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### POSTMODERNISM AND CHRISTIANITY AS THE CHALLENGE IN INDONESIA CONTEXT

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#### ABSTRACTS

This paper explores postmodernism and Christianity challenges and opportunities for Religious Studies in Indonesia's Context. It is especially concerned with relationships between Christianity and Global Postmodernism contexts in Indonesia which the two disciplines are located and how scholarly discourse can be enriched by transnational cooperation and discourse. It is argued that Christianity and postmodernism should be understood as an academic discourse in Indonesia Context. It must be distinguished between Christianity and postmodernism as discourse internal to and across confessional lines. More concretely, the paper is concerned with the epistemological foundations of the academic study of Christianity and with the issue of postmodernism. It is argued that in today's globalized world postmodernism is a fact that cannot be ignored or eliminated. Discussion Postmodernism obscure and incapacitates differences of views and claims the truth. In this research, the writer would like to review how to development of Postmodernism? How does Bible answer the concept of postmodernism? How Jesus Christ between postmodernism and Christianity as the challenge transformation in the Indonesian context?

#### INTRODUCTION

Postmodernism was born because of the chaos of the world in all respects (Bambang, 1996). Ernest Gellner indicated that the movement was strong and fashionable. However, it is not clear what the movement is Satan. The term "Postmodernism" (Ernest, 1994) beginning in the 1870s, was first used by the United Kingdom, John Watkins Chapman, and in 1917 by Rudolf Panwitz. Then comes the terms "Post-Impresionisme" (the 1880s) and "Post-Industrial"

(1914-1922). Clear and expressly the use of prefix “post”. It turns out the sense of postmodernism a lot of blur experts.

Resulting in the fuzziness of meaning the term “postmodern” that it primarily is the suffix “ism” and prefix “post”. So with the suffix “ism”, postmodernism is usually distinguished from postmodernity: *The first*, named on a philosophical criticism on the description of the world (worldview), epistemology, and ideology of the modern. *The second*, named on the situation and the social product information technology, globalization, fragmentation of a lifestyle, excessive consumerism, market deregulation, instrumentalities, public money, and the nation-State and digging up the inspiration of tradition (Bambang, S. 1996).

The word “modern” is derived from the Latin word “mode”, which means “just”, “after”, “the latest”, “new way”, and “ultimate”. Meanwhile, the word “post” has the meaning “after”. So, postmodernism is something not mean that modern again. The word “modern” plus “post”, so it's meant: (1) have an understanding as a result of modernism; (2) a result of modernism; (3) the son of modernism; (4) the development of modernism; (5) denial will modernism; (6) rejection of modernism. Consequently “postmodernism” obscure modernism sense. He implying complete knowledge about modernism has been surpassed by the new (Ernest, 1994).

Historically, the birth of postmodernism can be traced far into the flow of the history of the failure of modernism. The seeds of disappointment against modernism first emerged in the 1950s in the literary world, as Charles Olson, an American poet, used it to describe the movement of anti-modernism and the modern rationality in the world of contemporary American poetry.

Movement anti-modernism, pioneered by John Cage, Robert Rauschenberg, Merce Cunningham, is the gesture trying to establish building understanding to out of locks and dominion rationality modern art. The artist and poet were starting to feel saturated be in close and rigidity rationality instrumental the modern world. In his article human universe (1951), Olson declares that the world culture west, because of orientation ontologies to attack against rationality modern, has caused loss of authenticity life and truth of human experience.

As a result of man is no longer capable of experiencing and involve the wealthy reality of life with all unique each. A thing that exists is just a monolithic, single reality dogmatic and ideological. On the contrary, movement anti-modernism said the attitude of the rejection of the views of rationality modern who upholds universality, transcendence, the subject individual ego, and celebrated authenticity of life. Movement anti-modernism about to go trying against the pride of value and aesthetics modern literature.

Discussions about further development in the postmodernism art field. In the 1960s, came the writings on Postmodernism, and articulation and emphasis are clearer. In the world of literature, Ihab Hassan and Susan Sontag said began the rise of world literature are speechless. Sontag also declared the birth of the

new sensibility has a more open attitude to accept the diversity of styles and forms, as well as no longer demanded respect for the artists and works of art.

During the span of the 1960s to 1970s, the discussions about Postmodernism began to enter into the world of architecture -- Pruitt Igoe housing building, St. Louis, Missouri, which has the character of modern architecture (the current architecture of the International Style that pioneered the man van der Rohe) marks the inception of postmodernism architecture thinking. Postmodern architecture brings three fundamental principles namely: *contextualism, illusionism, and ornamental*. The principle of contextualism means the recognition that the architectural style of a building is always a part of a fragmental architectural style. The principle of illusionism means the belief that architecture is always a response to history and culture. While the principle of ornamental building recognition means the media disclosure of the architectural meanings.

Is Robert Venturi, architect at once neuritis early postmodern, the concept of architecture in his book complexity and contradiction in architecture (1966), who began opening talks the concept of architecture postmodern. He explained that architecture postmodern is a conception of theoretical architecture that has some character. According to him, a style of architecture postmodern prioritizes elements in hybrid (rather than that which is pure), the composition of an alloy, rather than that the form of distortion (rather than being unimpaired), ambiguous (singular), rather than that inconsistent (rather than being consistent), as well as code equivocal.

Meanwhile, Charles Jencks, who was recognized as a master of postmodern architecture, in his book *The Language of Postmodern Architecture* (1977), mentions some attributes of the postmodern architecture concept. Some of these attributes are metaphor, historicity, ekletisme, regionalism, adhocism, semantic, stylistic difference, pluralism, sensitivity, irony, parody, and traditionalism. Further, according to Jencks postmodern architecture has traits of hybrid, complex, open, collage, ornamental, symbolic, and humorous. Jencks also stated that the concept of postmodern architecture is marked by a feature called double coding. Double coding is the principle of postmodern architecture that contains signs, codes, and different styles in building construction. Postmodern architecture that implements the principle of double coding is always a mixture between traditional/modern elites, popular/high, West/East, or simple/complicated (1977).

Enter the range in the late 1980s, the theme of postmodernism began to get more serious attention. Theoretical framework-building efforts towards this theme mainly take place in the field of philosophy. In philosophy, the term Postmodernism is often used concerning very diverse. Although his masterpiece of Jean Francois Lyotard, *The Postmodern Condition: A Report on Knowledge* (1979), remains a key reference, many among the associate that term with the theory of deconstruction of Derrida, Barthes, the semiotics of semiology Eco, Foucault, Gadamer's hermeneutics poststructuralism come to mind holistic Capra, Prigogine, and Whitehead

The term Postmodernism is also often referred to on various phenomena of contemporary society as a reality of post-industrial society (post-industrial society), the computer society (computer society), the general consumer (consumer society), the public media (media society), the society of the spectacle (the spectacle society) or public sign (demiurge society). While the view Postmodernism as a part of the project of modernism that has not ended (e.g., Juergen Habermas and the Frankfurt School second generation), while among the other looked like a radical rejection of the postmodernism of the values and assumptions of modernism (e.g., Lyotard, Derrida, Foucault). Pauline M. Rosenau, in his book *Postmodernism and Social Sciences* (1992), distinguish the two forms of postmodernism.

*First*, postmodernism is a paradigm of thought. As the paradigm of thinking, postmodernism includes three aspects of ontology, epistemology, and axiology. The third basic aspect is the frame of mind and acts of postmodernism's first form (e.g., Lyotard, Derrida, Foucault). *Second*, postmodernism is a method of analysis of culture. In this context, the principle of postmodernism thought and used as a lens to read the socio-cultural realities of contemporary society (e.g. Rorty and Baudrillard).

From the direction, a slightly different, Frederic Jameson states that postmodernism no other is a logical consequence of the development of capitalism further. Through his writing's postmodernism or the cultural logic of late capitalism (1989), Jameson convinces risk inevitably from domination capitalism advanced who has perfected himself, namely capitalism that has changed the temper of having been learning a lot of various criticism. Capitalism that points weighs shift from industrial manufacturing to service industry and information. Capitalism that, in the interest of long-term, ingeniously accommodate demands union; survival environment, and the creative or critical consumers.

Capitalism integrates many sides of socialism. Capitalism work with the principle of decentralization and deregulation because a centralized system not sprightly to face the change quickly. Capitalism offers no uniformity style or image culture because market and labor have experienced diversification that far.

With the development of capitalism advanced who perform by the presence of, multinational corporations a network of global information technology and communication the whole new type of society was born. These are people who inhabited by traits subjects with a split. Purport relationship, loss of a chain soluble in images, and missed historical background himself. But to understand postmodernism fundamentally especially upon the plains and ontologism epistemologies is absolute to know the basic assumptions and dialectic philosophy of postmodernism in the region. Jean Francois Lyotard opining culture postmodern marked by several principal people--the computerized societies, the birth collapse of big narrations, modernism the birth of principle, delegitimize dissensus, and paralogy (Darrel, 2009).

Computerized society is the appellation given Lyotard to designate symptoms post-industrial society west toward the information technology era. Reality socio-culture society today, as the research carefully in Quebec Canada, people living with sustained by information technology facility, especially a computer. Computerized with, the principles of production-consumption and transformation experiencing revolution radical. They use human power increasingly limited in economic sectors, multiplication of world space communication acceleration processing data and information capable of changing even manipulate reality, the spread of knowledge and power in the massif, is some consequence of technological development.

In a society computerized like this, values and basic assumption modernism: the ratio, law history linear, subject, ego, narrative large, autonomy, identity no longer capable of describing reality. Even, reality has changed corresponding to changes in the character of social postmodernism. Reality society such as this shall receptacle, values new postmodernism.

Underlining the nature of transformative computerized a more open society, compounded of, plural and democratic, Lyotard said that the truth carried by narratives large (grand narratives) modernism as metatarsi now has lost legitimation. This is because in contemporary society a source of knowledge and truth knowledge no longer single. The reality of contemporary no longer homolog (queers: one, and logy: orderly logical reasoning), but paralog (diversity; and logy: orderly logical reasoning).

Knowledge and truth are now spread and plural. Consequently, the modernism legitimacy principle must be dismantled by the principle of delegitimation. With delegitimation, that recognized the various nonmetallic having logically, reality itself. With delegitimation, according to Lyotard, another principal nation--to dissensus become more acceptable than principle offered consensus (Bambang, 1996). Because dissensus is the principle that recognizes differences and every element, in reality, the peculiarities having logic and right of his own life

With point attention different but equal, concluded Michel Foucault, a philosopher poststructuralist France, noted some postmodern the distinctive character of culture. Depart from Kant, Foucault has agreed that the era of the enlightenment was a time when the ratio of booking a place privileged in the history of the development of a culture. But he rejected the assumption of Kant that the ratio applicable universal (Ernest, 1994).

For him, the ratio is only one way to respond to situations the days of the time. According to him, there are other responses to the enlightenment as represented was Baudelaire namely irony. The irony is courage, who accompanied tartness; to engage actively with the situation now and here, historical and localized (locally determined), without having to take themselves on the truth absolute, outside the self-man, either in the name of the Lord logos, or another. Irony also means living a life without burdened by the principle of raw already legal before (Ernest, 1994).

With irony, Foucault received the belief that modernity is not the only history, history with a large free-form monologue: rationality. Further, he reveals that only modernism narratives large mystification ideological and no real. For example, He rejects the view that enlightenment philosophers said that autonomous, man is subject independent and able to define itself (Bambang, 1996).

On the contrary, according to Foucault that modern humans as the subject or object are not more than individuals who were born and created by a multiplicity of power through discipline, normalization and regulations, recognition, and self-command. The power given by Foucault differs at all with which are conceived by Weberian and Marxian. For Weberian, subjective power is the ability to affect others. While for Marxians, power is an artifact material that can be owned and used to dominate and pressing other classes (Bambang, 1996).

### **METHOD RESEARCH**

In this research, the writer used literature references who like to review how to development of Postmodernism? How does Bible answer the concept of postmodernism? How Jesus Christ between postmodernism and Christianity as the challenge in the Indonesian context?

### **RESULT AND DISCUSSION**

#### ***Jesus Christ Between Postmodernism And Christianity As The Challenge In Indonesia Context***

The existence of religions and harmony middle of the diversity of religions and uniqueness very supported by statutes and awareness of the need for tolerance. The existence of tolerance among religious communities very thrived in Indonesia. But unwittingly a method of tolerance (dialogue across all religions) developed by the church in Indonesia specifically and the world, in general, has changed the meaning of and what defines the Christian faith itself. A method of dialogue between religious communities which were originally just fellowship and as an expression of esteem and respect for each other. In its development turned into businesses from each religion and between religious communities another for mutual studies sameness the until standard where they can both received legitimacy and the truth all the religions (pluralism religion). And in its development movement is "religious pluralism" finally gave birth to theology that they call "Theology Religionum".

If movement "pluralism religious" only a receive and admit of no truths in all religions, without throw uniqueness truth religions they trust. But another with "theology religion ", movement theology this more advanced again, namely: want to add all truths that are in religions and rejects all absolute that is in religions, that can become fortress gap between them. This including also "finality work of Jesus Christ as Lord and Savior" in Christianity. In other words, they refused all claims of religion that are exclusive, absolute, unique, and final. Because for them all truth in religion and about religion it is "

relative". The motto of the movement "theology of religion" often they proclaim is deep down, all religions are the same "different paths leading to the same goal".

So religious and theological pluralism movement (Theology of Religionum) is a movement that is very dangerous in destroying the identity of the Christian faith and also a challenge for the Christian faith. This is not just a theological of Religionum a concept of sociological, anthropological, but rather the concept of philosophy of religion that is not from the Bible, but rather from the fact that number followed by demands for tolerance and supported by the existence of social-political that supports the number of ethnic, cultural and religious, as well as sponsored by the spirit of globalization, philosophy of relativism and postmodernism philosophy.

On the one hand, the rise of the postmodern has provided an opportunity for Christians to be reckoned with again. Thomas Oden even sees in optimism that in the postmodern era, Christianity was able to regain its credibility. Why is this so? For it is not the same as modernism that erodes and cornered little by little the truth of the Christian faith, postmodernism and relativism just admit the truth found in Christianity, as in other truths as well tolerated by postmodernism.

### ***The Challenges by Proclaim of The Gospel***

Postmodernism will blatantly refuse the preaching of the Gospel for carrying a spirit that not far different from modernism. A preacher of the Gospel trust in the truth objective (*Revelation of God* that Christ was the savior) and truth (Jesus is the only the Savior of mankind), terms of which both extremely opposed by postmodern. For people postmodern, Jesus's statement is the savior of mankind, impossible evidenced objective. The sentence was just symbol language (word game) whose truth is expressed and trust was itinerant Christianity, therefore cannot legal, moreover universal. Alister McGrath said: "All belief systems are to be regarded as equally plausible. Something is true if it is true for me. Christianity has become acceptable, because it is believed to be true by some—not because it *is* true" (Riberu, 2000).

Postmodernism also not necessary for someone to repents of sin. The reality for sin's own postmodern for people is what escaped. It also is an idiom symbolic of a group of a particular person course, that should not be ascertained the truth. Besides human need main not just repents of sin; so, view postmodern. To what we emphasized repentance, but in the end, inflict affliction and reject needs, other groups?

### ***The Challenges by The Word of God***

I see at least there are four challenges in delivering the word of truth or teaching caused by either deconstructions or radical relativism. These four things are:

(1) the presentation instead of the essence. According to deconstructionism, people aren't looking for the essence of postmodernism, because it will never be known for sure. So, for them, in the delivery of an important word or teaching is his presentation, or acting ya, or the delivery of things that on the surface only and not its substance or substantial.

(2) exegesis alternatives instead of dogma. Christian postmodernism thinks that Christianity too stressed the dogmas attachment to the church formularization centuries beginning in the west. Therefore, it is not surprising when these days appear against "the hubris" dogmas church. For example, the emergence of liberation theology which assumed that is too Christianity has centered on western and impractical. Whereas the feminists see that nature as paternalistic too dominant in Christian theology. Similarly, the emergence of theology black (black theology) is to provide alternatives to theology that is considered not touch their lives. The emergence of such movements ' the 70s, at the beginning of the decade for "theologian Hans Kung, catholic of Germany, clarify traits postmodernism plurality, stressing polycentric, praxis, functional, and liberation (Dean, 1997).

(3) orthopraxis instead of orthodoxy. Practical teaching (orthopraxis) indeed everlastingly exacted from teaching, included in the Christian religion. It is plausible if someone is feeling reluctant to study a system teaching (orthodoxy) not touching everyday reality. Both should be balanced. But in an age postmodern, orthopraxis much more emphasized than orthodoxy, moreover, orthodoxy is disposed of course. Can you suspect why? In postmodern, because the truth offered as in a free market (see one impact of relativism radical above), then to consume a truth that people (postmodern) ask only dealt " what re-functioned for me? What luckily am I holding a precept particular?" For example: when we teach that Jesus is Lord didn't have to mess about His divinity and His humanity, His second as the triune God, why was born of the virgin Mary, His resurrection.

That is important, we believe Jesus heals or not? Provide relief or not? Strengthen our feelings or not? Ortopraksis in this extreme demand led to a plurality of open for teaching about Christ in the extreme. Because the emphasis is just on functionality, then one doesn't have to think about whether Jesus "trusted" is Jesus his conceptuality the results of the Middle East, Africa, Germany, Latin America, even Jesus's feminists! An important, practical or not? Function or not? The same question applies to the doctrines of the Church.

(4) production instead entendres objectivity exegesis. The influence of deconstructionism most perceived for Christianity is in the science of exegesis or interpretation field (hermeneutic). For interpretation, closely related to the use of language terms of which become the main emphasis deconstructionist. Hans Georg Gadamer, a figure of hermeneutic postmodern at least four things for interpretation proposed: (I) abolishing every form method approach in exegesis. The truth will be obtained if limits methodology, be surpassed and let every people find the truth itself; (ii) in interpret texts someone may even be let his prejudices should participate. A text solely news, instead of text but consolidation between a text by our prejudices;(iii) there has never been an understanding interpretation results are objectives since the understanding always related to a State where we are, when, and in what circumstances; (iv) an interpreter has to be constantly open to "new experience", and are not tied



to a truth that is static and dogmatic. So basically, the predictions and our prejudices are very limited because it has to open up to other thoughts (Bambang, 1996).

Departing from Gadamer's hermeneutic or the other, we can postmodernism to imagine that in the church there are also found to be an absolute and universal truth. The Dogma of the Church will never remain but kept the news of the teachings. Hermeneutic postmodern indeed tried to contextually, but at the expense of the righteousness that comes from God's revelation. But there is no term for postmodernism "sacrifice", for there is no truth that is true (objective) and absolute (for them) (Ernest, 1994).

### ***The Challenges by Teaching of Morality-Ethic***

Postmodernism also was marked by the collapse of moral values. Because there is no objectivity of the truth about what is good and evil, then in moral action they emphasize not what is right or wrong, but the reasoning is the basis of things that are very practical and subjective. For example: in the case of euthanasia (ending a life prematurely), consideration for the value is no longer postmodernism human life (the very thing that is not practical), but rather a matter of cost, effectiveness of treatment, or whether a person is happy, strong or whether people suffering, etc. Similarly, in the case of abortion, there is no longer question the dogma of the Church are turned (although people who trust not wrong), yet practical things.

In other words, one who clings to the dogma church in approaching a case or abortion, euthanasia is including one viewpoint, among many points of view, and not only the right to be imposed on everyone to receive it. Those who adhered to dogma church with the same sort of those who make a decision based on economic considerations only. Thus, what becomes a postmodern challenge for the church the future (and now), not only immoral behavior but the loss of moral criteria as was said by Gene Veith in his book "Postmodern Times", *"What we have today is not only immoral behavior but a loss of moral criteria. This is true even in the church. We face not only a moral collapse but a collapse of meaning."*

### ***The Challenges by Church***

Should the Christians and churches that more contemporary in their devotions style and service immediately labeled as "postmodern?" Are that infidel total, the secularization society, and church? More specifically, is city harvest be postmodern to become culturally relevant?

Postmodernism is a period of thought and ideology that appeared after the modern era. Modernity considered a period of thought in Europe developed from the Renaissance (Century 14-17) and growing in enlightenment (Century 17-19). It is time development significant in science, politics, war, and technology. Postmodernism is a reaction to the period. By definition, postmodernism meant "after modernity". Today, society, in general, is facing increasing against thought modernize bigger is that realize or not.

Modernism, as an ideology, is the rationalization and categorization of the social world. Given the modern world, everything in life is, and should, be interpreted rationally. Science and logic have achieved excellence as in all public discourse that everything must be explained through their lenses. All that is not scientific must be rejected. According to the modern view, science and faith cannot mix since the last transaction with the area described. Because knowledge and intelligence be inordinately elevated, the modernists have always been elitist in categorizing them from society. An example is Adolf Hitler who believed in the absolute supremacy of the Aryan race above all other races. The six million Jews were murdered in the Holocaust because "analysis scientific of Hitler", they do not deserve a place in the civilized world (Dean, 1997).

Postmodernism, on the other, challenges the prejudices and convictions of modern times. Are working so radically reinterpreted what now classified as the knowledge that applies common. To after-modern a, concepts like right and wrong, good and bad, or what is right and wrong not absolute, but be changed from culture to ancient, and situation to the other situation. Thus, postmodernism is culture and ethics of relativism about truth, reality, reason, value, meaning linguistics, art, architecture, and every other form of social life. The oracular; or anyone who believes in a truth true regarded as disgusting and dangerous.

As a world view, postmodernism hates stereotypical social classes according to gender, race, age, etc. in reaction to what it perceives as an arrogant prejudice of modernist, he empathizes with respect and especially marginalized. Chauvinism refused and suppression provided by each gender, group, or causes over others (white vs. Black, male vs. female, rich vs. poor, educated vs illiterate, able to vs. nonreligious vs. religion, disability, etc.). It aims to place the fate of the growing population of people who are socially marginalized or excluded.

Postmodernism is the most widely accepted and respected in terms of architecture. Take Guggenheim Museum Bilbao in Spain, designed by the famous architect, Frank Gehry. Instead of designing buildings in a simple and logical scheme, Gehry wanted to challenge the prevailing principles of public architecture. There are no straight lines in the House because every wall is curved. Every corner is seen from a new perspective building. Two photos from Guggenheim ever look the same. And it is located on the banks of the River, the Facade Titanium reflects various shades throughout the day. The result of all this is that no one can claim an absolute image museum. This is relative to the position and time of day. In the absence of absolute visual, Guggenheim is considered the embodiment of the concept of postmodernism.

The concept of postmodernism is also expressed in the arts. This is especially true in the case of the early art movement of the 20th century known as Dada, which promotes the concept of questioning norms that were previously set out in art. Although influenced by literature, theater, and graphic design, the movement is the most highly recognized for its impact in drastically

challenged basic precepts of art. A work of art that exemplifies the concept is a Fountain by the leading artists of the Dadaist, Marcel Duchamp.

The fountain is just a container of the waste, common man. For a modern, it was an instrument, functional scientific for disposing of sewage. Take objects generally considered dirty and worthless, Duchamp converted into a work of art expensive. He imparts value to an object most valuable might consider. Duchamp wants to prove points: with art fabricating and get people to take it as meaningful, we can increase values. This is uniting a significant difference between the community modern and modernism. A temporary modernized value greater on, postmodernism places intrinsic value more loans to extrinsic. With her artwork, Duchamp points out that in the postmodern world, truth is no longer dependent on the intrinsic value (a common container, gross); extrinsic is dependent on how society defines it (an expensive piece of art) (Dean, 1997).

### ***The Positive Aspects of Postmodernism***

The positive aspects of Postmodernism meanly: (1) Because having postmodernism contempt for what he sees as arrogant absolute science and logic, it makes room for possible faith and supernatural. Science and faith can coexist. (2). Postmodernism is empathy against the oppressed believe value can be added to people who might be considered precious. In this context and more parsonage, church leaders current began to see themselves as "Christians postmodern". (3). It allows greater tolerance between confidence and potentially opening the way for the great love allocation through greater and receipts for non-christian religion. (4) This allowed freeing speech in perspective someone about "truth" relatively or non-absolut. It makes one less judge and condemns against behavior, style, and personal preference that perhaps less conventional. This is the bidder's property's hypocritical self-righteous. (5). This allowed empathy greater toward the growing public pluralistic, challenging us not to out of relating to how people thought and function today. (6). Concept control, power, and certainty are replaced by love, service, and faith. (7). Postmodernism allow openness more for spiritual and emotional, the truth and epistemological (theory of knowledge) being beyond the limits of science, logic, and reason.

### ***The Negative Aspects of Postmodernism***

The negative aspects of Postmodernism meanly: (1) Postmodernism is skeptical about all claims of the truth. Brought to an extreme, it is a feud toward those who claim to know the truth absolute. Postmodernism could be very opposed to people who believed in the impossible of wrong and infallibility of the Bible. German philosopher Friedrich Nietzsche (1844-1900) argues that those receiving ethical system Judeo-Christian, which he called as "morality slave", suffer from personality weak and afraid. A different and outnumbers people, a kind of he said to be adverse values ethics and created him. (2). Postmodernism has seen all claims to knowledge equally legitimate, regardless of preposterousness clear at the claim certain (e.g.: I have). (3) Postmodernism individuals are seen solely as a construction society. Thus,

individual responsibility to walk in the word of God depopulate. (4). Someone who questions other faiths about factuality is considered intolerant. (5). A propositional truth or that truth is found, is considered inexistent. Otherwise, only position society, rather than individuals, deemed valid. But what if slavery, genocide, physical or abuse of women excused and regarded "right" by the standards of society? Does that make them right? Without standard objective to morality, relativism culture and ethics can result in consequences horrible in society. (6) Postmodernism often sees progress, who the scientific, education, politics, and so on as injurious. Progress equivalent to the domination of marginal. (7). Tolerance against any belief, except those who feel that their faith is more important than others. Paradoxical here is that in the spirit of them to promote tolerance, postmodernism yourself can be very intolerant toward those who do not share their view own modernism to postmodernism.

<b>MODERNISM</b>	<b>POSTMODERNISM</b>
Centralization	Decentralization
Construction	Deconstruction
Culture	Sub-culture
Hermeneutic	Nihilism
Hierarchy	Anarchic
Industrial	Pascal-Industrial
Theory	Paradigms
Religion	Secure
Legitimation	Deligitimation
Consensus	De-consensus
Continuity	Dis-continuity
Traditional	Liberalism

***The Challenges by Christians***

Like most cases, Christians should take a moderate stance towards postmodernism, soaking up the positive aspects and reject the negative. We do not subscribe to the ideology that the individual is simply the product of its society, or that the truth should be determined by a group of individuals collectively. And while opinions are important, we hold to the absolute found in Scripture, and not wavering in belief when it comes to the moral law and the basic principles of our faith.

However, having said that, Christians tend to the hypocritical and legalistic. Conservatism self-righteous trying to keep the Church isolated, cleaned, and does not relate to contemporary society. Let's allow for freedom that is in Christ Jesus (Galatians 5: 1).

A major contribution from postmodernism is appreciating to the formerly considered insignificant. This God has toward according to the poor broken and abused (Luke 4:18-19; James 2: 14-17). Postmodernism has to provoke

fearful people to embrace a Gospel contrary to have dealings "social" bigger respect and service with hurt and wounded in the world. Tolerance, not the word evil. As Christian, we must adhere to moral convictions the word of God in our hearts. But at the same time, we have to be friendly and receive from their belief different from ours. Balances are key to it.

### *Navigation in A Pluralist Society*

Inherent in the concept of pluralism was postmodernism society: there are big religions and beliefs that people comply with (obedient). There are three conceptual approaches to a Christian may assume the people who believe in other religions, meanly: (1). Exclusivism. It is based on the idea that "I am right, you're wrong", an attitude of trust in others. The Apostle Paul understood that he did not need to disassemble the beliefs of others through criticism and condemnation that he talked about his faith. Instead, Paul tried to be respectful and relatable to the audience in an attempt to win them to Christ (Acts 17: 22-34). (2) Universalism. It can be summarized by the statement, "long as you sincere, then anything you believe right". This is the opposite of exclusivism and attitude popular postmodernism extreme. The basic problem that makes this position senseless is the fact that each religion or faith presenting claim itself for absolute truth. Universalism takes tolerance to the extreme, and although initially may seem honorable; it leads to a stalemate in to serve. (3) Inclusivism. "We believe we are right but we are open for dialogs and covers another way to think in our discussions" (inclusivism not be confused with the Gospel "perverse inclusion"). The New American Dictionary defines "inclusivism as intention or policy including those that might otherwise be excluded, as flawed or race and sexual minorities". This is the approach we should take to bring the love of God to a more sophisticated audience uncritically and in the 21st century. No, in the sense that we believe the Bible may be wrong, perfect the word of God. We live with the ten commandments of God and fundamental principles of the Christian faith our Confession of Faith, poured in the Nicea Creed and another.

But, Yes, in the sense that we are trying to be tolerant, accepting, and friendly people. We love the marginalized and oppressed, believing the value that can be added to those that are considered valuable. We are not in conflict with society or popular culture, but trying to get involved in its entirety as salt and light (Matthew 5: 13-16).

Even though we lived in were destroyed, distorted world, I don't believe in keeping the Christian naive and ignorant of the harsh reality of society. Once again, in absolute terms, we should be absolute. But non-absolute, we should let the freedom of personal preferences and make room for the Holy Spirit-led Christian everyone individually. I never wanted to City Harvest Church is so isolated and sterilized that we become out of touch with the world. Instead, I would like to educate and empower my generation to be as creative and colorful as possible, a sophisticated, dynamic life, a life in obedience to Christ and his Kingdom causes.

### ***The Challenges by Christians Of Leadership***

A leader must run of five goals in running his leadership as follows: (1) You were planned for God's pleasure. (2) You were formed for God's Family. (3) You were created to become like Christ. (4) You were shaped for serving God. (5) You were made for a Mission.

The process advocated by Rick Warren is great and a blessing to the church's run. But, for me, which is very significant for the context of Indonesia is 5 points is "you were made for a Mission" where should the leaders running it are: (1) made for a mission. (2) sharing your life message. (3) Becoming a world-class Christian. (4) Balancing your life. (5) Living with purpose. But for me, it is not easy to run what you want Warren to be landed in the context when Indonesia. The believers understand that ultimately Christianity compulsory does the work of mission: preached and won jaw as much as possible for Christ. Ultimately leaders know that the work mission is important for work in Christ. But to the context in Indonesia reality is not that easy even work mission only for the theory that just spoken it. (Rick, 2002).

For example, ten years ago (2003) Rudy Pramono research by conducting interviews with 12 of the Church from a variety of backgrounds in Bandung. Results interviews as follows: (1) a written mission of the church a cornerstone of most respondent's church leaders refer to the Great Commission of Jesus Christ says in Matthew 28: 19-20; Mark 15: 15; but there is a tendency of the respondents that the Catholic Church background to understand it in the context of the Bible as a whole as well as in understanding about the interpretation of dogma and church leaders (especially Whales). (2) the Mission of the church a relevant Strategy are: *first*, be faithful to the Gospel and mandate in favor of the poor or marginalized, sinners because they need to be saved. *Secondly*, cooperate and network with others. *Third*, establish research and development institutions to take advantage of the development of science and technology without being dragged down and enslaved. *Fourth*, develop services holistic relevant according to need context. But when invited to a mission serving (preached), and they ready because many of. So, mission only for theory and has not run. Condition as above also still be a portrayal head of the church in Bandung maybe many heads of the church in Indonesia is under such a position: understand the importance of services mission but not do it.

### ***The Church as The Education Process Mission***

To motivate the congregation to do evangelism moreover, discipleship, then education is a means proper to realize the purpose. Because education is the process of the internalization of the Christian to understand and value through experience a provident and values, through the contemplation, aspirations, and acceptance of a provident and value, and through experience a provident and value in life (Riberu, 2000). Thus, evangelism and discipleships as teaching materials in the process of education to the church.

The local church is the center of activity evangelism draught discipleship. In this related with that, it is said that the church who is growing need to emphasize the service balanced as follows: *first*, of worship, that full of power: the atmosphere of prayer laudation, the church to bear solemn testimony whose sermons anointed and invitation accepted Jesus as savior. *Second*, education ministry: cell groups. *Third*, motivation to evangelize with dynamic. *Fourth*, service pastorals consistent: each member should guide in a chaplaincy. *The fifth*, fellowship that unites and growing (Darrel, 2009).

Thought above supported by dean Liebrecht with formulating some steps that are necessary someone as follows: *first*, catch vision god where church obliged to do proclaim of the gospel. *Second*, after the vision, then he began to determine priorities where prayer being the force mission and the pastor be the motivator congregation to motivated performs activities mission. *Third*, mapped a road on which purpose want directions to be clear by developing method what to that goal achieved. *Fourth*, after having a method for achieving the purpose, then team need built: preparing missionary. *Fifth*, expand the influence we by means: (a) sent the workers (b) provide financing mission, (c) various what did we learn by the team (Dean, 1997).

### ***Between Internal and External Factors***

Wheaton declaration said that e church runs service mission shall: sensitive with the integrity of the bible and strategies Holy Spirit, controls and send to the mission, multiply servant of God), do training-training in " body of the church", produce clusters of a small then big group, and response to the needs of someone (Dean, 1997). It can be done in two ways as follows: the witness of the scriptures and to declare Gospel (to relate between the church with a mission). Therefore, Stott said that the power of the local church lies in proclaiming the Gospel (John, 1992), while Hiebert said that the power of the local church lies on "worship, Christian community and spiritual growth (evangelism)" (Paul, 1993).

Snyder said two things make a mission in church service is growing: personal factors (workers) and psycho-social-cultural factors. While Donald McGavran prefers to call it that the church is determined by internal factors inherent like church and unscriptural external factors affecting political factors, covering religion, ideology, socio-economic and another. While Bradshaw prefers to call that the success of the mission in worldview, holistic determined by contextualization, management, education economy social environment (and others) viewed in a holistic (Donald, 1980).

By looking at the elements upon, then inferred that elements of the church of missioner growing as follows: *first*, is the factor internal matters as worldview (view of life) implementer (workers) mission. *Second*, is the factor externe economic conditions (such as: to see more clearly the economic environment), in the church the nature of politics (a better look environmentalist political map), the church the social conditions (see more clearly about life and social relationships in the neighborhood of a church), the condition of education (to see more clearly about the influence of educator in the neighborhood of a

church), the condition of security (see more clearly crime that is in the neighborhood of a church), and condition of a culture in which the church is (to see more clearly tradition; customs in the neighborhood of the church) (Niko, 1998). For example, the social conditions that lame (a live in their own because has no friends) and enfeebled by the poor, and economic conditions so it can affect himself accepted the gospel reported by the church (Robert, 1997).

Although factors internet and extent above can be explained its influence one by one to the public, mission in the church but they affect each other and are bare can be separated from someone in deciding to formulate a strategy of service mission in the church. About the matter, then Lingenfelter & Mayers for example: when they were investigating the synthesis model "Personal Relationships" that is effective in the ministry of the mission, They can't separate the influence of culture by a factor of social (Sherwood, 2001).

So with the thought above, then McGavran agree on factors that are mutually in which he said that "each society, finding itself in both physical, economic, and political circumstances, develops a characteristic culture and self-image, anthropologists have pointed out, us that makes it different from every other society." so, it's can be concluded that the success of the mission in a church service influenced by factors internal and external in a holistic (Donald, 1980).

### ***The Challenges by Christians Of Leadership as Ministry Mission***

John Stott in the book *Basic Christian Leadership: Biblical Models of Church, Gospel and Ministry* emphasizing five things discussed as follows: (1) 1 Corinth 1: 1-17 "The ambiguity of the Church", (2) 1 Corinth 1: 18-2:5 "Power Through Weakness", (3) 1 Corinth 2: 6-16 "Holy Spirit and Holy Scripture", (4) 1 Corinth 3 "The Church and the Trinity", and (5) 1 Corinth 4 "Models of Ministry". Conclusion: Christ or culture?

I am interested in think of "Models of Ministry " in 1 Corinth 4 includes: (1) Pastors are the servants of Christ (4: 1), (2) Pastors are the stewards of revelation (4: 1-2), (3) Pastors are the scum of the earth (4: 8-13), and (4) Pastors are the Fathers of the Church Family (44: 14-22). Here can be concluded that a pastor was a that can be a model (exemplary): servants of Christ, the stewards of revelation, the scum of the earth, and the Fathers of the Church Family. With this type of thinking, then I agree with Stott. For me that Stott finds theories of model based on the Bible. That is good and filled with challenges. But the problem is complicated if the theory of model to the implication in the context of Christianity in Indonesia. (John, *Basic Christian Leadership: Biblical Models of Church, Gospel, and Ministry*, 2002). In the context of Christianity in Indonesia found phenomena that lead to "crisis of model" the pastors, for examples are:

### ***The Crisis from Inside***

Many Christian leaders found in Indonesia are in a position of individual crisis. Call as servants of God is very doubtful for has changed. Many



Christian leaders oriented to save a lot of money (matériel) rather than serving the Lord, the church being business, sinned because women, sinned because of violence, sinned in drugs, sinned because to kill, sinned because make to a decision is not from the Bible, but from the World.

### *The Crisis from Outside*

Christianity in Indonesia since the nation became independent was experiencing a crisis from the outside. Outsiders pushing Christianity by persecuting the Christians, burning the churches even kill the Christians. The proof research data FKKS-FKKI says:

From 1945 to 1997 there have been 385 Churches closed, damaged, or burned in Indonesia, and when averaged annually around 44, 5%. Distribution of Genesis Church destruction 18945-May 1997 as follows: East Java 105 churches, Jabar 72 churches, Church, South Sulawesi and Central 45 36 churches, 30 churches, Borneo Jaya JAWA 21 Church, North Sumatra and Aceh, in Yogyakarta churches 12 10 Church, South Sumatra and Lampung, Bali, 7 church 18 churches, and other areas of 18 Church (Paul, 1997).

Until August 2000 at least 758 church buildings that are closed, defaced, and or burnt -- 144 buildings of Church damaged and or burned during the reign of President KH. Abdurrahman Wahid. Outside the data must still be the many building of Church shares the same fate (FKKI, 2000). Even until 2013 about reaching 1,500 church has been damaged and burned.

### *The Crisis Because Of The Environment*

The crisis occurred because the environment leaders Christian who is a member of the Board (of the legislature), Ministers, businessmen, and other leaders. The leaders were involved in corruption, bribery, and destroy Christianity in a way that agreed to the Government's decisions to the detriment of the Christian Civic Organization LAW such as LAW, education, and more.

How the solution for Christian leaders to be model in Corinth 3 according to Stott, model of servants of Christ, the stewards of revelation, the scum of the earth, and the Fathers of the Church Family?

### *Stay Focused on The Call of Integrity*

The solution on the top is to "stay focused in a call as the servants of the Lord who integrity". Its meaning calls as the servants of the Lord chose his servant where the servant it became part of God's plan. A person received his calling as follows: (1) he was working as the representative of the lord which refers to a master of ceremonies worship. (2) he was talking about how to get at the truth of God for expressing his faith. (3) he continuous training talent that is distinctive as a form of his service to the human race. (4) he uses talent is on himself for the benefit and the good of others.

The meaning of "call as the servants of the Lord" has function as a spiritual discipline because such action is the maintenance of the living relationship between a (servant) to God in all that he did and train him to be unselfish. Thus, a leader (pastor) must focus relentlessly on his calling as a servant of God. Focus where the pastor always "looking for the Lord" The leader must live in integrity. Here "integrity" refers to a physical, which has high integrity is morally and ethically. C. Bijl said sincerity job, have integrity, love God with all my heart, and resigned to rely only on God (Biji, 2005).

## CONCLUSION

The church and theology can never identify with any culture or socio-economic order. Neither can they reside outside culture or orders of different kinds. Cultures and orders present both opportunities and dangers for the church and theology. The postmodern culture is no exception. The transition from the modern to the post-modern culture brings the prospect of exciting and challenging theological deliberation with it. The first fruits of this deliberation are already visible - some liberating and long overdue. Signs of being overwhelmed as well as signs of radical reaction against the postmodern culture are, however, also present their than by keeping in touch with the stories of the Bible and the God behind those stories, is by keeping in touch with fellow believers and communities of believers of all different Christian traditions. Ecumenical dialogue has been a valuable instrument in correcting the excesses in theological.

As people believe we need to postmodern. In 2 Timothy 3: 16 and 2 Peter 1: 19-21 said that the Bible is guidelines step and the basis of human life. No other book can match the Bible. Here Christians should fully stand on the "power" and "divinity" of God.

It does not mean we shall not perform innovation against science. We can innovate, but we have to recognize exactly what the Bible says and what is not, and what scientists say and what can't say. Innovate in all areas of science which right must give to God as the creator. At the time of the same has faith in God as the creator must also give place science to explain how the process of happening. So, everything we do we have to submit to God as a creator, not us who acknowledges innovating which there is we who created because they have not ever been invented by others.

Like a ship, modernism with the spirit of his progress has brought us to an island of dreams. But it turns out the island was full of violence and lies. Postmodernism attempted to return the boat to the middle of the ocean, but arriving at the sea, we have left adrift without navigation equipment and a clear direction. Like a building, modernism based on ratio, science and technology, and the economy, has led us to an imposing building with no limits other than the sky itself. But when we're on the top floor, we just realized that the building was erected with the millions of lives that become its victims. Postmodern attempts to draw out all the people from the building, and let humans scattered without direction. Perhaps that's the two quick overviews could be the transition taking place, from modern to postmodern now.

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