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Andrews University
Seventh-day Adventist Theological Seminary

CHRISTIAN MISSION: A BIBLICAL FOUNDATION
AND ITS APPLICATION TO EVANGELISTIC
WORK FOR INDONESIAN MUSLIMS

A Project Report
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by

Bahasa Soemarna

August 1981


CHRISTIAN MISSION: A BIBLICAL FOUNDATION
AND ITS APPLICATION TO EVANGELISTIC
WORK FOR INDONESIAN MUSLIMS

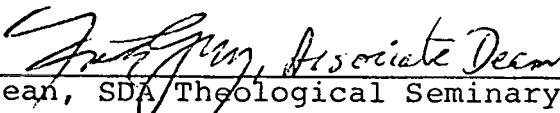
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NOTE

This Doctor of Ministry project report falls in a category described in the Seminary Bulletin as "Project II" in fulfillment of requirements for an alternate curriculum plan under which the candidate prepares two related papers--a theological position paper addressing some issue or problem in the church theologically, and a professional paper addressing this issue or problem from the standpoint of ministerial practice.

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GENERAL INTRODUCTION

Islam has traditionally been known to be one of the most difficult religions in the world to reach with the gospel message. However, the situation in Indonesia is very much different from that in other Muslim countries. Indonesian Muslims, particularly those of Java, are more receptive to the Christian message. This does not mean that there are no obstacles or problems to be dealt with in working for them.

As far as Seventh-day Adventist evangelistic work for Indonesian Muslims is concerned, it appears that there is no formal, well-defined program to guide the pastors and members in working for the Muslims. It is, therefore, the purpose of this project to develop an evangelistic program which is specifically geared toward reaching the Indonesian Muslims with the Christian message, and which could be used by the Seventh-day Adventist (SDA) churches in Indonesia.

In order to achieve this purpose, the project is organized into two main parts. Part I, "Biblical Evidence for the Universality of Jesus' Mission," will attempt to establish the basis for Christian missionary work. Part II will endeavor to formulate an

evangelistic program appropriate to the Muslim situation in Indonesia. This part will include a survey of the Indonesian religio-political situation, an analysis of SDA work for the Indonesian Muslims, and an outline of a proposed program for evangelistic work for the Muslims.

It is anticipated that the SDA churches in Indonesia will benefit from this project through additional insights provided for Muslim evangelism.

PART I

BIBLICAL BASIS FOR CHRISTIAN MISSION

CHAPTER I

INTRODUCTION

Our preoccupation in this section is with a theological issue revolving around the concept of Jesus' mission from both the Muslim (Islam) and Christian perspectives. The mission of Christ relates specifically to this problem in the Indonesian context. The Christian concept of the mission of Christ is at variance with that of Muslim understanding. To the Christian, Christ's advent and mission have universal significance, while to the Muslim, they are restricted only to the Jewish people in Christ's time. Both of these religions claim to be universal. Hence, there is an obvious theological disagreement between these two religious groups on this point.

Before moving into a discussion of this issue, a brief historical background of the situation and setting in Indonesia as it relates to the problem is offered.

Islam in Indonesia

Islam entered Indonesia through the Muslim traders from Gujarat, a province in Western India, sometime during or before the tenth century. Marco Polo, who

visited Indonesia in 1292, mentions the existence of a Muslim community already residing in Sumatra.¹ He also observed the beginning of a great Muslim missionary movement in the Indonesian archipelago. During the next two centuries the new religion came into Java.² In the sixteenth century the kingdom of Hindu-Javanese Majapahit was dominated and finally replaced by Mataram, a Muslim kingdom in Central Java. Since then, Muslim kingdoms have sprung up everywhere in Indonesia: Aceh in North Sumatra, Banjarmasin in South Kalimantan, Brunai in North Kalimantan, Banten in West Java, Goa in South Sulawesi, and Ternate and Tidore in the Mollucas.³ Victor Purcell observes that "within a space of two hundred years the whole Indonesian islands, except Bali where Hinduism still survives, became Muslim."⁴

One reason given for Islam's rapid spread throughout Indonesia during the Dutch occupation, 1596-1945, was that the Dutch government facilitated and encouraged the acceptance of the Muslim religion and, in

¹Gerald H. Anderson, ed., Christ and Crisis in South East Asia (New York: Friendship Press, 1968), pp. 108-9.

²David Bentley Taylor, The Weather Cock's Reward, Christian Progress in Muslim Java (London: Overseas Missionary Fellowship, 1967), p. 9.

³Ernst Utrecht, "Religion and Social Protest in Indonesia," Social Compass 25 (1978):397.

⁴Victor Purcell, South and East Asia Since 1800 (London: Cambridge University Press, 1965), p. 8.

some cases, restricted the propagation of Christianity. This policy was adopted by the government because it feared that the spread of Christianity might arouse the fanaticism of the Muslims.¹

However, Islam in Indonesia is not pure Islam. It has mixed with animism to such an extent that it is thoroughly corrupt and is called Javanism. Magic has assumed the status of a divine institution. Spiritualism and ancestor worship have been adopted. The Shariat (the divine law) has become confused with animism.² In describing Islam in Indonesia, Legge suggests:

Indonesia may be considered the largest Moslem country in the world, but what has been called "the religion of Java" is a mixture of pre-Hindu animistic beliefs and Hindu survival as well as Moslem devotion. The contemporary division between santri and abangan--between the devout Moslem and the merely nominal Moslem whose real beliefs stem from an older and more accommodating mysticism--reflects the Indonesian ability to absorb differing religious traditions.³

In 1978 there were approximately 115 million Muslims in Indonesia, representing 90 percent of its entire population.⁴ However, it is assumed today that the santris compose no more than 20 percent of the people.⁵

¹Samuel Graham Wilson, Modern Movement among Moslems (London: Fleming H. Revell Company, 1916), pp. 224-25.

²Ibid., p. 46.

³J. D. Legge, Indonesia (Englewood Cliffs, New Jersey: Prentice Hall, 1964), p. 2.

⁴Utrecht, "Religion and Social," p. 396.

⁵Ibid., p. 398.

The Church in Indonesia

The Christian church in Indonesia, which comprises 7-8 percent of the population,¹ consists of three groups: Roman Catholics, Protestant groups in the Indonesian Council of Churches, and Protestant groups outside the Council.² To differentiate between the Roman Catholic and Protestant churches, Indonesians speak of Gereja Katolik (Catholic Church) and Gereja Kristen (Christian Church), the latter meaning Protestant.

The oldest form of Christianity in Indonesia is Roman Catholicism whose missionary activity began in the Mollucas, the Spice Islands in East Indonesia, during the 1530s under Portuguese protection.³ In 1543 Francis Xavier from the Order of Jesuits successfully established the Christian religion there. The Portuguese destroyed the strongholds of Ternate and Tidore, and the people turned from Islam to Christianity.⁴ By the end of the sixteenth century, despite sharp opposition from Islamic forces in the Mollucas, Catholic Christians numbered around 50,000.⁵

¹Frank L. Cooley, "Focus on Indonesia," Occasional Bulletin, October 1977, p. 1.

²Frank L. Cooley, Indonesia: Church and Society (New York: Friendship Press, 1968), p. 39.

³Ibid., p. 43.

⁴Muller Kruger, Sejarah Gereja di Indonesia (Djakarta: Badan Penerbit Kristen, 1966), p. 78.

⁵Cooley, Indonesia, p. 43.

The history of the Protestant church in Indonesia can be divided into four major periods: the period of Portuguese suzerainty from 1520-1615; the Dutch East India Company period, 1615-1815; the period of activity by foreign missionary societies, 1815-1930; and the period of autonomous Indonesian churches since 1930.¹

Actually, the Protestant church in Indonesia was built on Roman Catholic foundations which were laid during the period of Portuguese suzerainty. With the victory of the Dutch over the Portuguese in 1615, the principle of cuius regio eius religio (whoever rules, his religion becomes the religion of his people) was enforced in Indonesia. This meant that the Dutch Reformed Christianity took over most of the congregations which were built by the Roman Catholics in the Mollucas, North Sulawesi, and Sangir-Talau islands and on the southeastern islands of Solor, Flores, and Timor.²

Unfortunately, during the period of 1619 to 1811, the church showed no consciousness of its apostolic task,³ so the existence of the church in Java for almost two hundred years had not the slightest effect so far as

¹Ibid., p. 40.

²Ibid.

³Taylor, The Weather Cock's Reward, pp. 16-17.

the evangelization of the islands was concerned.¹

The period between 1830 and 1930 showed a significant growth of Christianity in Indonesia. This came about by the efforts of Dutch, German, Swiss, and American missionaries who had succeeded in planting and nourishing more than thirty regional churches which in 1964 had a membership of two and a quarter million. The emergence of these thirty churches meant that Protestant Christianity had become national in scope rather than being found primarily among the minority peoples of East Indonesia.²

Beginning with the 1930s the Protestant churches achieved autonomy both from the government and from church bodies outside Indonesia. During the Japanese occupation, 1942 to 1945, and during the revolutionary war for independence, 1945 to 1949, practically all foreign personnel were removed from the Indonesian churches so that they became self-supporting, self-governing, and self-propagating for the first time. This was a giant leap toward the independent selfhood of the Indonesian churches.³

The struggle for independence was also a great experience for Christians in Indonesia. Their

¹Ibid., p. 17.

²Cooley, Indonesia, p. 42.

³Ibid.

participation in this war gave them the acceptance and the recognition they now enjoy. Christianity became a part of the nation. If it had not been for this period, the position of Christianity in Indonesia would now be very different.¹ Another result of this participation was that after independence was gained, Indonesian churches began to grow both in the number of members and in the depth and spread of their influence in Indonesian life. At the present time Indonesian churches constitute perhaps the fastest and most vigorously growing churches in the world.² According to Cooley, "since the 1940's the average annual growth rate of churches related to the Indonesian Council of Churches is double that of the Indonesian population."³

Indonesia as the Pancasila State

In 1944 when Indonesia was on the threshold of independence, the people were faced with the problem of the nature of statehood, that is, deciding what kind of state it would be. They were faced with a choice between a secular or a religious state. As the solution to this problem, the Indonesian people adopted a philosophical ideology called Pancasila, the word meaning

¹T. B. Simatupang, "This is My Country," Internal Review of Mission, July 1974, p. 316.

²Cooley, Indonesia, p. 42.

³Cooley, Focus, p. 1.

"five principles." Concerning Pancasila, Simatupang, the Chairman of the Indonesian Council of Churches, says:

Pancasila is more than an umbrella. It has an emotional appeal of its own; it becomes an ideology, a world view. In three of the five principles you will recognize the three principles of Sun Yat Sen: nationalism, democracy and socialism. In addition we also have the principle of the unity of mankind and the first principle, which is very difficult to translate. This first principle is not "belief in God," but rather belief in the idea of Lordship since the word for "God" used here is neuter, ketuhanan. To this must be added oneness and supremeness. So, the first principle in the Pancasila does not speak about God, but about a Godhead; it speaks of the concept of the divine. It is the belief in one supreme transcendence, a supreme and unitary being.¹

The Indonesian people, including Christians, enjoy a degree of religious freedom which is guaranteed in Article 29 of the constitution. By adopting the Pancasila ideology, the Republic of Indonesia refrained from binding its citizens to a specific religion, as occurred in the Muslim countries. At the same time it also rejected the notion of a secular state with its division of property between the state and church. Rather, Indonesia acknowledged what is presently termed the religious dimension of existence and has declared this in a formal concept of Pancasila.² To insure freedom of religion and to further the cause of religion in Indonesia, the government established an official

¹ Simatupang, "This is My Country," p. 317.

² J. Verkuyl, Contemporary Missiology (Grand Rapids, Michigan: Eerdmans, 1978), p. 384.

department of religion which has divisions for each of the various religious persuasions, including Protestant and Roman Catholic.¹

Relationship between Muslims
and Christians

Muslims and Christians in Indonesia must, of necessity, maintain an attitude of peaceful coexistence in order to ensure the economic, political, social, and religious survival of the nation. However, contrary to expectation, there is discernible in the Indonesian situation a certain degree of tension and antagonism between the hard-line or the orthodox santri Muslims and Christian communities.

These tensions need to be understood against the background of the deep frustration felt by the orthodox Muslim community with anything which they can interpret as evangelizing or proselytizing activities by both the Indonesian Christians and, even more so, the foreign evangelists and missionaries. The widely published accounts of large-scale movements of Muslims into Christian churches in the years immediately following the 1965 coup attempt by the Communist group, the building of Christian churches in predominantly Muslim villages, Christian worship conducted in home churches, literature evangelists selling books from door to door, and other

¹Ibid.

"Christianizing" activities have provoked the Muslim protest to the government.

Some prominent Muslims have objected strenuously to missionary efforts by Christians aimed at those already professing a religion, primarily Muslims who make up 87.5 percent of the Indonesian people. Thus, in the Inter-religions Consultations sponsored in the regions by the government on the national level in November 1967 and thereafter, there was strong initiative from the Muslim side supported by the government, especially the Department of Religion, to achieve agreement that no missionary activities would be undertaken among those already having government-recognized religions--Islam, Christianity, Hinduism, Confucianism, and Buddhism--but that these activities would be limited to those not professing a religion, namely, those adhering to ethnic religion (animism) or no religion (atheist).

In 1978 this proposal was put in the form of a decree by the Indonesian Minister of Religion. The decree stated that all missionary work by any religion should not be directed toward those who already professed a religious belief.¹

This background of Muslim antagonism explains the theological engagement between Muslims and Christians in Indonesia. Muslims in the country have

¹A. G. Hoekema, "Indonesian Churches: Moving Toward Maturity," Exchange 21 (December 1978):47, 48.

undertaken to write much about the Christian faith in a bid to present their view on certain theological matters, especially those revolving around the person and mission of Jesus.

In chapter II we study how the Muslims understand the mission of Jesus and the implication of this view for Christian missionary work.

CHAPTER II

THE CONCEPT OF JESUS' MISSION VS. ISLAM AS A WORLD RELIGION FROM THE MUSLIM PERSPECTIVE

The Muslim Concept of a Restricted Mission of Jesus

In the years of its beginning, and because of the sayings of its prophet, Islam became antagonistic toward Christianity.¹ This antagonism to some cardinal elements of Christianity, such as the divinity and the mission of Jesus, is incorporated in the Quran² and thus belongs to the system of Islam. For Islam, rejection of Christianity is not only natural it forms a part of its religious creed.³

One aspect of this is grounded in the doctrinal position that revolves around the person and the mission of Jesus. It is true that in Muslim thinking, Jesus

¹H. Kraemer, The Christian Message in a Non-Christian World (Grand Rapids, Michigan: Kregel Publications, 1963), p. 354.

²The Koran, Sura 3:4, trans. by Mohammed Marmaduke Pickthall, The Meaning of the Glorious Koran, An Explanatory Translation, A Mentor Religious Classic (New York: New American Library, 1959).

³Kraemer, p. 354.

occupies a very high place because in the Quran he is mentioned as a repository of wisdom, a worker of miracles, one who is great both in this world and in the world to come, and one who contributed righteous teachings.¹ Nevertheless, Muslims reject the universality of his mission. It is claimed that prior to his coming to this world, the Israelites had been scattered throughout the surrounding nations as a result of their disobedience to God. Jesus' mission thus aimed at gathering the lost sheep of the house of Israel. "And He [God] . . . will make him a messenger unto the children of Israel."² Thus, according to Muslims, Jesus' mission has validity only to the Jews of his time.

Christians wisely recognize that sufficient evidence exists to make this a specious argument. There are some texts in the Bible which seem to support the concept that Jesus' mission was restricted to the Jewish people. For example, after Jesus had equipped his disciples with authority, he sent them out and charged them, "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of

¹Sura 3:45-48.

²Sura 3:49; cf. Sura 10:37, 38; 10:94. Geoffrey Parrinder affirms that "the Quran does not support a restriction of the teaching of Jesus, which it regards as divinely given like its own message." Jesus in the Quran (New York: Oxford University Press, 1977), p. 40; cf Sura 19:21; 21:91, which speak of Jesus as "a sign to all men."

the house of Israel."¹ Here Jesus clearly distinguishes the house of Israel from the Gentiles and the Samaritans. His disciples are to confine their mission to the physical descendants of their forefather. Similarly, Jesus limited his own earthly ministry to the house of Israel. To a Canaanite woman seeking help for her daughter, Jesus said, "I was sent only to the lost sheep of the house of Israel."²

Al-Faruqi affirms that

. . . the claim that Jesus' mission was addressed to all men runs counter to Jesus' own statement that he was sent only to the lost tribes of Israel. The character of Jesus' mission was reformatory, namely to combat the specific issues of ethnocentrism and legalistic externalization of religion which had arisen among the Jews. Jesus spoke to an acute problem among his own people. His objective was to break Jewish aberration.³

Further support to this limitation upon Jesus' ministry is indicated in the following passages which deal, respectively, with a sick Jewish woman and a despised tax-collector. Jesus says: "And ought not not this woman, a daughter of Abraham whom Satan bound for eighteen years, be loosed from this bond on the

¹Matt 10:5, 6. Unless otherwise indicated, all Scripture references are taken from the Revised Standard Version.

²Matt 15:24.

³Ismail Al-Faruqi, "On the Nature of Islamic Dawah," International Review of Mission 65 (October 1976):385.

Sabbath day?"¹ "Today salvation has come to this house since he also is a son of Abraham. For the Son of man came to seek and save the lost."² Jesus helps them because they belong to the house of Israel.

In reference to Jesus' mission, the Muslims often quote Quranic verses such as, "And He [God] . . . will make him a messenger unto the children of Israel."³ "O children of Israel! Lo! I am the messenger of Allah unto you."⁴

Jesus is mentioned in ninety-three verses in the Quran.⁵ He is indeed accorded an honorable place in Muslim devotion, but it is something short of that supreme place which Christian faith requires.

Not only did the Muslims restrict the mission of Jesus to the Jews but they also taught a different concept of the purpose of Jesus' mission. Of the many references to Jesus in the Quran, the longest is in Sura 3:30-56. In this section, the birth of the Virgin Mary, the birth of John the Baptist, and the birth of Jesus

¹Luke 13:16.

²Luke 19:9, 10.

³Sura 3:49.

⁴Sura 61:6.

⁵Parrinder, p. 166.

are described. The Quranic account continues with the angelic greetings as follows:

When the angels said, "O Mary! Lo! Allah giveth thee glad tidings of a word from Him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near unto Allah.

"He will speak unto mankind in his cradle and in his manhood, and he is of the righteous."

She said: "My Lord! How can I have a child when no mortal hath touched me?" He said: "So it will be. Allah createth what He will. If He decreeth a thing, He saith unto it only: Be! and it is.

"And He will teach him the Scripture and wisdom, and the Torah and the Gospel. And will make him a messenger unto the children of Israel, (saying): Lo! I come unto you with a sign from your Lord. Lo! I fashion for you out of clay the likeness of a bird, and I breathe into it and it is a bird, by Allah's leave. I heal him who was born blind, and the leper, and I raise the dead, by Allah's leave."¹

These passages contain ideas which could only have originated from Christian sources, but the picture is obscure and out of focus. Jesus' speaking from the cradle and making birds from clay are stories which can be traced to the apocryphal gospels;² his healing the blind and the leper and his restoring the dead are in the canonical gospels.³ But there is nothing of his work of redemption of all mankind or of his showing forth the nature of God as a loving Father; instead, though he is in some respects accorded a special

¹Sura 3:45-49.

²Infancy 1:2,3; 15:3-6 in The Apocraphal Books of the New Testament (Philadelphia: David McKay Company, 1901), pp. 38, 52;53.

³John 9:1-7; Luke 5:12-16; John 11:1-45.

position, his mission is represented as being in line that of the earlier prophets, namely, he was granted the revelation of a special book--the Gospel.¹ To Muslims "he [Jesus] is nothing but a slave on whom We [God] bestowed favour, and We [God] made him a pattern for the children of Israel."²

It is appropriate for Christians to examine the reasons for the Muslims ascribing time and territorial limitation to the ministry of Jesus. If the Muslims were to accept the universal Messiahship of Jesus, the position of Muhammad in the history of religion would be placed in jeopardy. The Quran has categorically stated that Muhammad is "the seal of the prophets."³ H. A. R. Gibb affirms that Muhammad is not a primus inter pares but the summation of all prophetic activities since the dawn of religion. In him all other prophets attain honor and legitimacy. This means that all other prophets were sent to sectors of mankind, but it was only Muhammad who was sent to all mankind.⁴

Professor Hamka, a prominent Muslim spiritual leader in Indonesia, writes:

The previous prophets who preceded Muhammad are just like lamps to enlighten a corner in the history

¹Sura 57:26.

²Sura 43:59.

³Sura 33:40.

⁴H. A. R. Gibb, Mohammedanism (New York: Oxford University Press, 1962), p. 2.

of mankind, who lived in the middle of dark night. And at the dawn of Islam, the sun of great prophecy rises and the darkness vanishes, and the morning stars which are still shining, willingly withdraw their lights. The earth moves into a new atmosphere.

The discourse about Muhammad's greatness is too long if we have to write them all. Suffice it to say that he is the sum total of all supremacy.¹

Hence, the mission of Jesus is restricted to Israel to establish the preeminence of Muhammad.

The Muslim Concept of Islam as
a World Religion

From its beginning, Islam thought of itself as God's final revelation to man and, therefore, as a world religion. Hamka says that Muhammad was raised by God in an Arab land, but he was sent not only for the Arab, he was sent to become mercy for all mankind.²

Kraemer says that Islam claims to be an independent, universal, God-given, and ultimate religion,³ and to be the sole power divinely entitled to rule the world both in the religious and the secular spheres.⁴ While paganism is wrong, both Judaism and Christianity had their validity only for a certain period of time. Muhammad's view of the heavenly religions (Judaism, Christianity, and Islam) may be set forth in these

¹Hamka, Pelajaran Agama Islam (Jakarta, Indonesia: Percetakan Bulan Bintang, 1978), p. 200.

²Ibid., p. 205.

³Kraemer, p. 217.

⁴Ibid., p. 223.

words: Moses received God's revelation (the Taurat)¹ as guidance for the people of his day. Jesus received another revelation (the Gospel) as guidance for his contemporaries. But Muhammad received God's final and complete revelation (the Quran) for all mankind until the end of time.²

According to Hamka, Muhammad's proclamation of truth is for all the world, but no one is forced to accept the religion which he brought. The Christian may remain as Christian, the Jew may remain as Jew. However, he appeals to them not to stop thinking, to use their own minds, to leave the tradition of the forefathers, and to accept the truth of his proclamation.³

The basic unifying elements in Islam

The core of Islam can be found in the two great religious aims of Muhammad: (1) the proclamation of God as the sole Almighty God, the Creator and (2) the foundation of an umma, a community ruled by the Law of God (Shariah). Herein lies the strength of Islam.⁴

The first idea is called Tawhid, the witnessing that there is no god but God. Regarding Tawhid, the

¹Sura 2:8.

²Sura 33:40.

³Hamka, pp. 205-6.

⁴Kraemer, p. 220.

essence of Islam, Ismael Al-Faruqi says that

. . . it means that God is the Ultimate Cause of all existence and actions and it asserts that man is free and responsible to actualize the will of Allah. It also means that God is related to his creatures. Therefore, Tawhid asserts that Creator and creature are relevant to each other.¹

Based on the concept of Tawhid, Islam adopts a holistic view of life. Kerry Lovering observes that Islam is more than a theology, it is not just a religion, it is a total way of life, al-din. It is interwoven with politics, justice, economy, education, social behaviorism--the whole fabric of life, both individual and national.² Islam does not accept the interpretation of religion which allows it to be understood as a branch of human life, a piece of personal privacy, or the area of existence that relates to God. Rather, according to Islam, all things relate to God and the God-relationship of man involves all his affairs.³

Concerning the concept of umma, Al-Faruqi says that "Islam is a community of faith which represents a social movement to actualize in space and time the demand of the hidayah, the divine guidance to know and obey the will of God."⁴ This conception of the Moslem

¹Al-Faruqi, p. 397.

²Kerry Lovering, "Mecca Challenges the World," Christian Readers (July 1979):39.

³Kenneth Cragg, The Call of the Minaret (New York: Oxford University Press, 1964), p. 58.

⁴Al-Faruqi, p. 401.

community as an umma explains the tenacious grip of Islam on its adherents¹ and also of the concept of group solidarity found among the Muslims.²

A modern Muslim may be indifferent to his religious faith, but because of the group solidarity concept, he wants to remain a Muslim for sociological reasons. To change his religion would mean to cut himself off from his family and the whole Islamic society. George Jennings makes this observation:

Muhammad converted an Arabian tribal organization, whose ethos included absolute devotion to family and tribe, into an enlarged brotherhood linked together by Islam. In Muslim thought, the religious system that emerged is an organism or body which cannot permit severance of organs as members from itself. For a Muslim to accept Christ as Saviour means that he is apostate and has been cut off from the body. Islam may actually be a thin veneer covering ancient and more basic religious ideas but, however thin, it has been thoroughly woven into the sacred ties of family, tribe and society. Hence to deny the faith of one's fathers is to bring upon oneself social ostracism, a much more intolerable condition of a kinship-oriented culture than in the individualistic West. The complete loyalty demanded by religion partially explains the cohesiveness of Islam.³

Muslim Concept of Dawah

Like Christianity, Islam is a missionary religion. Muslims believe that they have the best way to salvation

¹Kraemer, p. 232.

²Ibid., p. 353.

³George J. Jennings, "Islamic Culture and Christian Mission," Practical Anthropology 18 (May-June 1971):143, 144.

and it is a duty to present it to others.¹ God commanded the Muslim to "call men unto the path of your Lord."² And the fulfillment of this commandment is called Dawah.

Hamka speaks of the two communities in this world. One is called the risalah community and the other the dawah community. The former is a people who have accepted and acknowledged all of Muhammad's teachings as a religion, which is Islam. And the latter are those who are not yet willing to accept Islam as their religion.

The risalah community is entrusted with a heavy but noble work. First, they have to live up to all the teachings of Muhammad and then call others to do the same.³ This is dawah. It is the Islamic equivalent of the missionary activity in the Christian church.

Summary

This study shows how the Muslims maintain the contrast between Islam and Christianity. According to Muslim thought:

1. Muhammad, as the seal of the prophets, has

¹Warren Matthews, "Allah's People on the Move," March A.D. 1980 Magazine, p. 25.

²Sura 16:125.

³Hamka, pp. 206,207.

the final revelation for all mankind; thus Islam has a universal significance.

2. As the risalah community, Islam has a missionary task of calling men to the path of Allah.

Muslims teach that Jesus' mission had only local significance and had validity only to the Jews of his time. Chapter III investigates the biblical basis for Christianity's claim for the universality of Jesus' mission and establishes the basis for Christian missionary work.

CHAPTER III

BIBLICAL FOUNDATION FOR CHRISTIAN MISSION

We noted in chapter II that the Christian's understanding of the universality of Jesus' mission is questioned by the Muslims. Since the motive of mission is not understood, the Muslims charge Christian mission as an expression of intolerance and fanaticism of the church, or as an expression of the colonialism of the Western world in the religious field.¹

The purpose of this chapter is twofold: It explores and defines a biblical basis for Christian mission. Secondly, it attempts to refute the objection raised by the Muslims.

Old Testament Basis

Israel's election

In the Old Testament, God's special work for the salvation of mankind is related in the story of the

¹Karel A. Steenbrink, "Christian Faith in an Indonesian Environment," Exchange 5 (September 1973), p. 27; cf. Arne Rudvin, "The Concept and Practice of Mission," International Review of Missions 65 (October 1976), p. 378.

elections of Abraham¹ and of Israel.² This election has two vital aspects:

1. A universal aspect. "The act of election of Abraham (and implicitly of Israel) coincides with the promise or prospects of blessings for the nations."³

Regarding the purpose of these elections, Blauw observes:

The history of Israel in her totality and in her context is universal prophecy. For the Old Testament makes it unmistakably clear, again and again that it is precisely the covenant of Yahweh with a unique Israel, of Israel with a unique God--far from being an end in itself, far from getting one wrapped up in this particular relationship--has meaning, revelation, real and dynamic import for the relation between God and all peoples, men of all peoples.⁴

Verkuyl observes that

God's election of Abraham and Israel concern the whole world. He deals intensely with Israel because he is maintaining his personal claim on the whole world. To speak to this world he needed a people.⁵

In calling Israel, God did not abandon or reject the rest of the nations; rather, he prepared a way for their ultimate salvation. "The history of Israel is a

¹Gen 12:1-3.

²Ex 19:3-6.

³Johannes Blauw, The Missionary Nature of the Church (Grand Rapids, Michigan: Eerdmans, 1962), p. 22.

⁴Ibid., p. 28.

⁵Verkuyl, Contemporary Missiology, p. 92.

continuation of God's dealings with the nations."¹

Thus, the elections of Abraham and Israel must be seen in the light of God's revelation to the nations.

2. An election for service. God chose Abraham and Israel for the salvation of the whole world.²

Israel was to be a "light to the nations"³ and a "kingdom of priests"⁴ whose task was to impart the knowledge of God to the whole of mankind. "Israel was the pars pro toto, a minority called to serve the majority."⁵

Israel's election is an election for service rather than merely to receive God's favor.

Israel's failure

Israel mistook election for service as election by favoritism. They clung to privilege but neglected responsibility. Oosterwal says that "Israel failed because it refused to fulfill the role of God's servant in mission. It shut itself away from the world, the object of God's mission."⁶

¹David J. Bosch, Witness to the World (Atlanta, Georgia: John Knox Press, 1980), pp. 61-62.

²Gen 12:1-3.

³Isa 49:6.

⁴Ex 19:5-6.

⁵J. Verkuyl, Break Down the Walls, trans. and ed. Lewis B. Smeldes (Grand Rapids, Michigan: Eerdmans, 1973), p. 40.

⁶Gottfried Oosterwal, "The Mission of the Church," The Ministry, February 1978, p. 24.

By the mouths of the prophets Jonah and Isaiah, God directs Israel to their neglected mission. Bosch observes that the emphasis of Jonah's story is a call to Israel to allow themselves to be converted to a compassion comparable to that of Yahweh.¹ He further says that "what is being castigated is Jonah's and Israel's exclusivistic appropriation of God's favour and compassion to themselves."²

The "Servant Songs" in the book of Isaiah also remind Israel of its forgotten missionary work and of the universal concern of God. God says, "I have given you as a covenant to the people, a light to the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness."³ Again, "It is too light a thing that you should be my servant to raise up the tribes of Jacob and to restore the preserved of Israel: I will give you as a light to the nations, that my salvation may reach the end of the earth."⁴ Through Jonah and Isaiah, Israel was directed toward her proper calling in the world. However, since Israel did not heed the prophets, God called another people into existence, likewise a holy

¹Bosch, p. 53.

²Ibid.

³Isa 42:6, 7.

⁴Isa 49:6.

nation and a royal priesthood, to proclaim the triumph of him who had called them out of darkness into his marvelous light.¹

New Testament Basis

The church as people of God

The early church considered itself to be "the Israel of God,"² the true continuation of God's chosen people in the Old Testament. In the New Testament, the church is described as the new Israel established by means of the covenant in the blood of the Messiah,³ and as the inheritor of the spiritual privileges and responsibilities that once belonged to Israel. Blauw observes that

. . . the names of Israel make it clear once for all that God's plan for the world is not frustrated by the disobedience of Israel, but that it is being fulfilled in the fact that the church is taking the place of Israel and receives the honour of Israel. Only in the community of Christ do God's intentions for Israel become quite clear.⁴

The kingdom and the church

The framework for Christ's mission was the proclamation of the kingdom of God. He began his ministry with the message, "The time is fulfilled, and the

¹ 1 Pet 2:9, 10; cf. Matt 21:43.

² Gal 6:16.

³ 1 Cor 11:25.

⁴ Blauw, p. 128.

kingdom of God is at hand."¹ He realized that the kingdom is the universal reign of God in heaven and on earth.² He was also aware that he was the bearer of the kingdom. In him the kingdom was realized,³ yet at the same time he looked forward to its consummation at the end of time.⁴ The kingdom is not yet present in its fullness. Therefore, Jesus commanded his disciples to announce the kingdom and to demonstrate the meaning of it. He said, "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."⁵

The church, therefore, holds its mandate from its Lord who set the example by his divine self-disclosure on behalf of the Father: "As thou didst send me into the world, so I have sent them into the world."⁶ Thus, the great commission which Jesus gave to the church stands in continuity with his message and ministry.

¹Mark 1:15; cf. Matt 4:17.

²Matt 6:10.

³Luke 17:21.

⁴Matt 24.

⁵Matt 28:19, 20.

⁶John 17:18.

The mission of the church

Since the fall of man, it has been God's plan to save mankind from eternal death. But his plan of salvation is carried out through his people, the church. This mission is not one activity among many legitimate responsibilities.

In no way can mission be viewed as one among other tasks to which the church is called. A church that knows that she is a function of the apostolate and that her very ground of existence lies in the proclamation of the kingdom to the world, does not engage in missions, but she herself becomes mission, she becomes the living outreach of God to the world.¹

Blauw says that "there is no other church than the church sent into the world, and there is no other mission than that of the church of Christ."² Thus, the church and mission is a unity or, as Oosterwal affirms, "Mission is the church's very raison d'etre."³

A universal mission

In the New Testament there seems to be a contrast between the unlimited range of the great commission of Jesus⁴ and the "particularistic" statements, such as those in Matt 10:5, 6 and 15:24-26, according to which the disciples had to confine their mission to "the

¹J. C. Hoekendijk, The Church Inside Out (Philadelphia: Westminster Press, 1966), p. 43.

²Blauw, p. 121.

³Oosterwal, p. 24.

⁴Matt 28:19, 20.

lost sheep of the house of Israel" and not "to throw the children's bread to the dogs."

It is interesting to note that Jesus realized the universal significance of his person¹ and mission, and envisaged a world mission for his apostles. Matthew 5:13-16 looks to the worldwide witness of his disciples: "You are the salt of the earth. . . . You are the light of the world." His prayer is another evidence of his anticipation of a future world mission for the disciples. "As thou didst send me into the world, so I have sent them into the world."² The arena of Jesus and his disciples' ministry is explicitly the world, not merely Israel.

Regarding Jesus' attitude toward the Gentiles, Joachim Jeremias observes the following:

1. According to Matt 12:41 and 11:22, Jesus promised the Gentiles a share in salvation. He took for granted that the Gentiles would share in the resurrection.

2. The redemptive activity and lordship of Jesus included the Gentiles. Jesus' self-understanding of his identity as the servant of Yahweh, according to passages in the book of Isaiah,³ involved his claim to

¹John 3:16.

²John 17:18.

³Isa 42:1-4,6; 49:6; and 53:12.

be one who would bring forth justice to all nations, who would be "a light to the Gentiles," and who would "bare the sins of many."¹ It is obvious that Jesus' messianic ministry includes not only the Jews but also the Gentiles.

There are two reasons why Jesus for a time confined his personal ministry and that of his apostles to the Jews: (1) Israel must hear first,² and (2) the blood of the Lamb must be poured out to bring forgiveness "to many."³ Verkuyl says:

On his cross, Jesus vicariously endured God's judgment which was properly due to Israel and the Gentiles. His resurrection likewise brought about a liberating rule, and the line thus became extended to reach the whole worldwide community of nations and peoples. Jesus' cross and resurrection are the bases for a worldwide mission. For this reason interspersed with reports of his cross and resurrection are the mandates to carry to message to all peoples.⁴

Jesus knew that it was only on the other side of his cross that his universal mission could begin. It was his cross that universalized his mission. Ferdinand Hahn observes that

What Matthew wants to assert in his own way is the priority of the mission to Israel and the permanent obligation towards it--for without Israel as

¹Joachim Jeremias, Jesus' Promise to the Nations (Naperville, Illinois: Alec R. Allenson, 1958), pp. 47-53.

²Matt 10.

³Verkuyl, Contemporary Missiology, p. 104.

⁴Ibid.

the center there would indeed be no salvation. This mission, however, is only carried out rightly if at the same time the universal commission is observed by working among all nations.¹

Matthew 10 and 28 are like concentric circles and synchronize the Christian mission to the Jews and non-Jews. While the earthly Jesus, himself a messenger to Israel, called the church to continued contact with the old people of God, the risen and exalted Lord of the whole world issued the command to go to all peoples.² Thus, it is obvious that these two chapters of Matthew are not contradictory.

In a sense this chapter has been dealing with the "why" of mission. It has shown that Christian mission is necessary because:

1. It is the expression of the salvific function of the church as the people of God and flows from the very being and inner nature of the church.³

2. It is the continuation of Christ's mission.⁴

3. It is the fulfillment of Christ's great commission.⁵

¹Ferdinand Hahn, Mission in the New Testament (London: SCM Press, 1965), pp. 127-28.

²Ibid.

³1 Pet 2:9, 10.

⁴John 17:18.

⁵Matt 28:19, 20.

Summary and Conclusion

This study has shown the Indonesian religio-political situation in which a theological disagreement revolving around the universality of Jesus' mission is taking place between the Muslims and the Christians. The Muslims, referring to some texts in the Bible, question the Christian's claim of the universality of Jesus' mission.¹ Since the motive of mission is not understood, the Muslims charge Christian missionary work as an expression of the fanaticism of the church or as an expression of the colonialism of the Western world in the religious field.² However, the investigation and analyses of the contexts in both the Old and New Testaments produce evidence to the contrary.

1. Jesus himself realized the universal significance of his person and mission. His self-understanding of his identity as the servant of Yahweh involves his claim to be one who would be a light to the Gentiles.³

2. The "particularistic" statements of Jesus in Matt 10:5,6 and 15:24-26 do not mean the limitation of his mission to the Israelites, but rather indicate the priority of his mission to them.⁴

¹See above, pp. 16,17.

²See above, p. 28.

³See above, pp. 35,36.

⁴See above, p. 36.

3. Jesus' statement in John 17:18 and his command in Matt 28:19,20 reveals his ultimate objective, which is the salvation of all mankind.

Thus, a careful study of the Old and New Testaments refutes the Muslim's argument of the restricted mission of Jesus and confirms the Christian's claim of the universality of Jesus' mission which provides the basis for Christian missionary work.

With these thoughts in mind, the study proceeds with the attempt to develop a strategy for an evangelistic program for the Indonesian Muslims.

PART II

A SUGGESTED PROGRAM FOR EVANGELISTIC
WORK FOR INDONESIAN MUSLIMS

CHAPTER IV

INTRODUCTION

Now that the biblical basis for Christian missionary work is established, the task of this section is to formulate a program for evangelistic work for the Muslims in Indonesia. Before that, however, the geographical and religio-political situation of Indonesia will be presented in order to provide the background of the SDA work for them.

The Indonesian Situation

Geographical situation

Indonesia is one of the larger nations in the world--fourteenth in land size and fifth in population. The world's largest island complex, Indonesia is virtually a continent in itself. It has a peculiar blend of culture, society, politics, and religions.¹ It is a strategically located island nation adjacent to powerful continents and cultures. As an archipelago, Indonesian people refer to it as Tanah Air, or "Land Water." Indonesia is made up of 13,677 islands, of which 6,044 are

¹Cooley, p. 1.

inhabited. Four are among the largest in the world, and Java is among the world's most densely populated islands. The nation's area consists of 5,176,640 square kilometers, of which 62.8 percent is inland sea and coastal waters. The land area is 735,362 square miles. The archipelago extends from ninety-five degrees (the northern tip of Sumatra) to 141 degrees east longitude (the southeasternmost point of Irian Jaya)--3,175 miles east-west--and from six degrees north to eleven degrees south latitude--1,173 miles north-south. It has 50,642 miles of sea coast to defend and develop.¹ Indonesia occupies an important position between the Asian mainland and Australia, and between the Indian Ocean and the Pacific. Before its independence in 1945, Indonesia was known as the Dutch East Indies.

As a tropical country, Indonesia is intersected by the equator in the northern part of Sumatra through Kalimantan, Sulawesi, the Moluccas, and Irian Jaya. The islands know only two seasons, rainy and dry. Most of the islands are covered with heavy rain forests which are resistant to land communication.²

Demographically, Indonesia is the fifth largest country in the world with a population of 137 million as of October 1977. The net population growth rate was

¹Ibid., p. 3.

²Ibid.

2.22 percent annually as recorded in the 1961-71 census. In 1971, 61.3 percent of its population was below twenty-five years of age. It has been projected that by the year 2000 the population of Indonesia will reach 235 million, while that of Java and Madura (just under 7 percent of the land area) will exceed 130 million (55.3 percent of the Indonesian population).¹

Socio-cultural situation

With respect to ethnic groups, languages and cultures, Indonesia belongs among the more heterogenous countries. Indonesian geography results in diversity. There are between two and three hundred distinct ethnic groups throughout the archipelago, each with its own language, social structure, customary laws and folkways, belief system, and sense of identity.² Despite this heterogenous character, there has been a growing unity since the beginning of this century, and especially since achieving independence in 1945. Bhineka Tunggal Ika, meaning "unity in diversity," is the national motto; it describes present reality and is a goal yet to be fully reached.

¹Ibid.

²Ibid. Wagner lists 287 people groups in Indonesia, each with its own language and adhering to a different kind of religion. C. Peter Wagner, Unreached Peoples '81 (Elgin, Illinois: David C. Cook, 1978), pp. 239-306.

It is interesting to note that even though the customs vary from village to village, there are certain principles of village society which pervade Indonesia. These include the principle of Kerja-sama (working together) in various village tasks, such as road building or repairing irrigation systems; tolong-menolong (helping each other), as in assisting a neighbor to construct his house; musyawarah desa, open discussion in the village council; and mufakat desa, the consensus, which in Indonesian villages is supposed ultimately to represent unanimous agreement.¹ Concerning these principles, Benjamin Higgins says that "among the myriad of ethnic groups and variety of religions, and despite invasions, occupations, wars and revolutions, these principles endure, seemingly immutable."²

The great majority of Indonesians are farmers who live in small villages. However, since independence in 1945, an increasing number of people are moving to urban areas. In 1971, of the total population of 118,309,059, 17.4 percent, or 20,614,486, lived in urban areas. In 1974 when the total population was 127,586,000, the percentage of people living in urban

¹ Benjamin Higgins, Indonesia: The Crisis of the Millstones (Princeton, New Jersey: D. Von Nostrand Co., 1963), p. 39.

² Ibid.

areas had increased to 18.2 percent, or 26,614,486.¹ And in 1977, of a population of 140,200,000, 19 percent, or 26,638,000 people, lived in urban areas.²

As far as education in Indonesia is concerned, there has been progress. In 1945, less than 10 percent of the people could read and write. The government set up a special program to promote literacy, especially in the villages,³ and in 1977, according to Unesco Statistical Yearbook 1980, the percentage of literacy had increased to 62 percent.⁴

Religious situation

Indonesia is not a religious state. As we have noted above, Indonesia is based on the Pancasila ideology. On this basis, the government recognizes the great religions present in the country, i.e., Islam, Catholicism, Protestantism, Confucianism, Hinduism, and Buddhism, and they are given equal status and rights in practicing and propagating their faith.

Even though there is no officially established religion, Islam is by far the major one, and the

¹Demographic Yearbook--United Nations 1978 (New York: Publishing Service, United Nations, 1979).

²"Indonesia," World Book Encyclopedia (1977), p. 170.

³Ibid.

⁴Unesco Statistical Yearbook 1980 (London: Computaprint, 1980), p. 49.

Department of Religion of Indonesia is always headed by a Muslim.¹

According to the 1971 census, the Indonesian population was 118,367,850, and the religious picture shows the following breakdown: Islam, 87.5 percent; Catholicism, 2.3 percent; Protestantism, 5.1 percent; Hinduism, 1.9 percent; Buddhism, 0.9 percent; Confucianism, 0.8 percent; and others, 1.4 percent.²

Political situation

After 350 years of Dutch occupation, Indonesia proclaimed its independence on August 17, 1945. However, the proclamation was followed by a four-year revolutionary war against the Dutch, who refused to recognize Indonesian freedom. Only after the intervention of the United States and the United Nations did the Dutch recognize the sovereignty and the independence of Indonesia on December 30, 1949 at the Round Table Conference at The Hague.³

Then came the period of parliamentary democracy from 1950 to 1959. During this period the government had to deal with three rebellions: the Republic of South Mollucas, the Darul Islam in West Java, and the

¹Cooley, p. 5.

²Ibid.

³Leslie H. Palmiers, Indonesia and the Dutch (London: Oxford University Press, 1962), p. 70.

rebellion in Sumatra and North Sulawesi. The government also tried to draft a permanent constitution but was unsuccessful. Finally in July 1959, President Sukarno decreed a new political system called "guided democracy." It was a return to the simple constitution of 1945.¹

The third phase in the political revolution of Indonesia lasted from 1956 to 1966. During this period inflation was rampant. On September 30, 1965, the Communists attempted a coup d'etat and this was followed by the massacre of hundreds of thousands of Communists and their sympathizers. In March 1966, governmental authority was transferred from President Sukarno to General Suharto. A new phase of the Indonesian revolution then began.²

On March 27, 1968, General Suharto was officially installed as the president of Indonesia by the decision of the People's Provisional Consultative Assembly (MPRS). Under his administration, which was known as the "New Order," the government gave first priority to economic rehabilitation and stabilization.

Under the leadership of President Suharto, the rate of inflation was brought under control. By 1966 the inflation rate was 650 percent; by 1967 it had

¹Cooley, p. 23.

²Ibid.

decreased to 120 percent; by 1968 to 80 percent; and by 1969 it had slowed to 10 percent.¹ However, while there was some demonstrable improvement in the area of economy, Cooley observes that

. . . it has not been enough to bring any widespread sense of satisfaction to the majority, and especially to the 40 percent of the population with low incomes that received only 19.5 percent of the national income in 1969. The gap between the rich and the poor continues to widen under Indonesia's current development pattern.²

The country is anticipating improvement not only in the social, economic, and material sphere but also in spiritual matters. Shortly after the aborted coup d'etat, the government banned the Communist party. And on the basis of Pancasila, the New Order decreed that all Indonesians must believe in God and must profess a sanctioned religion.³ Undoubtedly, this new stance of the government has resulted in the conversion of many people to Christianity and to other religions as well. Willis comments that this decree was, perhaps, the single most important political factor in these conversions.⁴

¹Bernhard Dahm, History of Indonesia in the Twentieth Century (New York: Praeger, 1971), pp. 238-9.

²Cooley, p. 5.

³Avery J. Willis, Indonesian Revival (South Pasadena, California: William Carey Library, 1977), p. 103.

⁴Ibid.

From the study of the Indonesian situation, several significant facts emerge which may have a direct bearing in a positive way on the Christian missionary work in that country:

1. That Indonesia is not an Islamic state but a Pancasila state which guarantees religious freedom to its citizens

2. That the government acknowledges religion to be a very important factor for the people

3. That the government has a great concern in education, and the efforts of the government in this area show progress

All of these factors help create a favorable climate for Christian missionary work in the country of Indonesia.

CHAPTER V

SEVENTH-DAY ADVENTIST WORK AMONG THE MUSLIMS IN INDONESIA

A Brief Historical Background

The Seventh-day Adventist work in Indonesia was started at Padang, on the west coast of Sumatra, by R. W. Munson, who arrived from the United States on New Year's day, 1900.¹ At that time the Moslem religion was already deeply rooted in this area and the work was very difficult. During the half century from 1900 to 1963 only one or two Muslims in Padang had been won to Adventism.²

In 1929 the territory of Indonesia was organized into the Netherland East Indies Union Mission and transferred from the Far Eastern Division to the Central European Division. In 1938 it was transferred back to the Far Eastern Division, and in 1947 this union was renamed the Indonesia Union Mission. At that time it

¹Paul B. Pedersen, Batak Blood and Protestant Soul (Grand Rapids, Michigan: Eerdmans, 1970), p. 147.

²Wendell L. Wilcox, "Influx of Moslem Converts in Indonesia," Advent Review and Sabbath Herald, July 1, 1965, p. 21; hereinafter cited as Review and Herald.

had a membership of 6,961 with a total of 172 churches.¹

As the work expanded, the territory was divided into two unions--East and West Indonesia Union Mission--in 1964. The Seventh-day Adventist Yearbook of 1981 records that there are presently 341 churches with a membership of 37,124 in the East Indonesia Union Mission, and 348 churches with a membership of 37,958 in the West Indonesia Union Mission. The latter includes Sumatra, Java, Kalimantan, Bali, and the Nusa Tenggara islands.²

Evangelism among the Muslims

Prior to World War II the work among the Muslims in Indonesia showed relatively little progress. However, shortly after the war a few "cracks" appeared in the "Moslem wall," as some of the Muslim young people began to reach for Western philosophies. The Seventh-day Adventist church has been in the forefront of the mission advance among the Muslims. A slow but steady increase in Muslim converts has been recorded since World War II.³

As far as the Seventh-day Adventist evangelistic work among the Muslims is concerned, the post-war period

¹Seventh-day Adventist Yearbook (Washington, D.C.: Review and Herald Pub. Assoc., 1947), p. 107.

²Ibid. (1981), pp. 190,211.

³C. C. Cleveland, Indonesian Adventure for Christ (Washington, D.C.: Review and Herald Pub. Assoc., 1965), p. 10.

may be divided into three parts: (1) the period up to 1961; (2) the decade of 1961 to 1970; and (3) the decade of 1971 to 1980.

Before 1961

Prior to 1961, efforts for the Muslims were limited to small-scale affairs by local pastors or by lay preachers.¹ One significant event which must be noted during this period was the conversion in 1956 of Rifai Burhannudin, a devout Muslim who had been a school principal in South Sumatra. He was well-versed in the Quran and able to write and speak fluently in the Arabic language. His father had been educated in the great university of Al-Azhar in Cairo, Egypt. Concerning him, C. C. Cleveland, a former president of the Indonesia Union Mission, says, "His scholastic and religious records were unquestioned, and he appeared on his way to a promising career as Moslem educator and perhaps author."² After his conversion Rifai Burhannudin became an instrument for winning many Muslims to Christ. His articles in Home and Health magazine created great interest among the Muslims. This was evidenced by the many letters which began to pour into the church headquarters. In 1956 he wrote an eighty-five-page booklet entitled Isa dalam al-Quran (Jesus in the Quran). The

¹Ibid., p. 159.

²Ibid., p. 53.

first ten thousand copies were sold in just a few months. Unfortunately, this booklet is no longer in circulation due to the government's action to ban the book from publication. Besides writing, Burhannudin took time to give instruction to the workers in connection with the basic knowledge of the Islam religion and the best methods to use in winning Muslims to Christ. Rifai Burhannudin's ministry has given a meaningful contribution to Moslem evangelism by Adventists in Indonesia.

1961-1970

The year 1961 marked the beginning of a new day in Muslim evangelism. The SDA leaders began to give special attention to the work for the Muslims. In 1961 alone three major evangelistic efforts for the Muslims were conducted in different places by native as well as foreign evangelists in Indonesia.¹

The first effort was conducted by B. J. Dompas, Director of the Voice of Prophecy Correspondence School, in Malang, East Java. Most of the three hundred people who attended the meetings were Muslims. In the first wave of baptisms, twelve of the fifteen persons baptized were Muslims.

The second campaign was held by P. Sitompul, the union evangelist in Tanjung Karang, South Sumatra, a

¹Ibid., p. 159.

rock-ribbed Muslim area. More than one hundred attended the meetings and several persons were baptized.¹

The largest of the three campaigns was held in Jogjakarta and conducted by G. Thompson, the Union College Bible teacher, assisted by six ministerial interns. Approximately five hundred of the six hundred attending the meetings were Muslims, and most of them were university students. The results were not large with respect to converted Muslims, but some were baptized and a great interest was stirred up.²

September 7-12, 1961, the Far Eastern Division of SDA held a regional "Moslem Conference" in Singapore, the headquarters of the division. The nine delegates representing the Indonesian Union Mission included, among others, the three evangelists and Rifai Burhannudin. The Indonesia Union was able to give the following report:

In nearly 8 years from January 1954 to August 1961, a total of 599 Muslim converts had been won in Indonesia. So far the largest number won in any single year was 93 in 1960. However, in the 8 months ending with August 1961, 88 Moslem converts were won. At that time it was estimated that the total would reach 120 for the entire year. Actually, the evangelistic efforts had created such an interest that the follow-up work resulted in more baptisms than expected and, added to renewed laymen's efforts, brought in a grand total for 1961 of 168 Moslem converts.³

¹Ibid.

²Ibid.

³Ibid., p. 161.

As a result of this conference, a syllabus entitled, Report on Islamic Conference of the Far Eastern Division, was published. It contained theories, practical guidelines and insights for Moslem evangelism which offered valuable help to SDA workers in Indonesia.

Two years later, September 6-9, 1963, another "Islamic Conference" was conducted, this time in Beirut, Lebanon. Three of the nineteen delegates were from the Far Eastern Division (P. Sitompul, Burhannudin, and C. P. Sorensen, the Far Eastern Division president). One of the decisions of that conference was that "every worker should study the Moslem faith and also the language of Arabs." Acting on this decision, the Indonesia Union Mission sent P. Sitompul to Beirut to study the Islamic religion at the Near East School of Theology.¹

Without doubt, these two conferences contributed much to the Adventist work in Indonesia. The theories, instructions, guidelines, and insights which were gained from these meetings by the delegates and shared with other SDA workers have been put into practice. Public campaigns, personal efforts, Christian literature, as well as Bible correspondence schools were utilized to reach the Muslims. And the results of this work was

¹Rifai Burhannudin, "Good News from the Middle East," Far Eastern Division Outlook, December 1963, p. 7.

reflected in the number of baptisms during the following year. In each of the years 1962 and 1963, more than 160 Muslims were won to Adventism in Indonesia. These results are probably unequaled in any single country anywhere in the world.¹

According to W. L. Wilcox, former president of the West Indonesia Union Mission, in 1965 the total baptisms for the year were 1,888, of which 562 were former Muslims.² During 1966 the total baptisms for the West Indonesia Union was 4,289; of this figure 1,273 were former Muslims.³ The largest group of these converts was from among the Javanese Muslims; some from the Sundanese people, some from South Sumatra, Padang, and also from Kalimantan.⁴

This remarkable progress led the Adventist church leaders in Indonesia to look far to the future and to plan in a more organized way for the work among the Moslems. In January 1967, at its annual committee meeting, the West Indonesia Union Mission organized a Moslem department known as the Religious Research Department, headed by Sitompul, who had recently obtained

¹Cleveland, p. 10.

²C. P. Sorensen, "Progress in Indonesia," Review and Herald 144A (April 21, 1966):

³Wendell L. Wilcox, "Conversions of Moslems Double in Indonesia," Review and Herald 144A (April 13, 1967):15.

⁴Ibid.

his B.D. degree in Islamic study.¹ This department was responsible for preparing materials that would help in approaching Muslims with the truth. Sitompul was also itinerating and holding meetings throughout Indonesia, while at the same time giving instruction to the workers in connection with Muslim evangelism.

1971-1980

During the decade of the 70s, reports concerning efforts among the Muslims were not as abundant as during the preceding decade. However, this does not mean that the work among the Muslims was neglected. Some reports from the various local missions indicated that the efforts among the Muslims were still going on.

In 1974, ninety Muslims were baptized in the North Sumatra Mission as the result of the sale of magazines by literature evangelists.² In September 1975, five of the twelve baptized in Medan, Sumatra, were former Muslims,³ and on September 22, 1975, of 222 baptized in the West Java Mission as the result of a public campaign, some were former Muslims.⁴

¹Ibid.

²J. R. Sumual, "Moslem Interest," Far Eastern Division Outlook, November 1974, p. 12.

³Rifai Burhannudin, "Baptism Results from Health Education," Far Eastern Division Outlook, September, 1975, p. 8.

⁴C. G. Manurung, "Revival Meetings Result in Baptism," Far Eastern Division Outlook, November 1975, p. 11.

In 1979, F. E. Schlehuber, former treasurer of the West Indonesia Union, reports that as a result of the Mission Advance Program, three new SDA churches were organized, two of which consisted mostly of Muslims. He states:

Of special note is the fact that everyone of the 52 members of the congregation in Ngentak, in Central Java, came from the Moslem religion. This church, located in a small community 18 kilometers from Jogjakarta is labeled "Adventist village."

One other newly organized church is located at Musi Rawas in South Sumatra Mission where 90% of the 29 new members were formerly Muslims.¹

Burhannudin reports that as a result of a campaign conducted in Lombok Islands from September 13 to October 6, 1980, eleven individuals were baptized. Three of these were Muslim of native royal blood, well-educated, well-versed in the Quran and Islam religion, and competent in the Arabic language. In August of 1981 they plan to continue their study at the SDA college in Bandung, Java.²

Having noted some facts and figures relating to the progress of SDA work among the Indonesian Muslims, a brief analysis is now appropriate.

¹F. E. Schlehuber, "Mission Advance Pays Off," Far Eastern Division Outlook, October 1979, p. 4.

²Interview with Rifai Burhannudin, Jakarta, Indonesia, February 16, 1981.

Analysis of SDA Work among
the Indonesian Muslims

After World War II there was slow but steady progress of the Seventh-day Adventist work in Indonesia until 1954, a quickening of pace from 1955 to 1960, further acceleration from 1961 to 1966, with an upsurge following the political crisis in late 1965 until 1966 when a plateau seems to have been reached.

Progress of SDA work among the Indonesian Muslims has been influenced by a number of factors which can be categorized into two broad groups: (1) external factors and (2) internal factors.

External factors

1. Religious liberty. The Indonesian government, based on the Pancasila ideology, guarantees religious freedom to its citizens. This includes freedom of worship and freedom of teaching and spreading one's own faith.

2. The abangan group. Most of the Indonesian Muslims consists of the abangan, or nominal, group. Although there have been accessions to Adventism from other groups, most have been from the abangan group.

3. The crisis of the mid-60s. During September 1965, the Communist party attempted to overthrow the government. This ruthless coup d'etat attempt with its aftermath which brought death to thousands sent tremors

throughout the nation and left millions scrambling for a foothold in life. These traumatic events were undoubtedly the occasion of what is commonly known as the Indonesian revival.¹ The number of baptized Muslim converts in the SDA church in the year following the attempted coup (1966) was the largest in any single year up to the present time, as noted earlier.

4. Government requirement. The Indonesian government's requirement that every citizen affiliate himself with one of the recognized religions has resulted in the conversion of many people to Christianity, including Seventh-day Adventism.

Internal factors

1. Intensified campaigns. It appeared that the concern and attention of SDA leaders in Indonesia in 1961 served to quicken the work of evangelism among the Muslims. As noted earlier, since 1961 there had been an intensifying of public campaigns, participation in the "Islamic Conferences," the establishment of the Religious Research Department, and other activities. As a result of all these efforts, statistics show a corresponding increase in the number of baptisms among Muslims.

2. Lay participation. Closely related to this

¹Willis, p. 12.

first item is the role that has been played by the lay people in personal evangelism for the Muslims. These lay people feel it their privilege to take the initiative in inviting neighbors to share in Bible study, to form branch Sabbath schools, and finally to organize some of these branch Sabbath schools into churches. Of the many instances that could be cited as examples of these lay efforts, one stands out. Through the personal work of Sumaryono and his wife, 450 Muslims have been converted to Adventism in East Java, forming seven branch Sabbath schools, two of which were organized into churches.¹

3. Denominational branches. The literature evangelist work, the Bible Correspondence School, and the Health and Educational Institutions have all made a strong contribution to the progress of SDA work among the Muslims in Indonesia.

4. Adventist life style. The Seventh-day Adventist church has an advantage over other Christian denominations as far as evangelistic work for Muslims is concerned. For example, the Adventist life-style attracts Muslims in a positive way--no pork eating, wine, smoking, movies, dancing, or gambling. Thus in life-style, Adventists have a common ground and point of contact with Muslims.

¹Shipowick, pp. 19,20.

CHAPTER VI

KEY ISSUES IN WORKING FOR MUSLIMS AND A PROPOSED PROGRAM FOR EVANGELISM AMONG MUSLIMS IN INDONESIA

Before discussing the proposed program for evangelistic work among Muslims in Indonesia, a brief study on some key issues in working for Muslims and some suggestive approaches in dealing with these issues are presented.

Key Issues in Working for Muslims

There are some key issues which must be dealt with if a Christian worker is to be effective in his mission to the Muslims. These can be divided into two parts: (1) doctrinal issues and (2) sociological issues.

Doctrinal Issues

There are several aspects of Islam's basic doctrine which are in conflict with the teaching of Christianity. Crucial areas of difference are the doctrines of man, sin, and God.

The doctrine of man

According to Islam, man was created to become

God's khalifah or vicegerent on earth.¹ Man is good by nature and every child is born in the right religion, which is Islam,² and so, according to Islam, man is not in need of salvation.³ Obviously, this doctrine is diametrically opposed to the Christian understanding of the nature of man. Based on the Bible, Christians believe that man was created in the image of God.⁴ When man sinned, he fell from a spiritual state of righteousness to one of broken relationship with God⁵ and, consequently, condemnation.⁶ Sinful man is helpless⁷ and is in need of a Saviour.⁸

The doctrine of sin

Muslims believe in the presence of sin in the world but their view of sin is very superficial.⁹ Muslims have a mercenary view of sin. They think that sin can be removed by money and atoned for by fastings and

¹Sura 6:166.

²Abdul-Hagg, p. 173.

³Al-Faruqi, p. 399.

⁴Gen 1:27.

⁵Isa 59:2.

⁶Rom 6:23.

⁷Jer 13:23.

⁸Matt 1:21; 1 Tim 1:15; 1 John 3:5.

⁹Ahmad E. Shah, Theology--Muslim and Christian
Lucknow: Lucknow Publishing House, 1970), pp. 78-79.

prayers.¹ Erich W. Bethmann says:

As there is no deep conviction of sin in Islam, no feeling of an estrangement between God and man, there is no need for reconciliation, no need for redemption, nor for a Saviour from sin, no need for a complete turn in life, nor for being born again in the likeness of the Spirit. And here lies the deepest gulf which separates Christianity from Islam.²

The doctrine of God

Concerning the doctrine of God, Morrison observes that "Islam may be compared both with Judaism and Christianity. But there are great contrasts in what these religions teach about the character of God, and consequently about every other aspect of religious life."³ Of the many aspects of the nature of God, Islam puts emphasis on the oneness of God.⁴ In fact, this has become Islam's basic creed: "There is no god but God, and Muhammed is his prophet."⁵ This confessional creed is called Tawhid and the verbal audible recitation of it is required for acceptance into Islam.⁶ Based on this concept of Tawhid, Muslims reject some of the cardinal

¹Ibid., p. 80; see also Sura 61:10-11.

²Erich W. Bethmann, Bridge to Islam (Nashville: Southern Pub. Assoc., 1950), p. 50.

³G. E. Morrison, Christian Approach to the Muslim (London: Edinburgh House Press, 1959), p. 26.

⁴Sura 112:1-4.

⁵Ibid., p. 29.

⁶Kenneth Oster, Islam Reconsidered (Hicksville, New York: Exposition Press, 1979), p. 84.

elements of Christianity, such as the divinity of Christ, the Trinity, and Christ's death on the cross. Bethmann comments:

By no other religion is Christ's position challenged in such a definite manner as it is in Islam. Therefore, everything depends upon our right representation of Christ. If we are able to represent Christ in His full spiritual power, every other problem will be solved. And here lies the crux of the matter.¹

He continues that no amount of argument over these points has ever or will ever convince anybody against his will, because the truth of these doctrines does not lie on the intellectual level where it can be reached by the power of reasoning.² In connection with this, Kraemer suggests the following steps:

1. The prime condition of approach to Islam is faith, love, and endurance that never wears out, and of which love is "the greatest of all (1 Cor 13)";³ detailed proposals of avenues to Islam will not yield their full fruitage before these elementary conditions are fulfilled.⁴

2. The next step is to explain patiently what, according to Bible realism, these elements really mean and wait for results. Generally speaking, Muslims

¹Bethmann, p. 249.

²Ibid., p. 250.

³Kraemer, p. 354.

⁴Ibid., p. 355.

listen attentively to a positive and restrained religious witness.¹

3. Personal contact and the study of the Bible in a spirit of human sympathy and openness and the Muslim being treated not as a non-Christian but as a fellowman with some fundamental needs, aspirations, and frustrations is very advantageous.² In connection with this, Morrison suggests that "Christian teachers engage less in argumentation and more in efforts to get the Muslims to actually read Christian Scriptures."³ Parshall offers "six bridges" to span the gap between Islam and Christianity created by these doctrinal conflicts: dialogue, understanding, love, patience, faith, and prayer.⁴

As far as the Christian message to Muslims is concerned, emphasis must be given to the following:

1. The real condition of sinful man. Christian workers must show the Muslim that sin is not only a mistake, or disobedience to God, but that it is rebellion toward God, that it is a separation from God. Muslims need to be led to realize that sin has deprived the whole of man's being, that the wages of sin is eternal death, thus there is a need of a Saviour.

¹Ibid., p. 356.

²Ibid.

³Morrison, p. 53.

⁴Phil Parshall, The Fortress and the Fire (Bombay: G. L. S. Press, 1975), pp. 22-27.

2. God's love manifested in Jesus Christ. Muslims must be led to see that God has an answer for man's predicament, and that answer is Jesus Christ.

Sociological Issues

The concept of group solidarity among the Muslims is very profound.¹ Islamic society is characterized by the close-knit community which becomes the primary factor in resistance to conversion.² To leave the Muslim faith is to break with one's whole society. This makes it almost unthinkable for most Muslims to even consider the possibility of becoming a follower of some other religion.³ McGavran observes that "the great obstacles to conversion are social, not theological."⁴ He further says:

Most opposition to the Christian religion arises not from theological but from sociological causes. Men hate to separate themselves from their own people and join another. This arouses their emotions. They then look around for reasons to back up their feelings of fear and disgust and announce that they reject Christianity because of some theological weaknesses in it. For example, Moslems say it is blasphemous to affirm that God has a Son; but for tens of thousands of Indonesian Moslems this theological objection vanished like

¹ Ibid.

² Martin Goldsmith, "Community and Controversy: Key Causes of Muslim Resistance," Missiology 4 (1976): 317.

³ Ibid.

⁴ Donald A. McGavran, Understanding Church Growth (Grand Rapids, Michigan: Eerdmans, 1970), p. 191.

the morning mist as soon as they found they could become Trinitarian Christians without abandoning their people. One should not affirm that theological objections are mere rationalizations, but it can scarcely be doubted that they have been greatly overrated.¹

There are several suggested approaches to solve this cultural problem:

1. Goldsmith suggests an alternate Christian community into which a Muslim convert can be integrated.²

2. Realizing the need for a Christian community, the workers for Christ should always be looking for the possibility of a group of people turning to Christ together. This may be in the form of a whole family, a whole village, or perhaps a group of people who work together.³ For example, in Indonesia, such multi-individual turnings to Christ have taken place. In 1979 one SDA church was organized with fifty-two members, all of whom came from Islam. This church, located in a small community, is labeled "Adventist Village."⁴ The same thing has also happened in other denominations, where in one place in Indonesia twenty-five mosques became twenty-five churches.⁵

¹Ibid., p. 317.

²Goldsmith, p. 318.

³Ibid., p. 319.

⁴Schlehuber, p. 4.

⁵McGavran, p. 191.

3. Goldsmith suggests that Christian workers stay for an extended period of time in Muslim society, learn the language and culture, make close friends, and develop an in-depth empathy with the workings and feelings of that society. Thus, these Christian workers would be able to permeate the whole society with Christian truth and have a deep understanding and appeal to the felt needs of the society. Such Christian workers would need the best possible training in cross-cultural missions.¹

Having noted these key issues, several conclusions can be drawn:

1. The emphasis in a Christian approach to the Muslims must be in a witness of love manifested in Christian lives and attitudes toward them.

2. Arguments over crucial doctrinal teachings will never convince a Muslim.

3. The Muslim must be gently led to realize the real condition of man, his depravity and utter helplessness to save himself.

4. In studying the Bible with a Muslim, address the study to his felt needs as a human being, such as the need for peace of mind and the need for forgiveness and salvation.

¹Goldsmith, p. 320.

5. Next, present Christ as the only sufficient answer to man's predicament.

6. As far as the sociological obstacles are concerned, if Christianity is to grow in Muslim countries, it must grow from the soil in which it is planted; it must be relevant to the situation and experiences of its devotees.

In the following section of the paper, and with all these insights kept in mind, an attempt is made to formulate a comprehensive organizational plan for evangelistic work among Muslims.

Proposed Muslim Evangelism Program for Indonesia

It was observed that the problems that the Indonesia Union Mission¹ is facing at the present time are: (1) the lack of qualified individuals who are well-versed in Islam and its socio-religious customs, and who understand how to approach Muslims; and (2) the absence of a strategy for evangelism relevant to the Muslims.

In order to have a strategy for Muslim evangelism and to make it an ongoing thing, all efforts must be

¹"Union" is a unit of church organization formed by a group of several local conferences or missions. "Mission" is a unit of church organization formed by a number of local churches. "Mission" and "Union," SDA Encyclopedia, 1976 ed., vol 10:907; 10:1514.

made to have a comprehensive organizational plan such as suggested in this chapter.

The proposed program would consist of two main parts: (1) a Religious Research Department at the union level, and (2) a Muslim evangelism program at the local church level. Each of these aspects are described.

Religious Research Department

In January 1967, the Indonesia Union Mission organized a Religious Research Department¹ with special emphasis on the Islam religion. Unfortunately, this department functioned only for a couple of years.

It is our opinion that the initial step toward a program of evangelism for Muslims in Indonesia would be to reestablish this department. Its staff should include (1) the director (preferably a person well-versed in the Islam religion and its socio-religious customs), (2) an assistant to the director, and (3) an office secretary.

Objectives

The objectives of the Religious Research Department would be to (1) give study to Islam religion, its historical background in Indonesia, and its basic doctrinal principles, and (2) explore areas of SDA-Islamic points of contact with the intent of discovering how

¹W. L. Wilcox, "Conversion of Moslems Double in Indonesia," Review and Herald 144A (April 13, 1967):15.

best to present the SDA message in Muslim communities.

Functions and duties

This department should concentrate on three areas: (1) research, (2) production of necessary materials, and (3) conducting training sessions for evangelistic work among the Muslims.

Research. This department would conduct research and gather information relevant to evangelistic work among the Muslims. It would attempt to determine the main issues that should be addressed. It should also collect, analyze, and discuss pertinent data. It would design models for evangelism based on the research conducted. It would then submit the results of its work to the churches in Indonesia for their guidance.

Production of materials for Muslim evangelism.

There are at least three types of literature needed in a program of Muslim evangelism: (1) materials for teaching workers among Muslims the basic principles of Islam, (2) materials for teaching workers how to approach Muslims for Christ, and (3) printed materials for distribution and use among Muslims.

Evangelism seminar. A special seminar to train workers for evangelism among Muslims should be conducted in each mission by the staff of the Union Religious Research Department.

Objectives. This training seminar would have the following objectives: (1) to promote a desire among Seventh-day Adventists to work for the Muslims, and (2) to equip ministers and institutional leaders with the necessary knowledge and skills to train SDA church members for working with Muslims. Thus the need for qualified resource persons who are able to guide and train church members in Muslim evangelism would be fulfilled.

The participants. Those who most need this type of training are (1) church pastors, (2) mission publishing directors and assistants, (3) hospital chaplains, and (4) local church elders and officers.

It is suggested that this training seminar be conducted during the first quarter of the year (January to March) in the eight missions throughout Indonesia. The length of time for each seminar in each mission would be one week. The first quarter of the year is purposely chosen for this training seminar because during this period of time the missions have their year-end committee meetings.

The contents of the seminar. The training should cover the following items: (1) the biblical foundation for the mission to Muslims,¹ (2) the basic doctrinal

¹Relevant materials for the first item appear in the first part of this paper.

principles and the practice of Islam,¹ (3) the techniques for approaching Muslims, and (4) the plan for mobilizing the members for evangelistic ministry in Muslim communities.

A Strategy for Evangelism

In planning a strategy for evangelistic work among the Muslims in Indonesia, it should be kept in mind that the action should be at the grass-root level where the members will be mobilized for Christian work. The suggested program for evangelistic work among the Indonesia Muslims is divided into three phases: (1) preparation, (2) proclamation, and (3) follow-up.

Preparation

The aims of the preparation stage are (1) to break down the Muslim prejudice, and (2) to prepare people for the proclamation.

In order to break down prejudice, SDA members must possess at least three qualifications: (1) a genuine love and concern for the Muslims, (2) some knowledge of Islam, its history and its main doctrines and practices, and (3) the ability to communicate with other people. In order to help accomplish this, several activities need to be done:

Establish support groups. Church members will

¹See appendix B.

need the support and encouragement of each other if they are to be consistent and grow in outreach. The understanding, learning, support, and empowerment that each person receives from this experience of koinonia is indispensable to the church's long-term ministry, and presumably would provide a continuing sense of unity in purpose.

In order to achieve this, small companies of eight to twelve persons could be formed. This small group would become the basic unit in which the members could (1) study and plan together, (2) stimulate fellowship and spiritual growth with one another, (3) involve themselves in internal evangelism, (4) become involved in external evangelism, (5) look for people with material or other needs, and (6) pray together.

In order to fulfill these functions well it is suggested that (1) each group have its own leader, (2) the group be kept small (eight to twelve members), (3) the members of the group live in the same geographical area, (4) each group be assigned a certain territory as their field of missionary work, and (5) each member be helped to identify and develop his particular spiritual gift or gifts.

Specific training. The church members should rightly feel the need to be trained and should be reluctant to become actively involved in evangelistic

work without it. The pastors, who have already received some training during the training seminars, should train the members of his local churches. This specific training would cover important subjects such as the following:

1. The church--one class of people
2. The clergy and laity--a common ministry
3. Christ's model for ministry
4. Biblical foundation for Christian missionary work
5. Brief history of the Islamic religion
6. Main doctrines of Islam
7. Practices of Islam
8. Relevant approaches in visiting Muslim families
9. Key issues in dealing with Muslims
10. Presenting Christ to Muslims

Home visitation. After having gained some training and knowledge, the church members should begin to make home visits. The purpose of this visitation is to become better acquainted with the Muslims and to build bridges of friendship in which a mutual trust relationship could be fostered and needs discovered to which the members could minister. These home visits would give their Muslim neighbors the opportunity to observe the simple life-style, the hospitality, and the genuine love of our members for them. This in turn

would, hopefully, result in a positive verbal witness for Christ.

Once a friendship is established and cultivated, the members may begin supplying their neighbors with reading materials or with the Voice of Prophecy lessons on a personal and weekly basis.

In connection with home visitation with a Muslim, the following instructions should be followed:

1. During the first few visits the subject of conversation must not include religious matters. The main purpose of the visit is to get to know each other; therefore, the visits should be purely on a friendly basis.

2. Learn to know and understand the family so that trust and confidence may develop. Mutual understanding will facilitate exchange of depth-level thoughts and aspirations.

3. Try to discover the real and felt needs of the family and endeavor to meet those needs.

4. Always demonstrate the love and concern of Christ.

5. Circumstances will indicate whether offering prayer for the family is appropriate.

6. When the family asks questions about doctrines, such as the Trinity or the Deity of Christ, that you are unable to answer, frankly admit your need to

give the matter further consideration. Try to arrange for another opportunity to take up that point again.

7. Do not become annoyed when those you are visiting press you with difficult questions.

8. Never become involved in debating or arguing with those who you are visiting.

Proclamation

This is a stage in which witnessing is of a verbal nature. Proclamation may be carried out in two ways: (1) the personal testimony, and/or (2) public meetings.

Personal testimony. When trust and confidence have been established and the Muslim neighbor indicates an interest in knowing more about Christianity, the church member may proceed wisely with a personal testimony or witness. The following are some suggestions:¹

1. Begin by referring to well-known and familiar matters and proceed to the unknown in order to help the Muslim perceive what is being taught. Start with the doctrines with which the Muslims are already familiar, such as "One God," "Jesus the Prophet, Teacher, and Healer," the day of judgment, prayer, and morality.

2. Focus attention on one point of discussion. Avoid complicating that issue until the matter is thoroughly dealt with.

¹For additional suggestions see appendix C.

Public meetings. In planning a public meeting for a Muslim audience, there are several preliminary steps which should be taken:

1. The name of the campaign. Choose a name which appeals to the Muslim mind, such as "Hope for This Age," or "Reach Out for Life." Phrases such as "Evangelistic Meetings," or "Bible Lectures" should not be used.

2. Permit from police officials. It is necessary to request a permit to hold public meetings in Indonesia where religious issues are very sensitive matters.

3. Invitation to local officials. Inviting one or more of the local government officials to attend the opening meeting is recommended.

4. Letter of invitation. A personalized letter of invitation for the Muslim neighbors of church members should be prepared and personally delivered. Priority should be given to those with whom the members have already established good personal relations during the preparation stage.

5. The place for the meeting. A public hall is preferable to a church building. Muslims often hesitate to attend a Christian church.

6. Length of the campaign. A short campaign consisting of no more than fifteen night meetings is

preferred to a longer one. Five meetings a week is recommended. A Bible study class should follow the short crusade. This class, which should be conducted by the pastor, can be held in a private home.

7. The sermons. Care should be taken in the choice and order of the sermon topics. One might begin a discussion aimed at filling the needs of people in general, such as security, peace of mind, or pardon from feelings of guilt.

One of the strongest objections of Muslims toward Christianity concerns the authenticity of the Bible. Since the entire series of meetings will be based on the Bible, it is not only appropriate, but essential that following the discussion of felt needs, the next two sermons be devoted to the presentation of evidence for the reliability of the Scriptures. Subjects dealing with prophecy and archeology would be appropriate at this point.

After the reliability of the Scriptures has been established, subjects on which Christians and Muslims are either in complete or approximate agreement should follow. Reserved for the last are subjects on which there is total disagreement. This includes the Deity of Christ, the Trinity, the seventh-day Sabbath, and others. It is suggested that these kinds of subjects be discussed in a smaller Bible class following the meetings.

A list of subjects in suggested order and two samples of personal Bible studies with a Muslim are presented in appendices D and E respectively.

Follow-up

Relational support system. The weeks immediately after a Muslim makes a decision for Christ are crucial. How the church relates to converts during this critical period will influence whether or not they will remain faithful and grow in the Christian community.

The church must realize that a convert's entry into the fellowship of God's people is not merely a cognitive matter, but is also relational. At this stage the church must move to create a relational support system which will create in the convert a sense of being known among and belonging to the people of God. The following suggestions are offered:

1. Sponsor's program. The convert should be assigned a sponsor who (1) preferably represents a similar people group as the convert, (2) will introduce the new member to other people and groups in the church, and to all other opportunities available in the church, (3) will work with him during his first year in the congregation.

2. Group system. Every convert should quickly become incorporated into the life of some group connected with the church, such as a Sabbath school class,

a prayer group, the choir, or community service group.

Post-baptismal training. The new convert's entry into the Christian life and community, in addition to be cognitive and relational, is also behavioral. Because of this the convert must be involved in service. He must participate in whatever ministry of the church is available appropriate to his personal gifts, and for this he will need training. He must be trained to become a responsible, reproducing member of the body of Christ.

Rehabilitation of socially ostracized converts.

Some converts are driven from home and are ostracized by their former friends and relatives. Some lose their jobs. Thus they become unable to support themselves after becoming Christians. The church members must endeavor to find ways and means to help such individuals. Listed below are some tangible steps that might help accomplish this:

1. Help in securing a job. The new convert may need help in locating new employment, possibly in one of the institutions of the church or working for an Adventist businessman.

2. Further education. Encourage promising young converts to attend college, and where necessary, ask the college to give study to making financial provisions to help such students, at least for their first year of study.

3. New location. In some instances when the convert is under persecution, it may be necessary for the church to make provision to send such an individual to a new location. Circumstances will determine how long the convert will need to stay in this refuge.

CHAPTER VII

SUMMARY AND RECOMMENDATIONS

Summary

This study has shown the Indonesian religio-political situation, noting that this country, although its population is predominantly Muslims, is not a religious state and it guarantees a degree of religious freedom to its citizens. Thus, unlike other Muslim countries, Indonesia presents a fertile field for evangelism.

The data gathered from library research about SDA evangelistic work among the Muslims in Indonesia, and the proposed program formulated in this paper can be summarized as follows:

1. The present SDA evangelistic work among the Muslims in Indonesia is not carried out systematically. This is due to the following reasons: the paucity of resource individuals who are well-versed in Islamic religion, the absence of a thorough and comprehensive planning and the lack of tools and training.

2. The proposed program formulated in this paper suggests the reestablishment of a Religious

Research Department at the union level which will give direction to the missions and the local churches in the area of evangelistic work among the Muslims. Guidance should be given through yearly training seminars in every mission which trains ministers, institutional leaders, and local church officers.

3. This proposed program suggests a strategy which gives emphasis on the area of training for the members, and also emphasis on the follow-up work for the converts from Islam.

Recommendations

1. In view of the fact that SDA evangelistic work among the Muslims in Indonesia is not carried out in a systematic way, it is suggested that the Indonesia Union Mission give study to the possibility of the reestablishment of a Religious Research Department which will be responsible for conducting research, training seminars, and preparing necessary materials for Muslim evangelism.

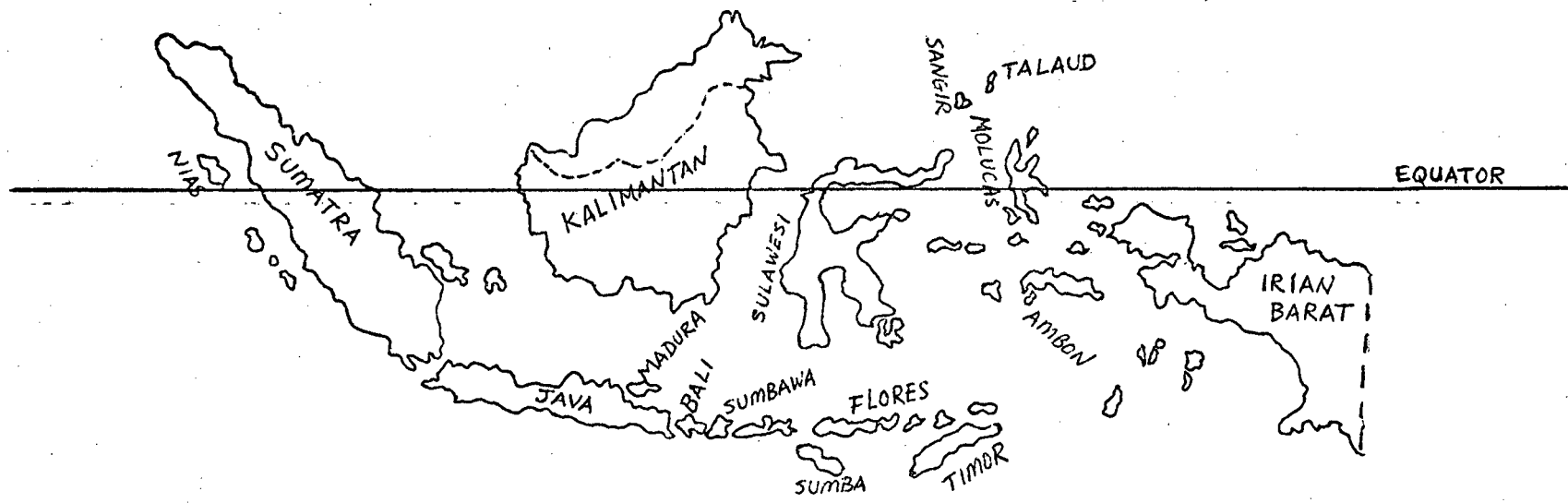
2. Realizing the need for resource personnel in the area of evangelistic work for the Muslims, it is suggested that: (1) the Indonesia Union Mission, in cooperation with the Far Eastern Division, begin to make plans for upgrading individuals in the area of Islamic study; (2) the Indonesia Union College give special attention to the training of ministerial students in the

area of Muslim evangelism; (3) that the college give consideration to conducting summer schools for field workers with special emphasis on Muslim evangelism; and (4) that the college provide means for the upgrading of promising young converts from Islam through its ministerial course.

3. Because of the need for more materials for Muslim evangelism, it is suggested that the Indonesia Publishing House give study to producing more literature which is geared toward meeting the needs of the Muslims.

APPENDIX A

MAP OF INDONESIA



MAP OF INDONESIA

APPENDIX B

BASIC FACTS ABOUT ISLAM

BASIC FACTS ABOUT ISLAM

Islam is an Arabic word meaning "submission to the will of God." Muslim refers to a person who embraces Islam as his religion and has made a commitment to submit to God.

The founder of Islam is Muhammad, who is considered to be the last prophet. He was born in Mecca in A.D. 570 and lived mainly in Mecca and Medina on the Arabian peninsula. From about 610 A.D. he claimed to have received visions from Allah in which he heard a voice telling him to recite God's message. This recitation, which is called the Quran, is regarded as sacred instruction from God. It is composed of 114 chapters which are arranged according to length. These revelations continued for the next twenty-two years.

Muhammad was able to unite the Arab peoples and eradicated polytheism. He founded a small community of believers but they were opposed and persecuted by the Meccans. In A.D. 622 Muhammad, with his followers, fled to Medina. This flight, referred to by the Muslims as the hijra, marks the beginning of the Islamic era. That year became the first year of the Muslim calendar. At Medina he was no longer leader of a religious minority, but the ruler of a city. His revelations became the

rules for the whole life of the community; not only its religious ritual, but also the laws of marriage, commerce, and warfare, the administration of justice and rules of courtesy.

By the time of his death in 632, Muhammad brought all Arabia under the banner of Islam. And within a hundred years after his death the whole of North Africa was under Muslim rule. At the present time about one-sixth of the world's population are Muslims, probably some 700 million people.

The basic doctrines and practices of Islam are:

1. The articles of faith:
 - a. Belief in God
 - b. Belief in the Last Day
 - c. Belief in angels
 - d. Belief in the scriptures
 - e. Belief in the prophets
 - f. Belief in destiny (good and evil are predetermined)
2. The pillars of practice are:
 - a. Confession of faith (Sahada): There is no god but God, and Muhammad is his messenger
 - b. Prayer (Salat): performing the ritual prayer
 - c. Alms-giving (Zakat)
 - e. Pilgrimage (Hajj) to Mecca for whoever can afford it.

APPENDIX C

PERSONAL WORK WITH A MUSLIM

PERSONAL WORK WITH A MUSLIM¹

Suggestions pertaining to discussing religious points with a Muslim:

1. Learn to know what he understands about Christianity. For example, Muslims believe that Christianity in the beginning was a true religion, but that gradually it was diverted from Christ's original teachings. This was especially true during the centuries of Papal power. Unfortunately, few Muslims realize that not all Christians believe alike. The Muslims give five points on which they feel that Christianity has diverted from its original teachings:

- (1) Christians claim they are God's children.
- (2) Christians believe that Christ is the Son of God, which make Muslims feel that God is a female, or at least has a wife.
- (3) Christians believe that Christ is God. This is contrary to Islamic teaching which says, "There is no other god but God." This is based on Isa 46:9.
- (4) Christians believe that God consists of three beings, which, again, is contrary to their thinking. Islam teaches there is only one God (Surah 14:52). Muslims also believe that this doctrine is against the teachings of Christ Himself. (See Mark 12:29--God is one Lord.)
- (5) Christians teach that Christ died on the cross. This also is contrary to Islam, which maintains that Christ did not die (Surah 4:156-58). According to the Quran the one who died was not Jesus but Jehuda, a man that resembled Jesus. They question how Christ as God could die, for God is immortal.

These five points have been their strong proofs that Christianity has diverted from its original teachings.

¹Adapted from Rifai Burhannudin, "Manual for Bible Study to Muslims" (mimeographed).

Christianity at present is not according to Christ's teaching, according to them. They feel that Christians have become infidels, as mentioned in the Quran, Surah 5:17:73.

2. Muslims who want to study the Bible should be approached individually, especially when they do not know their real motives. A second person may be included if it is known for certainty that both of them are earnest seekers of truth. In many instances even the wife and children should not at first participate in the Bible study. A Muslim is inhibited when other persons are around, especially when he is studying the Bible. If others learn that he is studying the Bible, they may scold him and assume he is becoming an infidel. As a rule if the Bible is studied with more than one Muslim at a time, they will unite in opposition, which in many instances may end in useless debate. On the other hand, a single Muslim will feel no embarrassment, though many times our teaching comes into conflict with his own thinking.

3. In studying with a Muslim, occasionally it is appropriate to quote from the Quran in order he help him realize that we are not ignorant of his book. On the other hand, we must watch carefully on this point. If the student does not render opposition, avoid using the Quran. Many times a Muslim will quote from the Quran to prove that our teaching is wrong, but after giving some proofs from their own book he will then become reluctant to quote from it any further. The study will then continue based primarily on the Scriptures. All of this depends on the circumstances of the individual Muslim who is studying the Bible.

APPENDIX D

ORDER OF TOPICS AND SUBJECTS FOR PUBLIC
MEETINGS FOR THE MUSLIMS

ORDER OF TOPICS AND SUBJECTS FOR PUBLIC
MEETINGS FOR THE MUSLIMS

1. The Secret of Happiness (felt needs)
2. The Stones Speak (authenticity of the Bible)
3. Can We Trust the Prophets? (authenticity of the Bible)
4. The Heavens Cry! The Stars Speak! (God)
5. Planet in Rebellion (origin of sin)
6. Jesus--Who is He? (person of Jesus)
7. God's Eternal Plan (salvation)
8. The Greatest Event in History (the second coming)
9. Signs of the End (signs of the times)
10. Paradise--Is It a Real Place? (heaven)
11. The Law of the Universe (ten commandments)
12. The Secret of Prosperity (tithe)
13. How to Postpone Your Death (health talk)
14. Where is Hell? (hell)
15. Communication with God (prayer)

APPENDIX E

TWO SAMPLE BIBLE STUDY OUTLINES

TWO SAMPLE BIBLE STUDY OUTLINES¹

Lesson I: Comparison of Religions

1. I assume that you are acquainted with the Christian religion. But this fact must be clear in your mind, that Christianity represents more than 600 denominations. There are four stages in the development of the Christian church:

- (1) The early Christians during the time of Jesus.
- (2) At the beginning of the fourth century the Roman Catholics came into existence.
- (3) In the 16th century, the Protestant movement began. From this movement many branches have come into existence, such as the Methodists, the Baptists, the Pentecostals, the Jehovah Witnesses, etc., and at present there are more than 600 such branches of Christianity.
- (4) The fourth and last group to emerge is prophesied in Isaiah 58:12. This group is called the "repairer of the breach, and the restorer of the path." This latter group refuses to eat pork and other unclean food and do not keep Sunday as do other Christians.

The Qur'an mentions that not all Christians are alike. Read Surah 3:113,114,199.

2. These true Christians abstain themselves from pork. This is in accordance with the Scriptures (Deut 14:8; 12:23,24; 14:21). Read also Surah 2:273.

3. They observe the Seventh-day as their Sabbath (Ex 20:8-11; Surah 2:65).

4. God Himself rested and sanctified the seventh-day Sabbath (Gen 2:1-3; Surah 7:54).

¹Adapted from Burhannudin, "Manual for Bible Study to Muslims (mimeographed). Used by permission.

I am very happy to introduce you to this group of Christians. They are mentioned in the Qur'an, Surah 3:11,114, as being the true Christians. That is all for our Bible study today; we will continue next week. (Set a specific date with the student.)

Note: Experience shows that after several Bible studies the student will have more and more confidence in the Bible, while texts from the Qur'an will be used decreasingly.

In each Bible study, Qur'an texts should be used only when they are needed. The next lesson provides a good example.

Lesson II: Creation

1. Who created the heavens and the earth? Gen 1:1 and Heb 1:3.

2. How did God create them? Ps 33:9.

3. Did He create them all at once or one at a time?

The first day	- Light	Gen 1:3-5
The second day	- Firmament	" 1:6-8
The third day	- Land, sea, and plants	" 1:9-13
The fourth day	- Sun, moon, and stars	" 1:14-19
The fifth day	- Fish and fowl (birds)	" 1:20-23
The sixth day	- Animals and man	" 1:24-27

4. What did God do on the seventh day? Gen 2:1-3.

5. After God created the heavens and the earth in six days, He rested on the seventh day. What does the Qur'an say God did after he finished his work of creation? (Surah 7:54a. He mounted the throne.)

6. Of what material was man made? Gen 2:7.

7. Of what material was the woman made? Gen 2:21-23.

Note: Why was the woman not made out of the bone of the foot, the head, or the hand? She was not made out of

the bone of the foot for she is not to be trampled upon, nor out of the head-bone, for she is not to be worshipped, nor out of the hand-bone, for she is not to be maltreated. The woman was made out of Adam's rib, signifying that she has equal rights, and needs to be loved and protected, just as the ribs protect the vital organs of the body.

The Bible states that God took only one rib and made a woman out of it. He did not take two or three ribs--just one. That signifies that God wants only one wife for each husband. That is the secret of a happy home.

8. Where was the original home of man? Gen 2:8, 9.

9. How was man's needs provided for in his first home? Gen 2:16.

Note: What do you think about life in man's first home? Do you think you would enjoy something like this? It was God's purpose that man should live in Eden happily forever.

In our next lesson we will study why man was driven away from his original home, Eden.

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