

THE RELATION BETWEEN CHURCH AND POLITIC

David Ming

Abdi Gusti Theological Seminary - Ngajuk
E-mail: david@sttabdigusti.ac.id

Abstract

The relationship between the Church (religion) and politics is a very important matter to be discussed both in the academic sphere and in the scope of society in general. The relationship is different from time to time as the relationship between the two raises a polemic. This is due to the understanding that the field of service the church must be restricted to theological matters. On the other hand, there are those who hold that church activities cannot be narrowed only to abstract / theological matters. The church must instead show its concern on social issues that are very concrete, for example political issues. But before we enter into the discussion of the relationship between "Church and Politics", it helps us to understand what church and politics are

Keywords: *Relation, Church, Political*

INTRODUCTION

Definition of the Church

The term church comes from language Portuguese *igreja* and through language Latin *ecclesia*, both of which come from Greek *ekklesia*. This word is what we find in the New Testament; for example translated with the word *congregation* (formerly translated as the word "congregation" or "congregation"); churches of all places and all ages, fellowship of all believers; often also called the invisible church (Matt. 16:18); church in a city (Acts 5:11);

congregation gathered in a house (Rom 16: 5).¹ In the Greek world the word "Ekklesia" (from the verb "Kaleo") originally meant: those who were called come out, namely the free people who are by a herald called to assemble to attend the people's meeting. So you can it says where the Church is some are called, they are called to assemble, namely by God.² The term *ekklesia* is not just a must explained by the word "called", however instead, "summoned outside". As Abraham was called to outside of the pagan world (Gen. 12: 1),

¹ R. Soedarmo, Dictionary of Theological Terms, Jakarta: BPK Gunung Mulia, 2002, p. 30.

² GC Van Niftrik and BJ Boland, Present-day Dogmatics, Jakarta: BPK Gunung Mulia, 2001, p. 359.

that is also the church is called from the world of the nations, "out of darkness to His miraculous light (1 Peter 2: 9; Col. 1:13). The church is a fellowship people who realize, that they are the "strangers" at this earth (Hebrews 11: 8-16; Ps 119: 19).³

Further according to Boland and Niftrik, to understand what it means Church, it's worth paying attention too words for "Church" in several western language, for example the word English "Church", the Dutch word "Kerk" and the word German "Kirche". Presumably those words comes from the Greek word *kyriake*. Word this trait is used for what is classified

Describe the research method used if the manuscript is the result of a study. [Describe the research method used if the manuscript was based on research] Describe the discussion approach that will be used if the script is the result of thought. [Describe the approaches of discussion if the manuscript was not research i.e., a literature study, etc.] Methods used in problem solving such as qualitative methods, quantitative methods, literature study methods, and

interpretation methods. The method used to answer the research question must be explained in detail along with the stages in the research conducted. To Kyrios, what belongs Kyrios. That is the Church that is the people who claim to belong to Jesus Christ. If the Church is not the *Church Christ*, he cannot be called at all Church.⁴ According to Eka Darmaputra it is good Etimologically and semantically, The church is the people. As it was said precisely by Martin Luther that the Church is a congregation, an *assembly*, a community. The short word for the Church is a fellowship, a fellowship within Christ, fellowship with Christ.⁵

Definition of Politics

The term politics comes from language Greek is *polis* which means city or a community. Other terms in the language Greece is *politeia* which means citizen State, State, welfare or *way of life*. So politics originally matters a society that lives in a city.⁶ In defining about Oscar Cullman's politics, quoted by Gunche Lugo, differentiate between *politeia* and *politeuma*. *Politeia* Berar

³ *ibid*, 360.

⁴ *ibid*, p. 361.

⁵ Martin L. Sinaga (ed), *The Struggle for a Christian*

Presence in Indonesia, Selected Texts Eka

⁶ Gunche Lugo, *The Political Manifesto of Jesus*, Yogyakarta: Andi , 2009, p. 42.

ti politics in the sense of seizing power or position in government. Meanwhile, *politeuma* is politics emphasizes the upholding of royal values God in this world for example: justice, truth, welfare and manifest a new civilization that elevates dignity and human dignity as *gamar* and the image of God (Gen. 1: 26-28).⁷

Aristotle (384-322 BC) is the first to be introduce the word politics through his observations about humans are on basically a political beast (*zoon politicon*). With that he wanted explains, the essence of social life is actually political and interaction with each other of two or more people will definitely get involved political relations. Aristotle saw things this as a natural inclination and not can be avoided by humans and only few people are inclined alienate himself than cooperate with other people. Whenever humans try to determine its position in society, when they are strives for personal well-being through available sources, and when they seek to influence others in order to accept his views, then they will see themselves

busy with political activity.⁸ Thus obeying Aristotle everyone is a politician, ways to maximize abilities an individual and to achieve the highest form of life is through political interactions with others in an institutional framework, a framework designed for solve social conflicts and for form collective goals. In theory, the definition of politics continues develop according to perspective and studies by experts, for example: politics perceived as State power, the behavior of political elites, systems, culture, development, conflict between inner classes society, economy, group marginalized and so on. In theory modern politics, assumed politics as State power, which is represented by political parties to represent aspirations society, especially in context Democratic country. Thus deep the context of a democratic country, politics is defined as power occupy parliament or government. Thus politics synonymous with power.⁹In context it's politics related to two thing: *Machvarning* is an attempt to acquired and formed power; *Machtsanwending* isan effort to use

⁷ *Ibid*,p. 44.

⁸ Carlton Clymer Rodee et al (ed), Introduction to Political Science, Jakarta: PT Raja Grafindo Persada, 2000, p. 2.

⁹ Gunche Lugo, *op.cit*, p. 42.

power.

Between the sixteenth century and early twentieth century, defined politics narrower compared to understanding that people understand Greece. Jean Bodin (1530-1596), a French political philosophers, introducing the term "political science" (*science politique*). A definition of politics, too expressed by Montesquieu (1687- 1755), which suggests that all government functions can be assigned to in the category of legislative, executive, and the judiciary.¹⁰ Based on this perspective, yes understood that political scientists would zeroed, simply until recently, on organizations and work systems of institutions that are make laws, that is carry it out, and that accommodates conflicts arising from interests different and various interpretation of the law.

In further developments, understanding of politics among some political scientists since years The 1950s underwent quite a shift significant even political scientists contemporary today tends to back tounderstanding of politics the Greek. They argue that politics is not only about State institutions, namely the legislature, the executive and the

judiciary, but real politics is a complex process involve the attitude of citizens, interests, organizational groups, general election activities, lobbying, formulation, application and interpretation Constitution. This is what is called as a "political system".

According to Emanuel Gerrit Singgih politics is an associated art with the decision-making process by people with different interests, where is this decision making concerning the future of the crowd. In the decision making process ,it takes moral principles which is referred to as political ethics.¹¹

RESEARCH METHODS

The author uses a study qualitative descriptive explained how the relationship between church and state especially in terms of politics. How our response as religious people can build a political scene good governance (good government) Church and State Relations The relationship between the Church and The state is a problem that becomes debate in the history of Church participation in politics, even according to Andreas A. Yewangoe the relationship between the Church and

¹⁰ Carlton Clymer Rodee et al (ed), *op.cit*, page, 3.

¹¹ Emanuel Gerrit Singgih, Faith and Politics in the

Era of Reform in Indonesia, Jakarta: BPK Gunung Mulia, p, 27.

Country is not something easy to formulate. History already shows us, that, isn't it it is not uncommon to have a race for each other dominate one against that In the case of the Church-State, The state dominates the Church, so everything that goes on inside The Church is determined by the State. Since Konstantin the Great (A.D. 4) converted to Christianity, the tendency of the State to join in determine what is good and what is not good. In Indonesia especially during the times colonial, we also face that case similar. The Dutch colonial government between another puts what it calls "Commisarissen" in the assemblies The congregation 'De Indische Kerk', which is on time it was a Church-State, that is serves as a representative the interests of the State.¹² According to Donald Jay Losher, in general the views regarding the relationship between Church and State is divided into three categories namely separation strict, assimilation and interaction. Separation strict cant do anything against state, because the Christians chose himself to play no role in the field political or social. Nor does assimilation able because the religious

people have controlled by the government and its ideology, so only able to accept everything policy passively. Well neither assimilation nor strict separation able to play an active role in social and political change. Attitude it is the interaction that can last a long time in the contemporary period, because transformation and liberation takes hold a much more active and positive role, although also with more risk big but plays the most part active, critical and positive towards the State and society.¹³

In contrast to Zakaria J. Ngelow who divided it into 5 model namely: the unity of the Church with State, which gives the Church power over Country. Which is called *ecclesiocracy*; the unity of the Church with State, which gives the State power over Church. This is called *erastianism*; something certain denominational unity of the church with the State, which is referred to as *The Establishment Principle*; a confession official on the governing authority of Jesus Christ and His Word by the Nation referred to as *National confessionalism*; and complete separation between the Church and

¹² Weinata Sairin and JM Pattiasina, and Negeara Church Relations and Human Rights, Jakarta: BPK Gunung Mulia, 1996, pp. 23. The

¹³ *Ibid*, p. 105.

State in everything. That is called as *secularism*.¹⁴ Church and State Relations in The New Testament expresses politics as something particular territory (*provisional*) apart from life. The church has a tendency to focus on religious rituals that deny acts of the flesh and things of a nature secular. The people consider that an affair politics is a secular affair and must shunned. It appears as is Esene community living in caves Qumran in the first century. They looking forward to the coming of the Messiah who able to free from hegemony Rome.¹⁵ Attitudes like these can categorized in the separation model tight or secularism.

According to Calvin as it is quoted by Andreas A. Yewangoe, about it that relationship Church and State are two the circle whose center is Jesus Christ. So both the state and the church centered on only one center, namely Jesus Christ. In other words, fine church ministry and state ministry sourced from one source, namely Jesus Christ. Only indeed scope their service

is different. The one maybe more limited, while that is others are more "broad". Marthin Luther on the other is talking about two kingdoms separate, but there is also a point of contact between the two. How to place it exactly points of contact, of course, are needed deep understanding and external sensitivity used to work around what was going on inside Public.¹⁶

From the description above the group we conclude that the Church and The state has a responsibility the same, namely for the welfare of the people (people). The two are not mutually exclusive intervene. State guarantees freedom for church members to carry out his worship according to his belief, and the Church has responsibility to criticize for the implementation of state life which is fair to everyone.

RESULTS AND DISCUSSION

After the above we try understand what church and politics are, as well church and political relations, let us now trying to see the reality of church and politics that happened in Indonesia.

¹⁴ Zakaria J. Ngelow, Christian experiences in the relationship between religion and the State, Pointers at a seminar on Church, State and Religious Issues, download, 15 June 2015

¹⁵ Gunche Lugo, Op.cit, p. 65. Difficult

¹⁶ Andreas A. Yewangoe, Religion and State: A Relationship, Presented in the Course "Political Education Batch III" in Palangkaraya, 20 October 2008.

The role of Christians in the arena politics is to be salt and light world (Matthew 5: 13-14). Besides that, the church acts as an institution religion that precedes and preserve a critical attitude if a church it is about to exist as a servant salt and light up this world. So there is no excuse for the church to let the situation of the nation and the state becomes *rumored* without look at the future that is meaningful and promising. However, it cannot be denied that in the way life realities churches in Indonesia - although they cannot be universalized - have faith in them (religion) and menegara (state) so the opposite. Where There are still many churches in Indonesia that are so busy with their spiritual life from their various dominations. So that the identity of the church which becomes salt and light for the world only becomes salt and light for the community.

This is due to the paradigm which assumes that the Church is and the State are two completely separate entities. It is as if the Church, or religion in general, is a private and sacred area. While the State is a public and secular (worldly) area. This paradigm is still inherent in many Christians, or the church if we

expand it. This impression cannot be separated from the fact that the Church in general it deals with matters of faith, while the State usually deals with social interests in general.

On the other hand, a more complex problem between the Church and State (political) relationship is at the practical level, especially in political moments such as legislative and executive elections, both at the regional and national levels. In this political praxis, the boundary of the relationship between the Church and the State is very nil. Wherever there are - maybe even many - Church members who are competing to take advantage of the communion of the people to gain political power (to become state officials). On the contrary, politicians, in the name of the national (State) go to pockets of society such as the Church.¹⁷ For example, during the 2014 - 2019 presidential election, PGPI (Fellowship of Pentecostal Churches in Indonesia) issued a circular which was signed directly by Pdt. Jacob Nahuway, whose content is to support Gerindra and Prabowo to become RI-1 in the next five years. He also issued circular letters to all churches under PGPI in Indonesia,

¹⁷ Gusti AB Menoh, Church and State Relations,

Kupang Daily Timor Express, 6 August
2014.2014/2014/02/10

the number of which is around 12 million. He expressed his support for Gerindra and Prabowo to become President of the Republic of Indonesia in the next five years by arguing that the President must have a military / TNI background, so that Indonesia does not mess up.¹⁸

The reality of the relationship between Church and State in Indonesia is so overlapping. On the one hand, there is an understanding that views politics as dirty and worldly so that the Church should not be involved in political affairs, but on the other hand there is a Church that is involved in politics and instead takes advantage of the Church's authority and power. Then the question arises, how should the Church relate to politics? And what action should the Church take? What principles should the Church uphold?

The Christian response

after we see only the phenomenon politics in Indonesia where it still exists alone the church is so separate yourself with the State (politics) and only busy oneself with spiritual life and on the other hand there is also the Church which is abuse his authority within

politics, then questions arise how should the Church look the obligations of Christians in the State (politics)?

To discover the basic principles of attitude Christian about the country, we can starting from what Jesus said himself: "Give to the Emperor what is what is the right of the Emperor and to God which is the right of God "(Mt. 22:21). What is Jesus trying to say here? Not rarely the word Jesus is interpreted as if - will Jesus talk about separation between religion and state. Though it's a problem religion is not mentioned here. Who wants said Jesus is different. First it is says: Give to the Emperor what which is rightfully his. Where The emperor is the same as the state. Jesus admit that the state has the right - rights and followers of Jesus must fulfill the rights of the country.

Hopefully this can also be expanded. Jesus want to say that in the world is various parties such as parents, superiors in the workplace, teachers and government. All have their respective authority - respectively (which are not further elaborated on by Jesus) and humans, including para followers of

¹⁸ <http://www.tribunnews.com/pemilu/chair-general-church-pentecostal-presidential>

candidate-must- background)

Jesus, must obey authority their.¹⁹

In the same vein as the Apostle Paul affirm, that "each - everyone must submit to the government who is in on it, because there is no government does not come from God "(Romans 13: 1). Likewise we read in the letter first Peter, that we should subject to human institutions (1. Pet2:13).

Because of that the Church rejects teachings some Christians extreme that Christians, being guided by the Spirit Holy, no need to obey institutions - human institutions. Christians are obliged submitting to the laws and authorities of the state.

But the preaching of Jesus is our new understand very well if we too also pay attention to the second sentence And give to Allah what is be the right of Allah! " Well, Jesus didn't said that besides the rights of the state, Allah also has one or two rights. It is so that we shouldn't forget, that the rights (parents and superiors) the state all is ultimately a right God. Because of (parents and superiors) the emperor receive their authority from God. All obligations in the world are only obligatory as far as it is in accordance with most obligations

basic human existence: obey GOD! It is defined by most clearly by Peter and the apostles others at the time of the Supreme Court Jews in Jerusalem want to ban they do not teach in name Jesus: "We must be more obedient to God than to men "(Acts 5:29). Hence the obligation to obey ruler of any world is conditional: us obliged to obey the Emperor, but if The emperor ordered something contrary to the rights of Allah, we must refuse.²⁰

What does obeying God's rights mean? It is the duty of the Church to, in the light the guidance of the Holy Spirit, read meditate on the Bible / Holy Scriptures and clarifies God's will. Or in short: Allah wills so that we do what is fair and right. Now we can formulate with more precisely the attitude of Christians against the State. Christians always recognize and obey the authority of the state, Christians are positive and loyal to his government, and even when he is harmed, oppressed or oppressed he did not rebel. However if the state ordered something contrary to justice and truth, Christians must refuse. And choose to be disadvantaged and even willing to die, for justice and

¹⁹ Franz Magnis Suseno, *Becoming a Witness of Christ in a Pluralistic Society*, Jakarta: Obor, 2004, p. 110.

²⁰ *Ibid*, p. 111

truth. In this we hold on to the words of Jesus: "A servant no higher than his master. If they have persecuted me, they will persecute you ... you will be excommunicated, will even come it's time that everyone kills you will think that he did service to Allah. They do so, because they don't know the Father well and I" (John 15:19; 16: 2). Willingness to be martyred, to died for our faith, including calling ouras Christians.²¹

RESEARCH RESULTS

Seven Principles of Christian Ethics in National Life

What is meant by spirit Evangelical? We can say, that the spirit of the gospel consists of three basic attitudes: A spirit of love, respect for human dignity (each person as beloved child of Allah) and Solidarity with the poor and the weak. Enthusiastic Evangelical in these three directions of manifestation binding Christian politicians.

Then politicians Christianity leaves no room for hatred and revenge. He doesn't never used someone else. He refused paid development sacrifice the little ones, local residents, women and

others. And he is on the side of the little people, participate in defending their rights, participate fight for their interests, demanded that they be given attention special. These three spirits are characteristic of followers Christ in the socio-political life of all nations where there are Christians.

What matters is how translate semagat the gospel into political language. Christians participate political life, doesn't mean that they always agree. It could be people Christians adhere to a political policy different. There is no monopoly policy political. Hence differences in political views in Christians it is normal. But where we shouldn't is different in that evangelical spirit. In the teachings of the Church today, the evangelical spirit is concretized in some Christian ethical principles. Then the difference in policy is concrete among Christians must remain based on the same basic ideals and their struggle remains on the basis of these principles.

Which are the principles? There is no completely fixed principles. However, these seven principles²² following can at least help in any political struggle.

1) The principle of kindness. Kind

²¹ *Ibid*, p. 111

²² ²²Franz Magnis Suseno, Faith and Conscience,

Jakarta: Torch, 2014, pp. 132-136

attitude towards anyone, friend or foe, is Jesus' basic requirement of the followers. So is the goal of everything development is justice, happiness, freedom and peace together increase. In life politics also Christians will shows a willingness to forgive, to be reconciled, to respect the opponent.

2) Side to life. Person Christians do not use death as the means to achieve its goals. Therefore, Christians refuse purposeful abortion and fetal killing research. Likewise Christians rejects assassination - destruction into order achieve its political winning goal.

3) The most general principles of Social Teaching The Church is the principle of Welfare General (*bonum commune*). That referred to are statesmen and politicians, both at the national and local levels, assigned to pursue interests general and not group / yourself. The state is not an end in itself itself, but was created for serve the needs of the community. Country is for humans, not humans for the country. Then Christian politicians will always put the public interest first than personal interests also from in the interests of his group or the interests of his party. In that principle immediately implicated, that politicians Christians do not participate in corruption (time,

money, power). Christian politicians do politics for the sake of welfare of society and not take the opportunity, if there is one, to legitimately enrich oneself.

4) Principle of Subsidiarity. Principle this says, that the agency is over institutions are obliged to assist lower, if they can't himself completes the need - their needs. And from a reverse angle, tasks that can be completed satisfying by more agencies low, should not be taken over by higher institutions. That principle is what become the background of "Autonomy Area". What can be done Province, don't be drawn to the Center by National Government. And what can completed at the *kelurahan* level, not the regent's business.

5) Solidarity Principle. This principle asserted, that it was under construction all must be equally lucky and the same sacrifice, the same fate. Solidarity means, that the weak, poor and helpless must precedence (*preferential option for the poor*). National solidarity appears deep how the nation treats its "less significant" members. The principle of solidarity also contains demands, that the embodiment of social justice becomes the first goal of development.

Nowadays solidarity must reach out too generations to come. By therefore humans are obliged to guard the integrity of the environment so that future generations find an earth that is still habitable.

6) Upholding dignity human, created in an image God and called to be His child beloved, come true in principle respect for human rights. Church Catholic, for example, officially recognizes human rights as translation attitude that wants to respect dignity

human into the reality of life social politics. Then politicians, and of course all Catholics, stand up for rights basic human. Likewise Christians, should support rights and obligations society to participate in determining fate nation, or in other words the embodiment democratic life. Especially core human rights are never allowed we violate and we should never let the violation happen. Over there including the prohibition against murder arbitrary, against use systematic torture (torture), both physical and psychologically, against cruel punishment and cruel, against all restraint freedom of religion and belief according to faith or belief, against arbitrary arrest, slavery, trafficking in persons (women, minors),

murder, robbery, rape, destruction the basis of livelihood of the inhabitants areas where there are security problems, against ganosid oppression, rape of the rights of minorities ethnicity, religion or culture over culture, language, religion and on limited autonomy based on customs.

7) The principle of rejection of violence. In pursuing goals, including good ones, we do not resort to violence. Problems and conflicts that arise must be resolved peacefully. The use of threats, extortion and coercion to achieve development goals must be resisted.

CONCLUSION

If we want to summarize all that, we can be brief: The church must continue to provide color in Indonesian politics by continuing to provide inspiration in the midst of society, but the church is not involved in practical politics (parties). And for lay members of the congregation who wish to engage in politics, they must adhere to the seven principles of Christian political ethics. So that the seven principles of Christian ethics become the criteria for evaluating other political ideologies. So that Christian politicians can become salt and light in the midst of the world.

The most important point for Christian politicians must also be to fight for Pancasila.

REFERENCES

- [1]. Soedarmo, R, Dictionary of Theological Terms, Jakarta: BPK Gunung Mulia 2002.
- [2]. Niftrik, Van GC and Boland, BJ, Modern Dogmatics, Jakarta: BPK Gunung Mulia 2001.
- [3]. Lugo, Gunche, The Political Manifesto of Jesus, Yogyakarta: Andi 2009.
- [4]. Rodee, Carlton Clymer et al, Introduction to Political Science, Jakarta: PT Garafindo Persada 2000.
- [5]. Singgih, Emanuel Gerrit, Faith and Politics in the Reform Era in Indonesia, Jakarta: BPK Gunung Mulia 2000.
- [6]. Sairin, Weinata and Pattiasina, JM, Church and State Relations and Human Rights, Jakarta: BPK Gunung Mulia 1996.
- [7]. Suseno, Franz Magnis, Becoming Witnesses of Christ in a Pluralistic Society, Jakarta: Obor 2004.
- [8]. Suseno, Franz Magnis, Faith and Conscience, Jakarta: Torch 2014.
- [9]. Sinaga, Martin L. (peny), Struggle for Christian Presence in Indonesia, Selected Texts Eka Damaputra, Jakarta: BPK Gunung Mulia.
- [10]. Ngelow, Zakaria J, Christian Experiences in Religion and State Relations, Pointers at a seminar on Church and Religious Issues.
- [11]. Yewangoe, Andreas A, Religion and State: AnRelationship, Presented in the Course "Political Education Batch III" in Palangkaraya, 20 October 20