

## Cross-Cultural Mission Strategy in Balinese Culture

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This article aims to research the Balinese tribes in the Hindu cultural region and find mission methods that suit the Balinese tribes. Research on these tribes is crucial in finding effective mission methods. This is because an understanding of the people, religion, culture, and tribal worldview can help find a good point of contact for a successful mission.

The author has investigated the Balinese tribe from a social, religious, and cultural perspective. In particular, Balinese Hindu traits have been identified and analyzed, as well as the Hindu social structure, caste system, and local communities and rituals in Bali have been investigated. Research on the history of missions in Bali is also carried out to find obstacles in missions in Bali, reduce mistakes in facing new mission challenges, and find effective and implementable mission activities. The history of missions in Bali may be short, but it is full of suffering and tears. However, at the same time, a spark of hope can be found that is not extinguished in the midst of adversity.

The Trinity of God in His mission, the author analyzes the 'role of the Holy Spirit', emphasizing the Holy Spirit at work in Bali. The author focuses on the Trinity relationship of God to communicate the importance of the mission attitude that wants to communicate through the relationship. This is linked to 'mission contextualization', and the author mentions a model of contextualization that leads towards physical spiritual unity. We also investigated the concept of 'Missionary Church' and how it can be applied in cross-cultural mission sites. Regarding the 'mission for the weak', the author analyzes Jesus' mission to the poor, marginalized, and weak, and mentions the importance of mission for them today. In addition, we mentioned the advantages of the peripheral mission model that can be applied in Bali, especially in orphanage services, and we present the future direction for orphanage services in Bali that are currently operating.

Before offering practical mission methods, the author has done a theological reflection on the mission of the Triune God, the contextualization of missions, the mission church, and missions for the weak. The author also proposes an independent mission church model in the form of a

cooperative and proposes the mission of Christian schools as part of the educational mission. Now, through the study of the mission of the Balinese tribe in the Hindu cultural region of Bali, it can be concluded that God's mission can be accessed through the view of Jesus Christ in the flesh. In other words, when we have an attitude of loving and respecting the Balinese tribe with the heart of Jesus Christ, we can find the mission connection point and achieve the mission results.

Keywords: Christian Schools, Orphanages, Cooperatives, Hinduism,

## I. Introduction

The gospel is an unchanging truth that transcends time and space. However, the way of delivering the gospel must be adapted to the times and the targets faced. Therefore, missionaries must not neglect the study of the tasks required by the times, and theologians must understand the situation at hand. Missionaries must understand and research the historical, social, religious, and cultural tribes, countries, and regions that are targeted by the mission before interacting. The effect of sending messages between senders and recipients within the same cultural region only reaches 80%.<sup>1</sup> Therefore, research and communication efforts are needed with tribes to preach the gospel to people from different cultures.

The mission in Indonesia must reflect its cultural diversity, not just focus on one religion. A successful mission approach in Indonesia must respect and respect all tribes and religions. Indonesia's diversity is an asset, not an obstacle, to spread the message of the mission. An inclusive mission can help strengthen unity and unity in Indonesia. By understanding the cultural and religious

diversity in Indonesia, we can develop a more effective mission strategy.

One of the main examples is the Balinese tribe. Most Balinese tribes live based on Hindu culture. In addition, after the terrorism incident in 2002, conflicts between tribes, religions, races, and groups began to emerge overtly. Therefore, for an effective mission among the Balinese tribes, it is important to understand this tribe from the point of view of history, religion, and culture today. The author intends to conduct research on the situation of Balinese tribal missions within the framework of cross-cultural tribal mission research, focusing on Hindu culture in Indonesia. During this research, the author will investigate the mission situation of the Balinese tribe and propose effective methods.

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<sup>1</sup> Arthur F. Glasser and Donald A. McGavran, *Contemporary Theologies of Mission*, Terj. Jeon ho Jin, Misiologi, (Seoul: Asosiasi Iman Reformasi, 1985), 199.

within the framework of cross-cultural tribal mission research, focusing on Hindu culture in Indonesia. During this research, the author will investigate the mission situation of the Balinese tribe and propose effective methods.

## II. Understanding the Mission of Ethnicity Beyond Culture

### A. Mission Beyond Culture

Paul G. Hiebert stated that humans in a culture as a product of a shared culture feel safe when within their boundaries, and can experience significant shocks when other cultures approach those boundaries.<sup>2</sup> However, man cannot understand the Gospel when it is separate from the language, symbols, and ceremonies of culture. Therefore, in the mission process, wisdom is needed to understand foreign cultures and deliver the gospel well at the meeting point of those cultures. The gospel permeates cultural forms when people hear and believe and in this process,<sup>3</sup> the Holy Spirit is used by God not as an obstacle to the gospel in various cultures, but rather, to expose rich meaning. Missionaries must look to the biblical culture, their own personal culture, and the culture of the recipient with a neutral attitude as a messenger of Christ.<sup>4</sup> The principle of

"incarnation" expressed by Andrew Walls and the principle of "martyr" which states that the gospel must function as a prophet who changes culture, sometimes must be balanced, sometimes it must be emphasized wisely according to the situation.<sup>5</sup>

### B. Ethnic Mission

In 1974, the First International Congress on World Evangelism held in Lausanne, Switzerland, was a turning point in the transition from a geography-focused mission to an ethnic-focused mission. This transition provides a new direction for Christians in carrying out their missions.<sup>6</sup> Ralph D. Winter defined ethnicity as "a large group without cultural boundaries that share similarities."<sup>7</sup> To approach the mission strategically, he used the concepts of ethnic, linguistic and racial regions, social ethnicities, and the largest homogeneous ethnicities.<sup>8</sup>

## III. Balinese Society, Religion, and Culture in Indonesia

### A. Balinese Tribal People

Bali is an island located between the island of Java which has Jakarta and the island of Lombok. The island is included in the Nusa Tenggara Islands, one of the 34 provinces in Indonesia, and is the center of

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<sup>2</sup> Paul Gordon Hiebert, *Anthropological Insights for Missionaries*, Terj. Kim dong hwa dkk, Mission and Cultural Anthropology, (Seoul: Joybooks, 2018), 41.

<sup>3</sup> *Ibid*..., 76.

<sup>4</sup> David J. Hesselgrave, *Communication Christ Cross-Culturally*, (Michigan: Zondervan, 1991), 72-74.

<sup>5</sup> Kim Young Dong, *Misiologi untuk menyelamatkan gereja*, (Seoul: Presbyterian University and Theological, 2003), 282.

<sup>6</sup> Kim Young Dong, *Misiologi untuk menyelamatkan gereja*, (Seoul: Presbyterian University and Theological, 2003), 282.

<sup>7</sup> Ralph D Winter, "Unreached Peoples: Recent Developments in the Concept", *Mission Frontier*, Aug-Sep, 1989, 2-3.

<sup>8</sup> Ralph D. Winter, Steven C. Hawthorne, *Perspectives on the World Christian Movement*, Terj. Jeong ok bae dkk., (Gyeonggi: YWAM, 2012), 748.

Hindu culture with 84% Hindus.<sup>9</sup> The name "Bali" comes from the Sanskrit word "Wali," which means 'to present an offering to the God.' In the diverse cultures and customs of the Balinese tribe, there is respect for spirits, respect for ancestors, and Hindu religious rituals. After World War I, Bali gained the attention of the world community, not as a result of a critical view of modern civilization in the suffering of war, but rather a thought of primitive reality (Real, a fundamental civilization) rather than realism (Realism, visible civilization) in Western society. After that, Bali "lived as a museum" as part of colonial conveniences and political<sup>10</sup> means. As a result, Balinese tribal identity carries the distinctive face of Orientalism in Western society, shaped by colonial<sup>11</sup> needs and expectations.

However, after the Bali bombing incident in 2002, anger and internal conflicts of the Balinese tribe began to emerge. The Balinese view the cause of terrorism as a result of ignoring Balinese values and as a divine reminder of things that have been forgotten. It is related to religious, traditional, and cultural identities. The Balinese tribe felt the need to reflect on the unbridled tourism industry that violated the divine will, and they felt the need to restore and permeate Hindu values and virtues in order to restore the past glory.

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<sup>9</sup> Fiona. Kerlogue, *Art of Southeast Asia*, Terj. Park jang hyeok, (Seoul: 솔과 학, 2012), 63.

<sup>10</sup> Kim Ye Gum, "인도네시아 발리 깨짜 공연의 맥락화", *Studi Asia*, Vol 17. No 3, 2014.9, 166.

## B. Hinduism in the Balinese Tribe

### 1. History of Bali Hinduism

Hinduisme pertama kali disebarkan di Indonesia pada abad ke-4. Kemudian, pada akhir abad ke-15, setelah kerajaan Hindu Majapahit yang berpusat di Jawa runtuh oleh Kerajaan Islam Mataram, bangsawan Hindu dari Kerajaan Majapahit melarikan diri ke Bali. Mereka di Bali memperkuat dan mengembangkan tradisi Hindu dan budaya Hindu lebih kuat lagi. Secara khusus, terbentuklah bentuk agama baru yang disebut Agama Tirtha, atau "Agama Air Suci," yang merupakan hasil dari perpaduan budaya Hindu dan Jawa yang kemudian digabungkan dengan budaya agama asli Bali.

### 2. Balinese Hindu Characteristics

In Balinese Hinduism, there are three forms that are side by side. First, a strong form of spirit worship from the indigenous Balinese people, second, a form of worship to a strong Hindu god brought from the island of Java, and third, a form of religion that underwent modernization and political transformation. The Indonesian government initially formed a constitution called Pancasila to unite various tribes. One of the principles of Pancasila is the belief in God Almighty, which is contrary to Hindu religious concepts. Therefore, the Balinese people adapted to Pancasila and created the concept of a single God called Sanghyang Widi Wasa, which is recognized as the official religion.

However, despite having a single belief system, the basic Hindu belief in the

<sup>11</sup> Jo Yun Mi, "낙원의 폭력: 발리 섬의 종족적 긴장과 자경주의 폭력 사례연구", 326.

existence of multiple gods remains. They believed that all that moved had life, and they worshipped local gods and functional gods. Balinese women's activities began by giving canang sari offerings to the gods. In addition, all Balinese people regularly participate in rituals involving important events such as births, deaths, family ceremonies, villages, and islands.

### C. Balinese Culture

#### 1. Balinese Social Structure and Traditional Ceremonies

##### a) Social structure in Bali

The social structure in Bali involves various groups such as families, villages, hamlets, volunteer groups, youth, and orchestras, each with religious characteristics. Each group has its own temple. Most Balinese people are responsible for at least two temples personally. In addition, even though there is a Service Village as an administrative unit in Bali, Traditional Villages that have religious traditions still exist at the same time. Members of the Banjar, the traditional unit equivalent of the village, are required to contribute to maintaining social and religious order, and violations of customs can result in punishment.<sup>12</sup> Offenders cannot attend ceremonies such as births, adult initiations, or funeral ceremonies, nor can they receive inheritance or land from the family group. In other words, surviving in Bali becomes practically impossible. This is also a big obstacle from the perspective of religious

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<sup>12</sup> Ga Jong Su, *Pulau Dewata, Bali*, (Seoul: Book Korea, 2010), 109.

<sup>13</sup> Agus Joko M, *Sejarah Permulaan Gereja Kemah Injil Indonesia*, (Yogyakarta: Penerbit ANDI, 2017), 33.

<sup>14</sup> Th Van den End, J Weijtjens, *Ragi Carita 2*, (Jakarta: BPK Gunung Mulai, 2016), 256 quoted in Agus Joko M, *Sejarah Permulaan Gereja Kemah Injil Indonesia*, (Yogyakarta: Penerbit ANDI, 2017), 256.

missions. ancestral spirits. Agus Joko stated, "With the human mind, it is very difficult to penetrate this region with the news of salvation, only possible through the power of Jesus Christ who has overcome this world."<sup>13</sup>

## IV.. History and Difficult Problems of Missions in Bali

### A. History of Missions in Bali

#### 1. First Mission Period (Before 1900)

Bali has long been one of the closed areas for the Gospel.<sup>14</sup> It took a long time from the entry of the gospel to the first baptism. In 1630, Justus Heurnius came to Bali to carry out gospel missionary activities with the VOC (Dutch East India Company), but the VOC was more interested in the slave trade.<sup>15</sup> Between 1838 and 1846, Ennis attempted a mission, but encountered the barrier of the Balinese<sup>16</sup> language. In 1846, the Dutch government banned the spread of the Gospel in Bali by emphasizing the importance of economic goals and cultural protection.

However, the efforts to spread the gospel continued. In May 1866, anthropologist R van Eck arrived in Bali as a delegate to the Utrecht Mission Society, and in November, physician Jacob De Vroom (1841-1881) joined.<sup>17</sup> They spread the gospel in Jagayaraga. Today, Balinese Christians consider them to be the first Balinese missionaries. This is because Tsang To Hang, a missionary who led the Balinese Christian revival, concretely mentioned their

<sup>15</sup> Agus Joko M, *Sejarah Permulaan Gereja Kemah Injil Indonesia...*, 31

<sup>16</sup> I Nyoman Suada, *Bali dalam Perspektif Sejarah dan Tradisi dalam Relevansinya dengan Era Global Menuju Keajegan Bali yang Harmonis*, (Denpasr: Yayasan Dewata, 2013), 351.

<sup>17</sup> I Agus Joko M, *Sejarah Permulaan Gereja Kemah Injil Indonesia...*, 31.

ministry, and they received<sup>18</sup> the first conversion from the Balinese people.

Two missionaries established the school and taught about 30 students. In addition, they spread the gospel to Gusti Wayan Karangasem, a domestic worker, and baptized him in 1873 after 7 years.<sup>19</sup> This event was big news at the time, and a very impressed van Eck wrote an article entitled "The firstfruits have been harvested" (The first fruit has been harvested).<sup>20</sup> However, the mission situation in Bali is still difficult. Some people state that "Evangelizing in Bali is like farming in the wilderness and piles of stones," quoting the biblical parable of seeds falling in the four types of soil.<sup>21</sup> Spreading the seeds of the Gospel among the Balinese people is very difficult due to issues such as religion, culture, and community awareness. The suffering of such a mission was finally ended by the tragic death of Jacob De Vroom.

Gusti Wayan Karangasem, the first person to be baptized among the Balinese people, was the target of criticism from his family and the local community for being considered to have abandoned the beliefs of Balinese ancestors and gods. He felt hopeless and afraid, exiled from the local community. Eventually, he was unable to cope with the mental stress and the murder of Jacob De Vroom, the missionary who had baptized him, occurred. Those involved in the incident, including Gusti Wayan Karangasem, were convicted, and the incident became the basis for an official ban on mission activities in Bali. This incident clearly shows the sad and tragic challenges facing the mission in Bali.

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<sup>18</sup> Tsang To Hang, *Sejarah Perintis Penginjilan di Bali*, (Jakarta: Rev. John Zachariah, 1998), 7.

<sup>19</sup> Agus Joko M, *Sejarah Permulaan Gereja Kemah Injil Indonesia...*, 35

<sup>20</sup> I Nyoman Suada, *Bali dalam Perspektif Sejarah dan Tradisi dalam Relevansinya dengan Era Global Menuju Kejayaan Bali yang Harmonis*, (Surabaya: Paramita, 2013), 351.

## 2. Second Mission Period (After 1900)

Historian Cornelis Lekkerkerker stated, 'The history of the Gospel Mission in Bali is a history of failure and disappointment.' However, the blood of the martyrs and the suffering they endured were never in vain; rather, it became fertile ground for the subsequent spread of the gospel. In 1928, the Rev. Robert Alexander Jaffray of C&MA (Missionary Church and Alliance, a Christian missionary group) from Canada entered the barren land of the gospel in Bali. At that time, Balinese people were proud because there was not a single Christian on the island of Bali. Despite difficult circumstances, Jaffray ministered with the conviction that there were souls ready for the Gospel, and saw signs of mission hope in the land of Bali through the change of hearts of the people.<sup>22</sup> On November 11, 1931, Pastor Jaffray presided over the baptism<sup>23</sup> ceremony of eleven men and one woman in the Epo River, Untal-Untal village. The Bali Protestant Christian Church (GKPB) commemorates that day as the beginning of the Protestant Christian church in Bali. In 1932, many others accepted Jesus and were baptized.<sup>24</sup> In 1931, C&MA received official permission from the Dutch colonial government to conduct worship and missions on the condition that it should be centered on the Chinese.

At first, Tsang To Hang, a missionary, lived in Denpasar and worked mainly among ethnic Chinese. However, he became more and more harsh and his service area extended to the Balinese people. One day, a man named Pan Loting from the Buduk area attended a convention. He was a shaman who

<sup>21</sup> Ida Bagus Gde Yudha Triguna, *Strategi Hindu*, (Jakarta: t.p, 2011), 84.

<sup>22</sup> A.W. Tozer, *Biarkaan Umatku Pergi*, (Bandung: Kalam Hidup, 1994), 93.

<sup>23</sup> Th Van den End, J Weijtens, *Ragi Carita 2...*, 257.

<sup>24</sup> *Ibid...*, 256.

had great influence and was respected. After converting and accepting Jesus, this event triggered the spread of the gospel to the areas of Buduk, Dalung, Abianbase, and its surroundings. Within two years, hundreds of people were baptized.<sup>25</sup> Tsang To Hang It has an innocent nature like a pigeon, but it does not have the vigilance of a snake. The Christians he led severed all ties with Hinduism. Christians are considered enemies and madmen by the village people, expelled from their communities, and considered dead. Finally, the government expelled Tsang To Hang because it was considered a threat to the stability and order of the local community.

In 1933, two Indonesian priests, Mas Tratik Eprajim and Mas Darmoadi, arrived in Bali from Java. They try to respect as many forms of Balinese culture as possible and use them to deliver the Gospel. However, Balinese Christians who have experienced a strong faith experience with Tsang To Hang still face difficulties in living in the midst of Balinese Hindu society. In addition, they face economic hardship and worries about the future of their children. Eventually, Christians are looking for a new place where they can maintain their faith and take care of their families. On October 30, 1939, Christian churches throughout Bali, including Buduk, Abianbase, Cangransari, Untal-Untal, Sading, Plabingan, and Blimbingsari areas, moved as a group to the interior of Blimbingsari.<sup>26</sup> The reason the Balinese let them stay in Blimbingsari is because the village is considered an uninhabitable place and will eventually disappear. However, Christians under the guidance of Pastor I Made Rungu carried out daily worship, cleared land in the forest as a

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<sup>25</sup> Agus Joko M, *Sejarah Permulaan Gereja Kemah Injil Indonesia* ..., 252.

<sup>26</sup> I Putu Yudi Permana Saputra, *Sejarah migrasi orang-orang Keristen protestan di desa Blimbingsari, Kecamatan Melaya, Kabupaten Jembrana, Bali dan Nilai-*

cooperative project, and developed the area. As a result, now Blimbingsari has turned into a fertile and clean village that is recognized by the Bali government as a tourist destination. After that, there was the first conversion of a member of the royal family.

In 1942, Bali was occupied by the Japanese, and Anak Agung Pandji Tisna, the eldest son of Anak Agung Putu Djlantik of the Buleleng Kingdom, was executed as an anti-Japanese activist and imprisoned. The day before the execution, a Japanese officer gave him a Bible, saying, "Read this book and believe me, tomorrow you will be safe." Agung Pandji Tisna's son promised to accept Jesus if he was saved.<sup>27</sup> Miracles happen; The execution was annulled, and he was acquitted. In 1944, he succeeded his father as king of Buleleng.<sup>28</sup> After that, in 1945, he became the chairman of the Bali Royal Council and automatically became a member of the House of Representatives of East Indonesia (NIT). One day, he remembered his promise to a Japanese officer and read the Bible At that moment, he felt the touch of the Holy Spirit and repented. At about the same time, she witnessed her son, who had lost his sight, miraculously regain his sight while attending a Christian meeting. Afterwards, he was baptized and became a Christian. However, as the king of Bali, he had the responsibility to lead the country with a Hindu spirit and to be the head of Hindu ceremonies and rituals. Finally, in 1947, he voluntarily abdicated as king of Buleleng, and in 1948, he resigned from the position of member of the NIT<sup>29</sup> House of Representatives. return his property to the community and live the rest of his life as a Christian. In 1947, church leaders in Bali agreed to form a general assembly, and on

*Nilai karakter sebagai sumber belajar sejarah di SMA,* (Singaraja: Universitas Pendidikan Ganesha, 2016), 4.

<sup>27</sup> Agung Brawida, *Jejak Langkah Napas A. A. Panji Tisna,* (Singaraja: Tulus Pustaka, 2012), 15.

<sup>28</sup> *Ibid*..., 16.

<sup>29</sup> *Ibid*..., 18.

January 14-15, 1948, church representatives and missionary representatives gathered at the Blimbingsari church to hold a conference, which later became the Bali Protestant Christian Church Conference (GKPB).

## B. Difficult problems of missions in Bali

### 1. Social Structure Based on Religious Communities

Banjar and Villages within Bali are local communities centered on the administrative power and authority of the Hindu<sup>30</sup> religion. Local Balinese communities like this permeate the life of the Balinese tribe as part of their lives. Members of the village community are obliged to manage the village temple assigned and are responsible for religious ceremonies. In agricultural areas, there is a water distribution system for agriculture centered around village temples, called subaks. Therefore, people who are not members of the village cannot receive water support for agriculture.<sup>31</sup> In other words, religious issues are closely linked to the issue of survival. If one is not a member of the village, one cannot receive support for the funeral ceremony either. This is a major challenge in the mission in Bali.

### 2. Hinduism and Traditional Customs

Within the Balinese tribe, Hindu traditions and customs that include elements of indigenous beliefs are very strongly rooted. In Bali, there is a Hindu calendar called Sakalrek and a typical Balinese calendar called Wuku. Important events in the life of the Balinese people are governed by the change of seasons in this calendar. The Balinese determine the time of their lives based on the events in the Balinese calendar. Hindu religious ceremonies held in accordance with these events became an important part of their lives. Teaching about

Hinduism is not only given at home, but also compulsory at school. Therefore, the customs and traditions that grew so strongly became a major obstacle in the missionary aspect.

### 3. Image as a Cultural Tourism Destination

Bali is known as a world cultural tourism destination. Bali features a very unique Asian culture and is considered very special by Westerners. Most of these cultures are religious. Therefore, there is a great concern that if religion changes, culture will also change. The reason why the Dutch Colonial Government obstructed the mission in Bali was also related to cultural<sup>32</sup> protection. Protecting Balinese culture known as the 'Island of the Gods' means protecting Hinduism. Furthermore, not only maintain Hindu culture, but also develop it, because otherwise, Bali will lose its appeal and become marginalized. Although the Balinese are considered to be a tribe that has not yet received a mission, even Christians tend to consider Bali as a tourist destination rather than as a mission area. Therefore, the Balinese people feel marginalized in the missionary aspect.

## V.. Theological Thinking for the Balinese Mission

### A. The Mission of the Trinity of God

#### 1. The Role of the Holy Spirit in God's Triune Mission

The concept of the mission of the Trinity of God, which emphasizes the role of the Holy Spirit, strengthens the essence of God's sovereignty while simultaneously making the world aware that the whole world is God's territory. This expands the landscape of God's government and the mission of the church. The Holy Spirit is recognized as

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<sup>30</sup> Ga Jong Su, *Pulau Dewata, Bali...*, 103.

<sup>31</sup> Agus Joko M, *Sejarah Permulaan Gereja Kemah Injil Indonesia...*, 252.

<sup>32</sup> Th Van den End, J Weitjens, *Ragi Carita 2...*, 257.



having wisdom that nurtures human culture and creativity, understanding it as wisdom that renews life in culture and context.<sup>33</sup>

Without an understanding of the Holy Spirit working before humans, a view of a foreign culture can lead to such cultures and societies being filled with sin, isolated from the traces of the Holy Spirit's work, and leaving only things that should be thrown away. However, the Holy Spirit, who acts in front of all things, becomes a bridge, an opportunity, and a sprout in the meeting between culture and the gospel. Thus, the Holy Spirit breathes mission dynamics into the church,<sup>34</sup> being a witness who moves forward in the mission journey, even faster than the church and missionaries.<sup>35</sup> In this context, efforts to find God's ongoing mission in the Balinese Hindu culture or tradition are very important.

## 2. Relationship in the Trinity and God's Mission

The relationship in the Trinity of God is not only manifested within us, but also between us.<sup>36</sup> In other words, the existence of this relational Trinity of God is not an abstract substance explained by a particular attribute, but a complete personal entity.<sup>37</sup> The emphasis on the relationship of the Trinity of God leads us to follow the image of the Trinity of God uniting itself in peace in Christ and by the Holy Spirit, forming a relational community one in the Trinity of God (imago Trinity). This continues to the

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<sup>33</sup> Jooseop Keum, *Together towards Life Mission and Evangelism in Changing Landscapes*, (Seoul: The Christian Literature Society of Korea, 2016), 28.

<sup>34</sup> Lee Byoung Ok dkk, *Today and Tomorrow of Missional Church*, (Seoul: Jeyong Communication, 2016), 38.

<sup>35</sup> Lesslie Newbigin, *The household of God*, Terj Hong Byoung Ryong, (Seoul: IVP, 2010), 148-149.

<sup>36</sup> Jack O. Balswick, Pamela Ebstyn King, and Kevin S. Reimer, *The Reciprocating Self: Human*

demand for Christians and churches to share a relational life, reflecting the Trinity imago living practice in love and service. If the perisresic relationship of the Trinity of God is juxtaposed with the relationship between people, then through personal relationships that respect individuality among each other, we become open to each other, get to know each other through friendship, and participate in the lives of others.<sup>38</sup>

## 3. Trinitarian Personal Approach to Balinese Tribal Missions

In the mission to the Balinese people, the personal approach of the Trinity of Allah is very important. Both in a long-standing tradition and in an increasingly austere atmosphere after terrorism, Christians must be a clear representation of the face of the Trinity of God. Historically, the exclusive or authoritarian method of mission has shown its limitations in missions to the Balinese people. Although most of Balinese culture and traditions can be recognized as Hindu, and obviously many bring spiritual conflicts. However, in the perspective of the mission of the Trinity of God, we are convinced that God's Holy Spirit is at work and present in their midst, and it is important to find common ground even if it is difficult. It takes a loving effort to understand the life and thoughts of the Balinese people, not just pluralistic dialogue. Sharing a relational life between Christians and the church can be a common foundation for the Balinese tribe who have a communal nature.

*Development in Theological Perspective*, (Downers Grove, IL: Inter-Varsity Press, 2005), 38.

<sup>37</sup> Jack O. Balswick, Pamela Ebstyn King, and Kevin S. Reimer, *The Reciprocating Self: Human Development in Theological Perspective*, (Downers Grove, IL: Inter-Varsity Press, 2005), 38.

<sup>38</sup> 계재광, “관계적 삼위일체론에서 본 신앙인과 교회의 비전에 대한 연구,” 『한국기독교신학논총』 VOL 102 No 10, 2016, 179.

## B. Mission Church

### 1. Understanding the Mission Church

The Mission Church, its essence and identity are sought from 'God who sent'. God is the Sender, and the church is the mission community that God sends into the world. The discussion of the 'Mission Church' which is based on the 'mission of God' is based on the Trinity. The church is a community of faith that lives and feels the 'kingdom of God', whereas the mission is to be a witness of the life of the 'kingdom of God'. This is the Mission Church, and the mission of the Mission Church includes all actions that witness to and participate in the government of God working in the local community and environment.<sup>39</sup>

Church sees others with the love and the heart of Jesus. That is, they are aware of their responsibility to others and realize that the place God has sent for them is among them.

### 3. Direction of the Missionary Church for the Mission of the Balinese Tribe

Today, most churches in Bali are unlicensed buildings or use names such as prayer places or faith building centers. In this context, the Mission Church offers a church model that is very suitable for this Balinese situation. The Mission Church emphasizes more on people than on visible buildings of worship, and emphasizes mission life in the midst of lay congregations. In this way, the church can create a spiritual community through its life form that can minimize visible conflicts, and become a model that allows the church to share life in the long term in the midst of neighbors.

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<sup>39</sup> Lee Byoung Ok dkk, *Today and Tomorrow of Missional Church...*, 10.

<sup>40</sup> Craig Van Gelder, Dwight J, and Zscheile, *The Missional Church in Perspective*, Terj 최동규, 선교적

## 2. Missionary and Mission Churches in Places with Other Cultures

The Mission Church sees the church and the world from the perspective of a 'missionary imagination' that has insight into God's<sup>40</sup> presence and activity. In order to realize the Mission Church in the context of other cultures, the mission approach by evangelists must shift from a traditional mission approach to a holistic mission approach. In holistic mission, the Mission Church sees others with the love and the heart of Jesus. That is, they are aware of their responsibility to others and realize that the place God has sent for them is among them.<sup>41</sup>

### 3. Direction of the Missionary Church for the Mission of the Balinese Tribe

Today, most churches in Bali are unlicensed buildings or use names such as prayer places or faith building centers. In this context, the Mission Church offers a church model that is very suitable for this Balinese situation. The Mission Church emphasizes more on people than on visible buildings of worship, and emphasizes mission life in the midst of lay congregations. In this way, the church can create a spiritual community through its life form that can minimize visible conflicts, and become a model that allows the church to share life in the long term in the midst of neighbors.

## C. Contextualization of the Mission

Mission contextualization takes place where cultures and cultures meet, as well as where worldviews and worldviews collide. In a more assertive expression, a place where cultures come into contact and sparks of

교회론의교회론의 동향과 발전, (Seoul: CLC, 2015), 274.

<sup>41</sup> Darrell Guder, "통전적 선교신학을 향하여: 세계, 공동체, 이웃," *Misi dan Teologi* Vol 15, 2005, 17.5.

worldview touch each other is a place of mission. Because of the nature in cultures that are full of diversity and dynamics, the relationship between the gospel and culture becomes a difficult 'theological problem of the world' to resolve, which is why contextualization introduces a mission approach that is so important.<sup>42</sup>

### 1. Contextualizing the Mission as Pneumatic-Sarxistic Harmonization

Jesus' personal events that include the Spirit and the flesh show that his method of communication is receiver-centered<sup>43</sup> Contextualization is a recipient-centered approach. This means that the missionary enters local life with his or her identity. Just as Paul sought to deliver the gospel in various forms to different people depending on the situation, the same is necessary in adapting to different ways of thinking, emotional systems, and social conditions. Paul argues that, although the gospel is delivered in various forms to a variety of people, unity is not affected because of the subject of contextualization is the 'Holy Spirit'.<sup>44</sup>

The concept of mission contextualization as pneumatic-sarxistic harmonization includes two roles. First, it allows communication between missionaries and the local population. Second, it recognizes that the sender is God, the participant is a missionary who follows the person of Jesus Christ, and the center of harmonization is the proper identity with the local listener listening to the gospel.

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<sup>42</sup> Kim Young Dong, *Misiologi untuk menyelamatkan gereja...*, 320.

<sup>43</sup> Young Sang Noo, *Agama kristen dan Masyarakat Masa Depan*, (Seoul: The Christian Literature Society of Korea, 2009), 255-257.

### 2. Bali Tribe Mission: Finding the Touchpoint of Contextualization

Finding the touchpoint of contextualization in the context of the mission in Bali assumes that the core of the mission is not the culture, but the Gospel Message. By focusing on the Balinese Tribe, a pneumatic-sarxistic harmonized attitude is needed to convey the Gospel of Jesus Christ using language, form, and methods that they understand. In this context, finding a touchpoint in Balinese Hindu beliefs and culture can be very beneficial. For example, research by Lee Chang-Ho on the connection between Hinduism and the Gospel can be used as a reference.

First of all, the symbol "cross" depicting the "dove tracks" used by the Balinese tribe has a special meaning. The Balinese use this cross symbol when building new buildings or when newborns are born as a sign of driving away disasters. They also use the symbol of the cross when making *canang* (place of offering) by crossing banana leaves, and when drawing a cross on the patient's body to get healing. Thus, for the Hindu Balinese Tribe, the symbol of the "cross" represents healing, liberation, protection, and holiness. This can be attributed to the symbol of the cross in Christianity, especially the cross of Jesus Christ, which has a similar meaning<sup>45</sup>.

Second, in Balinese Hindu beliefs, holy water has a significant religious meaning. The Balinese tribe cleanses themselves with holy water and offers holy water in religious ceremonies. This can be interpreted as similar to the rite of cleansing with water, which is remembered when sinners wash themselves before receiving a declaration of salvation from a priest in the Old Testament. These

<sup>44</sup> 서동수, "고린도전서 9:19-23: 복음, 해석학, 선교, 문화에 대한 사도바울의 이해," *선교와 신학* Vol 30, 2012, 210-211

<sup>45</sup> Lee Jang Ho, "Agama Hindu Bali dan Kristen Hari Ini", ACTS University, 1993, 66.

points of contact show the possibility of delivering the Gospel in a way that can be understood by the Balinese Tribe, connecting their traditional meanings to the teachings of Christ.

#### D. Mission for the Weak

##### 1. Mission Significance for the Weak

The World Council of Churches (WCC) conveys the concept of 'Mission of the Weak' through their ecumenical statement, 'Together Towards Life (TTL)'. I describe the term 'Mission of the Weak', encompassing a general understanding of 'Mission for the Weak' in line with what has been understood from the TTL. The goal of Jesus' mission is to focus on 'Those Who Are Weak' and 'Those Who Are Marginalized'. Jesus' trail is mainly to the poor, women, the sick, the tax collectors, the prostitutes, Samaritans, and strangers.<sup>46</sup> This reinforces the awareness that the church today must take a position and mission call on the periphery. Dietrich Bonhoeffer stated that the time in which we make decisions for others is "the time related to God," explaining the identity of a Christian.<sup>47</sup> A Christian must listen to God's message coming from those who are weak and fulfill the mission with them.

##### 2. Demand for Missions for the Weak Post-Corona Pandemic Era

The Corona pandemic has disturbed the hearts of many people. The economy is

shaken, education is disrupted, and this is experienced by everyone. Many churches are experiencing a decline in the number of congregations and facing a crisis. Christians' thinking often changes from 'others' to 'themselves' after this crisis. For missionaries, however, if Christian concern for others is put aside, it is very sad and dangerous. Churches and Christians need to listen to God's call regarding mission in these changing times.<sup>48</sup> Leonard Sweet said, "The Church is the wounded body of Christ that exists in the wounded world, and at the same time, the body of Christ exists for the wounded world."<sup>49</sup> The cries of suffering are increasing, and the prevailing situation suggests that this is not the moment the mission is declining, but a mission call from the periphery. Let's not forget that the voice of God's call to extend a hand to neighbors who are experiencing a crisis of survival and spiritual exhaustion is getting stronger.

#### VI. Mission Model as a Cooperative for the Balinese Tribe

##### A. Cooperative Model

The author would like to propose a model of a mission church in the form of a cooperative that can be applied in Bali, Indonesia. Values such as honesty, openness, social responsibility, and empathy for others held by the International Cooperative Federation (ICA) have something in common principles with the principles of the mission church mentioned by Frost (Michael Frost) and Hirsch (Alan Hirsch). These principles involve proximity space, joint projects, profitable ventures (business), and independent faith communities. Christians

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<sup>46</sup> 김동찬, “사도행전의 ”경계넘는 선교“ 연구: 헬라파 유대인 디아스포라를 중심으로,” *Mission Network* Vol 2, 2012-8, 88-89.

<sup>47</sup> 고재길, “본회퍼의 ‘윤리학’에 나타난 생명의 개념과 선의 문제”, *선교와 신학*, Vol 29 No 2, 2012, 272.

<sup>48</sup> 정기목, “사회적 급변 시대의 교회와 선교”, *선교신학*, Vol 58 No 4, 2020, 266.

<sup>49</sup> Leonard Sweet, Frank Viola, *Jesus Speaks*, Terj Kim Se Kwon, (Seoul: Yodan 2018), 128-141.

and non-Christians can form self-sustaining mission communities through proximity spaces where joint projects and profitable ventures are implemented.<sup>50</sup> In particular, businesses such as handicrafts and sustainable farming methods can have demand value for the Balinese people, becoming a channel of meeting and communication with neighbors. In addition, such businesses can provide economic assistance to congregations experiencing difficulties in life, including those who belong to the poor and who are experiencing economic difficulties due to conversion to Christianity.

### B. Orphanage Model

In the grace given by God, the meeting between the church and social services as "the physical demands of health, the demands of emotional comfort, the demands of socio-economic security" is an inevitable request and an act of mission.<sup>51</sup> The author considers that the most ideal service model for the Balinese tribe's mission as a peripheral mission is an orphanage (orphanage). In Bali, not only children have lost their parents, but many have also handed over their children to orphanages because they are economically incapable. Orphanages protect children from poverty, maintain their health in a poor environment, and provide education so that children can realize their dreams. The hall's mission advantage is that it makes it a long-term mission channel by guiding children to become whole Christians through a thorough faith education. It is a model

mission that missionaries can legally undertake to spread the gospel and make a positive contribution to the local community. However, there is a responsibility to support economically.

### C. Christian School Model

Mission education is a mission method that is easily accessible in different regions, no matter the location, because it involves generations of children who will continue the future and produce leaders.<sup>52</sup>

Ham Seung-Su explains the identity of the Christian school based on the triune task of Christ. This is the basis for the need for a school mission in the mission field. First, Christian schools have the duty of being prophets who heal the educational environment that suffers from distorted education, repairing conflicts, and having the duty of prophets who unite society<sup>53</sup>.

Secondly, Christian schools have the duty of being kings to assist in the development of various gifts and talents given by God, and through the process of forming an education that shapes the spiritual, physical, mental, and social development of students, it is responsible for educating Christian individuals who have faith and skills, so that they can lead the development of society<sup>54</sup>. Third, Christian schools have the duty as priests to teach the paradox of life through death that cannot be found in the teachings of the world, and the duty to educate according to Christ's model

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<sup>50</sup> Michale Frost and Alan Hirsch, *The Shaping of Things to Come*, Terj Ji Seoung gen, (Seoul: IVP, 2009), 56-63.

<sup>51</sup> 박영환, "사회봉사 신학의 역사적 발달과 전망," 한국기독교신학논총 Vol 14 No 10, 1997, 300-301.

<sup>52</sup> 함승수, "기독교학교의 정체성에 관한 연구: 그리스도의 삼중직과 성서의 3대 명령에 기초하여," 기독교교육정보, Vol 64 No 3, 2020, 179.

<sup>53</sup> *Ibid...*, 180.

<sup>54</sup> *Ibid...*, 181.

of spiritual life. This became a special characteristic of Christian<sup>55</sup> schools.

Christian schools can be divided into four types depending on how they understand 'Christianity' and 'school'. First, the type that emphasizes Christian character and has a church character. Second, it was founded with a Christian spirit but similar to a world school. Third, emphasizing the spirit of Christianity while striving to become a first-class school. Fourth, the type that integrates harmoniously between the Christian aspect and the school<sup>56</sup> aspect. To achieve an efficient mission, missionaries must organize the goals and types of schools well, and maintain sacred tension in operations and education.

Immanuel Elementary School (SD Immanuel) in Dalung area, Bali, is a Christian school founded by Korean missionaries with the support of the Korean church for 15 years. The ratio of Christian students reaches 50%, while the rest are non-Christian students. Determining the ratio of non-Christian students within Christian schools is also important.<sup>57</sup> Linton considered that it would be difficult to provide spiritual guidance if non-Christians exceeded 20%. However, the author thinks that there are differences between age groups in terms of autonomy and religious absorption. Therefore, for elementary schools, the ratio is about 50%, for high schools about 30%, and for high schools about 20% is considered sufficient to guide the faith. In this case, the ratio of 5:5 at Immanuel Elementary School is considered suitable and the ideal spiritual formation is carried out. There are weekly

worships, and the main events are held according to Christian celebrations, in contrast to schools in Bali that follow Hindu holidays. The participation and satisfaction of teachers and students is very high, not only for certain religions, so it is considered effective in fostering spiritual life. If missionaries and Christian foundations can establish a type of Christian school that suits the situation in each mission area and lead mission and education in sacred tension, this will be a very effective and sustainable mission channel.

## VII. Conclusion

The author started this research as a missionary in Bali, Indonesia, in the framework of mission research on ethnic groups outside other cultures. Especially, this research focuses on mission methods for the Balinese ethnic group who live in the culture of soul worship and Hinduism. The author builds the foundation of relationships between ethnicities, cultures, missions, and cultures along with the existence of spiritual beliefs and Hindu life in Bali. Through research on the history of Balinese ethnic missions and ethnic tensions, the author manages to uncover new historical facts and discover intense religious conflicts hidden behind the image of peace visible on the outside. In the concept of the mission of the Trinity of God, by paying attention to the role of the Holy Spirit, we can hope to God the Spirit who is working ahead in the mission place. Through the concept of the Trinity, we begin to think about the mission approach from the perspective of the recipient through the concepts of relationship and identification

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<sup>55</sup> 박상진, “왜, 기독교학교인가?” 장신논단 Vol 24 No 12, 2005, 495-497.

<sup>56</sup> 변창욱, “내한(來韓) 선교사의 교육선교(1884-1940): 한국 교회의 교육선교에 주는 선교적 함의,” 선교와 신학, Vol 36, 140.

<sup>57</sup> William A. Linton, “The Place of the Industrial Department Korea Mission Boys’ School,” The Presbyterian Survey 19, 1929-6, 361.

revealed in the Trinity. The process of finding a common ground with a contextual theological basis seems to be similar to preparing a tool to explain the Gospel to the Balinese people.

This theological reflection aims to present a model that can be applied to the Balinese tribe. First of all, I present the model of the mission church in the form of a cooperative. I also discussed the direction of the mission through theological reflection on the weak and introduced the orphanage model. In addition, I illustrate the educational mission model by using the Emmanuel Elementary School I serve as an example. This research is still in its early stages, and more in-depth research is needed in the future. In particular, theological analysis of Balinese religious ceremonies and traditions as well as concrete and practical research on how the Christian Gospel can be adapted and accommodated in Balinese Hindu society. Apart from the cooperative model, we need to look for a model that can be integrated into Balinese society with the values of the mission church theory. To achieve this, it is very important to first understand the Balinese tribal culture that has been described, to understand the situation, and to interpret the changes in Balinese society.

Although my research on the Balinese people in the context of Hindu culture may not be perfect, I hope to be a small medium for mission research from various ethnic groups scattered around the world. Among them, there may be large ethnic groups, and there may also be smaller ethnic groups. Some ethnic groups may have been researched before, while there are also ethnic groups that may not have been mentioned anywhere. I believe that detailed research for each ethnic group will yield subtle mission touchpoints in God's tenderness. Through research and mission practice that focuses on the spiritual dimension, I hope that the

Kingdom of God ruled by the Triune God can be realized in the midst of all ethnic groups in the world.

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