of losing identity, and lack of adequate platforms.

5. Identity Politics and Religious Manipulation

Religion is often used as a political tool to achieve certain goals, which can exacerbate interreligious tensions. The manipulation of religion in politics can divide society, create instability, and damage interfaith relations. To promote harmonious religious life, all parties, including the government, religious leaders, civil society and the media, must work together. By taking advantage of existing opportunities and facing challenges wisely, we can create a more just, peaceful and tolerant society. As for opportunities in living a religious life, namely. The existence of interfaith cooperation, where the creation of joint projects in the fields of humanity, environment and education can strengthen interfaith relations. Multicultural and Inclusive Education. Multicultural and Inclusive Education, it is known that education that emphasizes the values of multiculturalism and tolerance can form a generation that appreciates diversity. Interreligious Dialogue and Discussion Forums, Interreligious dialogue helps overcome distrust and build mutual understanding. The Role of the Media in Strengthening Tolerance: The media can play an important role in spreading messages of tolerance and educating the public about diversity. Inclusive Government Policies: The government can adopt policies that protect religious rights and prevent discrimination. Religious Leaders as Agents of Peace, Religious leaders have a great influence in guiding their people towards peace and tolerance.

Attitudes and views of Christians towards Religious Plurality according to the Bible

There is an explanation regarding Christian attitudes and views towards Pluralism in the Bible, here is the explanation:

- Old Testament

In the history of the Israelites as written in the OT, it appears that Israel lived in a pluralistic society. Many other nations and religions lived side by side with the Israelites. The ancestors of the Israelites also had encounters with other nations. For example, Abraham and his descendants such as Isaac and Jacob. They even lived in the territory of other nations. In history not recorded in the OT, the Israelites (Jews) were ruled by the Greeks and then the Romans. During the Roman colonial era, Jesus appeared and worked.

From the experience of the Israelites' encounters with other nations, the general or dominant attitude shown was an exclusive and superior attitude. Israel is in a special position, recognized as the chosen nation. As a chosen nation, they are privileged, namely receiving God's blessing and protection. He was even used as a channel of blessing to other nations. In the history of the Israeli nation, as an implication of the rejection of plurality and tolerance, there were other nations that were fought and dominated, especially the nations that inhabited areas in Palestine, namely the land promised by God. This war in the context of seizing territory was not based on rejection of the existence of these nations because they worshiped other gods, so it was not because of anti-pluralism, but because these other nations inhabited the land promised and given by God.

Recognition and acceptance of the truth of other nations so that they are also recognized, blessed and used by God because the reality is that other nations are also God's creation and God loves them. Their ancestors were ancestors who were related to each other or one descendant and one source, namely Allah the Creator. Their ancestors were Abraham/Ibrahim, Noah and Adam-Eve. Therefore, even though it is acknowledged, firmly stated and generally understood that the Israelites are God's chosen nation, this does not mean that God does not bless other nations. God continues to bless other nations. In fact, God also used other nations to rebuke Israel or become channels of blessing for Israel (for example, Egypt was used by God to provide food for the Israelites when they were hungry). In conditions of war between the Israelites and other nations, there were times when Israel defeated them but there were also times when they defeated Israel.

From the explanation of the views and attitudes of the Bible-OT towards plurality above, it is clear that apart from recognizing the Israelites as the chosen nation, God also accepts and recognizes the existence of other nations. God loves and blesses them. This fact shows various attitudes towards plurality, namely exclusive and pluralist; as well as being

tolerant, compromising and even submissive towards the fact that there are other parties around and they are even loved and made God's right hand too.

- New Testament

The main source for Christian views and attitudes in the New Testament Bible regarding pluralism and tolerance is the example set by Jesus. Jesus or Christianity emerged, worked and circulated first among Jewish society and religion. So when that appears, plurality is already part of it. Therefore, Jesus' early Christian teachings regarding pluralism were influenced by his encounters with other religions, especially Judaism and Hellenism (Greek culture - religion). In general, particularism or exclusivism which sees Jesus and his teachings as the main or only truth seems to dominate the teachings of the New Testament, both the theology of the Gospels and Paul's letters, as well as general letters. Jesus is seen as the only way to salvation. The Gospel of John shows the special role of Jesus: "For God so loved the world that he gave his only begotten son, so that everyone who believes in him may have eternal life" (John 3: 16). Jesus said to him: "I am the way and the truth and the life. No one comes to the Father except through Me" (John 14:6).

So here there seems to be an exclusive or special view of Jesus' words; that He is the way to God or He is the way to salvation. This particular teaching colors the teachings of the NT Bible and Christianity throughout history until today. This is the core teaching in Christianity, namely that Jesus is the Savior; He gives or guides humans on the right path to God and achieves salvation.

However, Jesus did not reject the presence of other nations/societies around him. Jesus also did not give negative judgments or consider other nations bad or evil. Jesus accepted the existence of other nations and wanted to get along with them, even taking good examples from these foreign nations for His moral and ethical teachings.

Jesus' views and attitudes towards other nations/religions show His recognition and acceptance of their existence; and that they are a people who need to be treated well, namely by paying attention and raising the dignity of their lives. Also that, this other community is a place to convey the good news, the Gospel or news of salvation, so that they can be saved; or so that they can be freed from the chains of ignorance, poverty, pain and suffering, and they can live in peace. To carry out this effort, people must have strong faith and live by applying love (according to the law of love: vertically towards God and horizontally towards fellow

human beings). This task was carried out by Jesus and then He sent His disciples to continue this work into the life of the world.

Jesus' command was: "Jesus approached them and said: "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to observe everything that I have commanded you. And know that I am with you always until the end of the age." (Matthew 28:16-20). These words of Jesus are called by most Christians the Great Commission or noble command from Jesus. This is held, especially by orthodox Christians, as the main task given by Jesus to Christians. It contains meaning about views and attitudes towards the world or other parties. That the nation (including people of other religions) is the party whose goal is to convey the news of salvation. So the other party is viewed and responded to within the framework of the task of witnessing, or the task of conveying news. Their existence is not rejected, but is considered as unsaved and needs to be saved. This task of witnessing is carried out to the nations.

From the teachings of Jesus in the NT Bible, it appears that there are exclusive views and attitudes in dealing with plurality. But that does not show Jesus' rejection or antipathy towards plurality. Plurality is accepted, understood and appreciated as an absolute reality. Against plurality like this, what Jesus taught, as in the example he did with the Samaritan woman, was proactive encounter and dialogue. This is intended and functions to produce mutual understanding, mutual acceptance and uplifting of each other's honor and dignity in life.

Christian Thought and Approach to Religious Plurality

Christian approaches to religious plurality are diverse and evolving, encompassing theological, philosophical, ethical, practical, pastoral, and global perspectives. This approach seeks to respect and cooperate with other religions, recognize the value and dignity of each individual, and contribute to world justice and peace. By promoting dialogue, education and cooperation, Christianity seeks to create harmonious and respectful relationships amidst religious diversity.

Theological Approach

Exclusivism, namely the view that salvation can only be achieved through faith in Jesus Christ. John 14:6 - "I am the way and the truth and the life. No one comes to the Father except through Me." The implication is with an emphasis on the mission of evangelism and

conversion, seeing other religions as lacking or invalid in terms of salvation. Inclusivism, namely recognizing that salvation through Christ can include those who do not explicitly know Jesus, but live in truth and love Romans 2:14-16 "Paul speaks of God's law being written on the hearts of those who do not know the law".By Respecting the values and truths found in other religions while still recognizing the uniqueness of Christ. Pluralism, namely the view that various religions are valid paths and can achieve salvation or enlightenment. James 1:27 - "Worship that is pure and blameless before God our Father is to visit orphans and widows in their distress and to keep oneself from being polluted by the world." Encourage interfaith dialogue and recognize that God can work through various religious traditions.

Philosophical and Ethical Approach

Imago Dei theology, All humans are created in the image and likeness of God (Genesis 1:26-27). Every individual has the same dignity and value, so that religious plurality is respected as part of God's creation. Theology of Love and Justice, Loving others as ourselves (Matthew 22:39) and seeking justice for all (Micah 6:8). This approach emphasizes the importance of living together in peace and mutual respect, supporting human rights including religious freedom. Theology of the Kingdom of God, Focuses on the Kingdom of God which includes justice, peace, and joy (Romans 14:17). Respecting religious plurality as part of a joint effort to realize the values of the Kingdom of God in this world.

Practical and Dialogical Approach

Interreligious Dialogue, Open and respectful exchange of views and beliefs between followers of different religions. Increase understanding, reduce tension, and seek shared values. Such as interfaith dialogue forums, conferences and collaboration in humanitarian projects. Social and Humanitarian Cooperation, Collaborating with other religions in social projects, such as humanitarian aid, education and health. Fostering good relationships and providing a positive impact on the wider community. Such as humanitarian organizations that are interfaith, such as the Red Cross and various NGOs. Multicultural Education, Educating the younger generation about religious diversity and the importance of tolerance. Form a deep understanding of religious plurality and reduce prejudice. Such as the school curriculum which teaches the history and basic teachings of various religions, as well as extracurricular activities which bring together students from various religious backgrounds.

Contextual and Pastoral Approach

Inculturation, adapting Christian teachings and practices to local culture. Deepen understanding and acceptance of the Christian faith in the context of local culture and religion. Such as worship ceremonies that combine local cultural elements without sacrificing the core of Christian theology. Interfaith Pastoral, Pastoral assistance that includes followers of other religions. Creating space for dialogue, emotional support, and interfaith cooperation. Such as interfaith counseling, a church social assistance program that is open to everyone regardless of religion.

Theological Approach to Global Issues

Ecotheology, Theological study of the relationship between religion and the environment. Inviting religious followers to work together in protecting the environment as part of God's creation. Such as the interfaith green movement which emphasizes the importance of preserving nature. Liberation Theology, a theology that focuses on liberation from social, economic and political oppression. Striving for social justice for all, including followers of other religions. Such as interfaith collaboration in advocating for labor rights, poverty eradication and social justice.

Christian Attitudes towards Religious Plurality in Indonesia

Tolerance and Respect for Religious Plurality

Tolerance is the attitude and action of respecting and recognizing the rights of other people to have different beliefs, practices and views, especially in a religious context. The theological basis of tolerance in Christianity is, Imago Dei (Image of God): Every human being is created in the image and likeness of God (Genesis 1:26-27), so they have equal dignity and must be respected. Commandment of Love: Jesus taught to love your neighbor as yourself (Matthew 22:39), which includes everyone regardless of religion. Living in Peace: The Apostle Paul taught the importance of living in peace with everyone as far as possible (Romans 12:18).

Respect for Religious Plurality

Respect is recognition of the value and contribution of religious diversity, as well as respect for the right of every individual to practice their beliefs. The basis of respect in Christianity is, Creation and Diversity: God created a world with diverse cultures and beliefs, and this diversity can be seen as part of the divine plan. Freedom of Religion: Every individual has the right to choose and practice his or her religious beliefs, as emphasized in various human rights documents.

Principles of Tolerance and Respect

Principle of Recognition of Human Dignity, by respecting the dignity of every individual as God's creation. Ensure that human rights, including religious freedom, are respected and protected. Principles of Dialogue and Cooperation, engaging in constructive interfaith dialogue to understand and learn from each other. By collaborating in social and humanitarian projects involving various religious communities. Principles of Education and Awareness, Promoting education that teaches the importance of tolerance and respect for religious plurality. Organize activities and programs that increase awareness of these values in society.

Practices of Tolerance and Respect in Everyday Life

In Personal Life, Demonstrate a respectful attitude in daily conversations and interactions with followers of other religions. By avoiding hate speech and negative stereotypes about other religions. Community and Social. Hold interfaith events that promote togetherness and understanding. By Supporting community initiatives working for social justice and peace, involving various religions. In Religious Institutions, Churches and religious institutions can play an important role in promoting tolerance and respect through preaching, education and social programs. By forming alliances with other religious institutions to address common issues such as poverty, education and the environment.

CONCLUSION

The reality of Indonesia, which is characterized by pluralism, is a necessity. There is no place to hide from encounters with other religions in the social space between religious communities in Indonesia. Instead of responding negatively, it is better for us to build a positive perception of the reality of existing diversity. However, our theology which originates from the Bible (OT and NT) provides a strong reason to build and develop this perception through tolerance and dialogue between religious communities towards pluralism and stronger cooperation, which in turn guarantees a more peaceful and prosperous life for Indonesian society.

The journey towards religious pluralism in Indonesia is not finished; still very long and winding. There are also many challenges we face, especially changing traditional theological views, which is not easy. Currently, perhaps we still have to move at the level of pluralism of social and moral categories, but have not yet reached the level of pluralism of theological-

philosophical categories (Bedjo). But at least in this way we have opened up space for cooperation between religious communities which allows us to be closer to each other.

In my view, pluralism does not encourage religious communities to create new religions to respond to the plural reality that exists in Indonesia. That's not the goal. Pluralism does not lead us into a space of understanding that grays out (relativizes) the truth by making religious tolerance the entrance. The specificity of beliefs is maintained, but the search for common ground is not abandoned. Pluralism does not require the formation of a new religion, but a new society (common society) as a means of achieving goals. A common society that opens up space for dialogical communication and cooperation in understanding equality, not sameness, because basically we in Indonesia have different religions and those differences are valid.

The Christian attitude towards pluralism should emulate Jesus' attitude towards the pluralism faced in His time, namely respecting every difference by building mission and dialogue according to the context faced. Christians must be inclusive and open to diversity but remain strong and firm in their own faith.

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