



Shalom as a Theological Foundation for Reconciliation: Implications for Christian Leadership in Contemporary Indonesian Society

Daniel Ronda

Sekolah Tinggi Filsafat Teologi Jaffray Makassar, Indonesia

ABSTRACT

Multi-faceted problems require diverse, creative responses from the church and Christian leaders. Deeper theological engagement is necessary to facilitate the work of reconciliation. This article explores in depth the concept of *shalom* and its theological reflections in the work of reconciliation. To analyze and address this issue, the researcher employed an appreciative inquiry approach, emphasizing that theology must be developed appreciatively, highlighting not only redemptive theology but also creation theology. The study was conducted in two stages: first, an exploration of the meaning of *shalom* from a biblical perspective; and second, the construction of theological reflections. The findings of this study are threefold. First, theological reflection on *shalom* leads the church to view Jesus as the ultimate source of *shalom*. Therefore, the church is called to strengthen the vertical relationship of its members with God. Second, the church's concrete actions in the world must be grounded in the values of *shalom* rather than merely humanitarian agendas. This foundation is rooted in both redemptive and creation theology, working hand in hand to call the church toward restoring human relationships and the created order. Third, the ultimate goal of a *shalom* community is the realization of justice, love, reconciliation, and hope for the future.

Keywords: Christian leadership, peacebuilding, reconciliation, *shalom*, societal transformation, theological reflection

Article history

Submitted: May 13, 2024

Revised: September 2, 2025

Accepted: September 11, 2025

Corresponding author: Daniel Ronda (drdanielronda@gmail.com)

How to cite this article:

Ronda, D. (2025). *Shalom as a Theological Foundation for Reconciliation: Implications for Christian Leadership in Contemporary Indonesian Society*. *Evangelikal: Jurnal Teologi Injili dan Pembinaan Warga Jemaat*. 9(2): 245-262. DOI: <https://doi.org/10.46445/ejti.v9i2.834>

This is an open-access article under the CC BY-SA license



The images or other third-party material in this article are included in the Creative Commons license unless indicated otherwise in a credit line to the material. Suppose material is not included in the Creative Commons license article and your intended use is prohibited by statutory regulation or exceeds the permitted use. In that case, you must obtain permission directly from the copyright holder.

INTRODUCTION

One of the most memorable statements from the church revivalist John Wesley was made on June 11, 1739, as cited by Thurnbull (2023), “I have now no parish of my own, nor probably ever shall. … I look upon all the world as my parish. … This is the work I know God has called me to do, and I am sure that His blessing attends it.” Summarised in the now well-known phrase “the world is my parish,” Wesley’s declaration implies that the entire world is his congregation. In a broader sense, this statement serves as a call for Christians to view the world itself as their parish, extending beyond the walls of the church. It underscores the Christian vocation to embody and extend the blessing of peace outside ecclesial boundaries.

Numerous challenges are currently found within communities surrounding the church. In the Indonesian national context, issues such as poverty, social inequality, economic injustice, environmental degradation, and various other social problems carry the potential to generate conflict (Panjaitan, 2021). This underscores the necessity for church leaders to be present not only within the internal life of the church but also externally, embodying and extending *shalom*. However, this is not without difficulty, as church traditions often require leaders to function primarily within ecclesial structures, while outward engagement is reduced to acts of diaconal or evangelistic proclamation, both of which remain inwardly-centered (Dunaetz, 2020). Research by Cárdenas et al. (2022) highlights the importance of the church’s role in expanding its presence beyond its institutional boundaries so that it may become an agent of *shalom*. The church holds a vital responsibility in fostering peace, well-being, and harmony. According to Demesi et al. (2022), this shift in ecclesial role necessitates strong engagement in promoting justice, while also requiring organisational commitment to mobilise congregational participation for effective service both inside and outside the church.

Specifically, within the Indonesian context, churches face several pressing challenges. First, the ecclesial landscape has shifted drastically in the post-pandemic era. Churches are now navigating hybrid forms of ministry, as many congregants, particularly from Generation Z and Alpha, remain comfortable with online worship (Zaluchu, 2023). The pandemic accelerated the adoption of hybrid services (Sastrohartoyo et al., 2021). In the aftermath of COVID-19, churches have sought to remain relevant amid rapid change by incorporating onsite, virtual, or hybrid worship models (Darmawan et al., 2021; Pakpahan et al., 2022; Zaluchu, 2024). The transition from in-person gatherings to digital spaces has raised questions concerning the theological legitimacy of worship in virtual settings (Thompson, 2020). Consequently, churches are challenged to provide online ministries alongside in-person services. This reality has the potential to generate intergenerational conflict within congregations, as senior generations often hold different perspectives from younger members regarding the nature and validity of virtual church.

Second, poverty and significant inequality in well-being remain critical issues in Indonesia (Nugroho, 2017; Panjaitan, 2021). Kriswibowo et al. (2020) describe poverty as a complex problem in the Indonesian context, generating challenges such as unemployment, social instability, and economic vulnerability. According to national data, as of March 2023, the poverty rate stood at 9.36%, representing 25.90 million people. Of particular concern is the stark inequality, with around 2% of the population unable to meet basic needs such as food, clean water, adequate sanitation, healthcare, housing, education, and access to information, income, and social services (Badan Pusat Statistik, 2023). The government has undertaken various initiatives to address this problem, including social protection programs, expanding access to basic services, community empowerment, and promoting inclusive development (Muttaqin et al., 2023). However, as Panjaitan (2021) observes, despite these efforts, poverty remains a persistent issue requiring ongoing solutions. The persistence of poverty and inequality poses the risk of deepening societal gaps that may trigger conflict between citizens and the state. Indeed, the demonstrations that occurred in August 2025 reflected growing discontent over economic disparities between the general population and government officials.

Third, environmental degradation and the destruction of creation present pressing challenges, stemming from several interrelated factors: 1) Climate change, which has become one of the most urgent global issues, resulting in rising global temperatures, shifting weather patterns, sea level rise, and ecosystem damage (Brunner et al., 2014; Pangihutan & Jura, 2023; van Montfoort, 2019). Addressing this requires both reducing greenhouse gas emissions and implementing adaptive measures (Tanhidy et al., 2022); 2) Loss of biodiversity, driven by habitat destruction, deforestation, poaching, and land-use changes, which threaten ecosystems and the survival of vulnerable species (Habibullah et al., 2019; Rosadi, 2023); 3) Environmental pollution, including air, water, and soil contamination, remains a serious concern in many parts of Indonesia (Indriana et al., 2021). Such pollution negatively affects human health, aquatic and terrestrial life, and overall environmental sustainability. The impacts are particularly severe in Sumatra, Kalimantan, and Papua, where forest and land fires frequently cause widespread air pollution; 4) Water crises, increasingly evident across the globe, including in Indonesia, where reduced availability of clean water, water pollution, and climate change exacerbate scarcity, threatening human survival, agriculture, and ecosystems (Rosadi, 2023). In Indonesia, this is especially acute in rural areas, where many communities depend heavily on rainwater; 5) Deforestation, which continues to result in habitat loss, land degradation, and the erosion of vital ecosystem services (Rosadi, 2023). It also contributes to greenhouse gas emissions and diminishes nature's capacity for carbon sequestration, while simultaneously increasing the risk of natural disasters (Cheshmehzangi, 2020); 6) Plastic pollution, intensified by the growing use of single-use plastics and inadequate waste management, has become a severe environmental problem, particularly in marine

ecosystems (Rosadi, 2023). This form of pollution affects marine life, aquatic organisms, and disrupts global ecological balance (Ge et al., 2014).

Fourth, interreligious harmony and the challenge of fostering religious moderation remain critical issues in Indonesia. One of the persistent sources of tension lies in maintaining harmony among religious communities (Labobar, 2024; Labobar & Darmawan, 2022). Despite numerous efforts to build bridges of interfaith harmony, challenges remain and continue to pose significant threats to social cohesion. Examples include restrictions on worship and difficulties in establishing houses of worship, harassment of religious minorities in majority-dominated regions, and ongoing instances of discrimination (Mokoagow et al., 2024). These challenges call for wise and prudent responses. Christian leaders, in particular, are tasked with addressing these issues thoughtfully and faithfully.

The aforementioned issues have already been addressed by the church, both institutionally and through individual Christians engaged in the marketplace. The church recognizes that it cannot turn a blind eye to these challenges (Nugroho, 2017; Panjaitan, 2021). Indeed, the church has sought to engage actively within the broader societal and national context, thereby embodying *shalom*. La’ia and Santo (2025) have examined peacemakers in the context of education, particularly teachers as agents of peace. Similarly, Kurniawan et al. (2025) focused on peacemakers within pluralistic societies and Christian education. This study, however, will concentrate on Christian leadership within a theological perspective.

A key issue connected to the challenges above is reconciliation, which constitutes an essential aspect of Christian leadership in the church. The subject of reconciliation has already been explored extensively in prior research. Christian leadership in reconciliation is a fundamental dimension of the church’s mission, encompassing both vertical reconciliation between God and humanity and horizontal reconciliation among individuals. McDowell (2021), Magezi (2022), and Jamir (2024) found that pastors employ teaching and preaching within the church to address aspects of reconciliation. Furthermore, the concept of peace has also been studied by several scholars. Labobar (2024) investigated peace in relation to religious moderation, while Labobar and Darmawan (2022) examined peace as a foundational concept for life in a pluralistic society.

A deeper theological reflection is required to facilitate reconciliation within social life. Reconciliation necessitates a platform for expressing stories, experiences, and aspirations, one that must be aligned with the biblical narrative of reconciliation (Kruger & De Klerk, 2020). Such alignment with biblical principles is crucial for Christian leaders to effectively promote reconciliation. According to Kääriäinen (2021), situating reconciliation within the biblical narrative requires an understanding of new identity through the Gospel.

The central question addressed in this study, therefore, is how the concept of *shalom* can serve as the foundation for reconciliation and what its theological reflections mean for Christian leadership in the transformation of contemporary Indonesian society.

METHOD

The appropriate approach to be undertaken is *appreciative inquiry*, in which theology must be constructed appreciatively, emphasizing not only *redemptive theology* but also *creation theology* (Banawiratma, 2013). In this perspective, the church does not merely speak of redemption that reflects the brokenness of humanity and creation, but also affirms that creation was designed as good and thus requires restoration, not only of individual salvation but of the whole creation. Consequently, theological discourse becomes essential in every practical effort to restore the relationship between God and humanity, among human beings, and between humanity and creation (Gilbert et al., 2018).

This study was carried out in two stages: first, an exploration of the meaning of *shalom* from a biblical perspective; and second, the construction of theological reflection.



Figure 1. Research Process

This study employs theological reflection as its primary methodological approach, drawing from Scripture, Christian tradition, and cultural contexts with contextually relevant frameworks (Chiroma & Muriithi, 2019). The process involves three interconnected steps: 1) hermeneutical engagement with biblical texts to uncover the theological meaning of *shalom*; 2) dialogical interaction with tradition and culture to situate theology within both historical and contemporary realities; and 3) practical-theological application, where theological insights are translated into concrete ecclesial actions. This integrated approach ensures that the reflection remains biblically faithful, contextually relevant, and practically transformative.

SHALOM IN THE BIBLICAL PERSPECTIVE

In the Bible, the word *shalom* appears approximately 236 times. In Hebrew, it conveys meanings of peace, harmony, wholeness, perfection, well-being, and tranquility, and in everyday usage it functions as a greeting both for arrival and departure (Olson et al., 2023; Rabie-Boshoff, 2022; Sinaga, 2022). In the context of modern Christianity, *shalom* has been adopted as a greeting that carries elements of prayer and hope, expressing the wish that those who receive it may experience well-being.

Particularly significant is the use of *shalom* in relation to prayer for the welfare of the city, as found in Jeremiah 29:7: 'Seek the peace and prosperity of the city to which I have carried you into exile. Pray to the Lord for it, because if it prospers, you too will prosper.' This verse provides a theological foundation for building a commitment to bring peace wherever Christians live within the broader context of the nation and society. The blessing of *shalom* encapsulates the essence of well-being and reflects a holistic state of flourishing and fulfilment (K. Bufford et al., 2023). Nevertheless, further theological exploration of the meaning of *shalom* in the Bible, and particularly in its Jewish context, remains necessary. Five dimensions of the meaning of *shalom* can be identified:

***Shalom* as Physical and Mental/Spiritual Health**

The most fundamental meaning of *shalom* concerns life at its most basic level: peace within the human body. The first appearance of the term *shalom* is found in Jacob's inquiry regarding Laban's health (Genesis 29:6). The Hebrew term *shalom* carries profound meaning, encompassing well-being. In the Old Testament, *shalom* often appears in greetings among the Israelites, expressing a desire for wholeness and harmony (Grießhammer, 2022). Another example is found in King Hezekiah, who described his recovery from illness as the restoration of his "salvation" (*shalowm*, שָׁלֹם) or his *shalom* (Isaiah 38:17). Thus, *shalom* is sometimes translated as "health." For instance, Psalm 38:3 states, "There is no health (*shalom*) in my bones" (NRSV: "My bones have no health"). Similarly, in Proverbs, *shalom* is associated with "long life and prosperity" (Proverbs 3:2). Peace must first be realized at the physical level, but it extends beyond the body to include the soul and spirit. Here, a clear correlation is evident between bodily health and mental well-being.

***Shalom* as Justice**

In Scripture, *shalom* most frequently describes ideal social relations and constitutes a vital element of the biblical covenant concept. Hence, the Old Testament prophets often refer to a "covenant of *shalom*" (Ezekiel 34:25; 37:26; Isaiah 54:10). The terms "covenant" and *shalom* are even used interchangeably (Genesis 26:28; 1 Kings 5:26; Psalm 55:21). For this reason, justice plays a crucial role in the process of peacebuilding. Lai (2020) emphasizes that justice is indispensable for constructing

sustainable peace. Justice and peace are strongly interrelated in creating social equity and addressing systemic inequalities (Kilonzo, 2021). One cannot build peace without acting justly toward others. King Solomon (שְׁלֹמֹךְ, *sh'lomoh*), whose name is derived from *shalom* (שְׁלֹם), is remembered as a “man of peace” (1 Chronicles 22:9). Shavit (2020) observes that Solomon is renowned for his wisdom and association with peace. In Psalm 72:2–4, Solomon presents justice (צְדָקָה, *tsedeq*) as synonymous with peace (*shallowm*, שלום or שְׁלֹם, *shalom*). Later in the same prayer, the king stresses that righteousness and peace will flourish together (Psalm 72:7). This association recurs in Psalm 85, where the psalmist proclaims, “righteousness and peace (*shalom*) will kiss each other” (Psalm 85:11). Shavit (2020) explains that Psalm 85 envisions a profound interconnection between justice and peace. Many related concepts, such as truth, equity, and honesty, are associated with *shalom* (Psalm 37:37; Zechariah 8:16, 19; Esther 9:30). *Shalom* is not merely a well-wishing or sentiment but entails the serious demand to act justly. Isaiah insists that justice is the only pathway to *shalom* (Isaiah 59:8).

***Shalom* as Love**

Shalom also signifies the gift of love. This gift is unearned. Scripture refers to it as “grace” (חֵנָה, *chanan*), “mercy” (רָחָם, *racham*), or “steadfast love” (חֶסֶד, *cheched*). The concept of mercy is inseparable from love and compassion, understood as a gift flowing from divine love (Wiersma, 2017). Grace, meanwhile, relates to the journey toward spiritual freedom—a movement from legalism to the experience of God’s favour and love. *Shalom* cannot exist apart from this understanding. Both concepts converge in the Old Testament blessing: “The LORD bless you and keep you; the LORD make his face to shine upon you and be gracious to you; the LORD lift up his countenance upon you and give you peace [*shalom*]” (Numbers 6:24–26, RSV). Grace (*chanan*) flows in parallel with peace (*shalom*). The prophet Jeremiah associates *shalom* with love and mercy (Jeremiah 16:5). When *shalom* is withdrawn, steadfast love (*cheched*) and mercy (*racham*) also vanish. In other words, authentic and lasting peace cannot be established without surrender and the willingness to give. The ultimate goal of *shalom* is not peace itself but love, for peace cannot be guaranteed in the absence of love.

***Shalom* as the Name of God**

God and *shalom* are so intimately linked that Gideon identified the Lord as “The LORD is Peace (*shalom*)” (Judges 6:24). God is both the source and agent of *shalom*. Peace is first received as a divine gift, as seen in the priestly blessing (Numbers 6:26). Scripture repeatedly affirms that only God can “make *shalom*” (Isaiah 45:7). Fosu (2022) explains that the recurring use of *shalom* underscores God’s delight in the peace and well-being of His people. This aligns with Isaiah 45:7, which presents God as the ultimate source of peace and harmony. In Job 25:2, God is portrayed as the One who “makes peace

in His high places,” reflecting the divine attribute of sustaining peace (Mangum, 2018). Only God’s *shalom* can resolve conflicts between adversaries (Proverbs 16:7). From a biblical perspective, purely humanistic approaches to *shalom* are insufficient, since peace ultimately requires divine involvement. Achieving peace and reconciliation restores the imprint of the divine within creation.

***Shalom* as Hope**

The ultimate vision of *shalom* is cosmic in scope: the hope of a radical “new creation” in which the prophets speak of “new heavens and a new earth” (Isaiah 65:17). Here, *shalom* is revealed as God’s greatest promise. O’Connor (2021) argues that the vision of *shalom* represents the central divine promise, signifying a state of peace, harmony, and complete well-being. Thus, *shalom* embodies hope. Yet hope in this sense is not mere tranquillity; it involves holistic restoration in every dimension of human life. This restoration is granted by God through Jesus Christ for the entirety of creation (Lima, 2020). *Shalom* is understood as an extraordinary miracle, unprecedented in history, which fulfils all other dimensions of its meaning: *shalom* as health, as justice, as love, as the divine presence in human life, and as the consummation of hope. In a world plagued by illness, injustice, hatred, and despair, the presence of *shalom* is urgently needed.

THEOLOGICAL REFLECTIONS FOR CHRISTIAN LEADERS

From the five dimensions of the theology of *shalom*, the calling of the church must begin with theological reflection that translates into concrete actions in bringing *shalom* into the world. This theological reflection is not merely speculative but must be embodied in ecclesial practices that respond to the pressing realities of human suffering, injustice, and social fragmentation. By grounding its mission in the biblical vision of *shalom*, the church is invited to serve as both a prophetic voice and a healing presence within society, shaping pathways toward liberation, reconciliation, justice, and hope:

***Shalom* as the Liberating Way of God**

The world today is in desperate need of peace, wandering in search of it, yet only God can proclaim peace in the most unexpected places. Such peace cannot be found in entertainment, commerce, economics, or professional life, but rather in the stillness of communion with God. The crucifixion of Christ reminds the people of God that in moments of deepest human suffering, peace is revealed (George, 2021; Lima, 2020; Zaluchu, 2021). Liberation occurs paradoxically when humanity enters into the experience of Christ’s suffering unto death on the cross. This paradox is a central theme in theological discourse. Schimmoeller (2021) highlights how the death of Christ on the cross is regarded as a paradoxical means of salvation, where death itself becomes the remedy for the human condition.

The paradoxical relationship between suffering and liberation is also evident in the works of theologians such as Paul Tillich, as discussed by Shaw (2021). Tillich's use of the term "paradox" underscores the complex interaction between suffering and salvation within Christian thought. The paradox of achieving liberation through suffering and death, as demonstrated by Christ's sacrifice on the cross, remains a foundational principle in Christian theology (Denton, 2014). This emphasizes the transformative power of embracing suffering as a path to spiritual liberation and salvation. The teaching of the liberating cross recalls the well-known statement of Asian theologian Kosuke Koyama (1976, p. 109) "there is no handle on the cross." While the idea of suffering as the path to liberation may seem unattractive to material-centred theology, it is precisely through suffering that one encounters God where solidarity is found, strength to live is given, and dependence on God is deepened.

This has concrete implications: rather than offering immediate economic solutions, the priority lies in addressing the paradigm of liberation, where suffering becomes a relational form of communion with God and a continuation of God's redemptive work for His people.

Shalom as the Path of Healing

The church is confronted with the struggles of its members in the form of physical illness and mental health challenges (Village & Francis, 2021). In today's digital world, mental health issues such as loneliness, anxiety, stress, and depression are on the rise (Nowland et al., 2018; Piko et al., 2022). Unsurprisingly, suicide rates and psychological disorders have become unavoidable realities that the church must face. This reality is also present within church communities themselves, where mental health concerns are deeply alarming.

The church can proclaim holistic healing and restoration through the Word of God, sacraments, and worship (Ronda, 2023). Healing is also cultivated through communities characterized by love and care. Thus, the church is not merely a sacred space resembling the Old Testament temple, but rather a communal centre where activities are enveloped in an atmosphere of healing love (Herwinesastra et al., 2023). Communities of care enable the church to become a bearer of *shalom*, offering holistic healing.

Christian leaders are therefore called to guide their communities with a solid theological foundation, helping people find deeper meaning in Christ amid the complexities of modern life. Such guidance must be rooted in systematic reflection on biblical teachings. By embedding the theological principles of *shalom* into their leadership, Christian leaders can contribute to healing and reconciliation in their communities, fostering wholeness and well-being in an increasingly diverse and complex world. Leadership in the church is not merely organizational or bureaucratic, but pastoral bringing healing through words, actions, and an atmosphere of love.

Shalom as the Way of Justice

Smith (2022) affirms that religious institutions play a significant role in fostering peace by promoting justice, nonviolence, and moral authority. In this regard, church leaders play a central role in building peace. Yet peace cannot exist apart from justice; without justice, there can be no genuine peace. Thus, the church is called to denounce injustice in government and society, without falling into partisan politics. The church's critique is an expression of its commitment to justice. Even when rulers act arbitrarily and the church's voice seems to yield little effect, the struggle for justice remains integral to its calling.

Peace is often narrowly defined as the absence of war or conflict. However, peace carries a deeper meaning, pointing to completeness or wholeness beyond conflict. *Shalom* implies freedom from fear, injustice, disorder, and oppression, both internally and externally (Fosu, 2022; George, 2021). This demands more than mere talk of peace. In the Sermon on the Mount, Jesus declared those who pursue peace to be "blessed," signifying that the church's mission is not only to seek peace but to actively realize it in every sphere of life through justice (Patandean & Hermanto, 2019). The church is called to pursue peace for all people. Where peace is absent, the results are conflict and potential destruction (Labobar & Darmawan, 2022).

Furthermore, the church serves as an instrument of God's grace by proclaiming forgiveness and reconciliation. It must reflect deeply on God's justice and its practical implications for congregational life in everyday spaces, including the marketplace.

Shalom as the Way of Hope

The church is sent into five pressing contexts of struggle: 1) religious and cultural plurality, 2) suffering due to natural disasters, 3) poverty, 4) injustice, including gender injustice, and 5) ecological destruction. The proper approach seeks out and affirms the positive — talents and gifts within the church community that can be harnessed to foster a vital and engaging ecclesial life (Pattipeilohy, 2019). In this way, the church is called to bring peace as the pathway to hope, rooted in God's presence and the fulfillment of His promises in Christ. The people of God are invited to holiness and to share in His glory through concrete acts of service in the world.

This remains a pressing challenge for Christianity in Indonesia. Religious moderation is still incomplete, as violence from majority religious groups against minorities persists, including restrictions on building houses of worship and prohibitions on worship itself (Arifinsyah & Sofian, 2021; Kelly, 2015; Objantoro, 2014; Subchi et al., 2022). Church leaders must equip their communities with hope, assuring them that such struggles are part of the broader pursuit of peace.

The church must also respond concretely to social inequality, recognizing that reductions in poverty statistics do not necessarily close the gap between rich and poor

(Panjaitan, 2021). In reality, this gap continues to widen. The church's diaconal role must not be reduced to mere ritualized charity, limited to seasonal gestures toward the poor. Rather, it's must be sustainable, integral to the church's mission.

Ecological destruction in Indonesia has reached massive proportions due to uncontrolled mining. Rivers have been polluted, floods and landslides have become routine, and indigenous communities have been displaced from mining areas. The church must speak prophetically to these issues, proclaiming a hope that is responsible rather than utopian, a hope that resists resignation to environmental degradation. The church must cultivate ecological literacy among its members, fostering responsibility for the care of creation as an essential aspect of discipleship.

Shalom as the Way of Reconciliation

As the church is biblically mandated to pursue justice, it must oppose systems of oppression that exploit, dehumanise, and perpetuate violence (George, 2021). Just as Jesus spoke against corruption in society, the church is also obliged to follow His example by resisting the exploitation of both humanity and nature. The church holds the authority to cultivate moral life and plays a vital role in the eradication of corruption. Christian leaders have a central role in raising societal awareness about the sinful nature of corruption (Gule, 2022). Corruption is not merely a social disease but also represents spiritual decay and moral dishonesty that contradicts the teachings of God (Mundi Mbacham-Enow et al., 2021). Through its teachings and practices, the church can contribute to redefining the understanding of corruption and its destructive impact on society (Simangunsong, 2018).

There is an irony regarding peace in Indonesia. Society has been taught to equate peace with the mere absence of conflict (Labobar & Darmawan, 2022). Such a perception of peace overlooks structural inequalities that demand the church's prophetic voice, even if it risks disturbing the so-called "shared house" or common order. As the Pharisees in Jesus' time demanded silence from the people and from Jesus Himself, so too does society often expect silence. Yet the church must recognize that peace does not emerge from silence. Silence only perpetuates systems that protect the privileged while oppressing the powerless. Allowing conflicts and injustices to persist in the world will ultimately destroy human civilization. The church is therefore called to speak against injustice, but to do so within the framework of reconciliation. Thus, even when the surrounding context appears unfavorable, the voice of the church must be imbued with hope for equality, justice, unity, peace, and wholeness. This is the reconciliation the church must cultivate, a reconciliation that must be pursued within the struggle for the realization of justice.

CONCLUSION

This study concludes with three key insights: First, theological reflection on *shalom* leads the church to recognize Jesus as the source of peace, calling believers to

continually strengthen their relationship with God through systematic discipleship that shapes public life. Second, the church's concrete mission must be built upon the values of *shalom* rather than humanitarian agendas alone. Redemptive and creation theology must work hand-in-hand, calling the church to restore relationships among people and with creation. Third, the ultimate vision of a *shalom* community is marked by justice, love, reconciliation, and hope for the future. This ongoing calling requires persistent effort by the church.

For Christian leaders, the task of embodying reconciliation must be rooted in the theological understanding of *shalom* as divine calling: liberating, healing, establishing justice, nurturing hope, and building reconciliation. In a world marked by suffering, injustice, ecological crisis, and spiritual brokenness, the church and its leaders are called to be agents of peace such as prophetic communities grounded in Christ's sacrifice, living love, and active reconciliation, bearing holistic life for all creation through faithful witness and transformative action.

Competing Interests

The author declares that there are no competing interests related to this research article.

Author Contributions

Daniel Ronda is the sole author of this article.

Ethical Considerations

This article adhered to established ethical research standards and did not involve direct participation of human or animal subjects.

Funding Information

The author did not receive any financial support or funding for this article.

Data Availability

This conceptual article was informed and developed through a comprehensive review of the literature.

Disclaimer

The views and opinions presented in this article are exclusively those of the author and are grounded in independent scholarly research. They do not necessarily represent the official policies or positions of any affiliated institution, funding body, agency, or the publisher. The author assumes full responsibility for the accuracy, findings, and content of this work.

REFERENCES

Arifinsyah, A., & Sofian, A. (2021). Regulation on worship house establishment and implication towards minority relation of religious people majority in Indonesia. *International Journal of Social Sciences*, 4(1), 106–113.

<https://doi.org/10.31295/ijss.v4n1.1396>

Badan Pusat Statistik. (2023). *Profil Kemiskinan di Indonesia Maret 2023*. Bandar Pusat Statistik. <https://www.bps.go.id/id/pressrelease/2023/07/17/2016/profil-kemiskinan-di-indonesia-maret-2023.html>

Banawiratma, J. B. (2013). Proses Teologi Praktis Melalui Appreciative Inquiry. *Gema Teologi*, 37(2), 123–148.

Brunner, D. L., Butler, J. L., & Swoboda, A. J. (2014). *Introducing Evangelical Ecotheology: Foundations in Scripture, Theology, History, and Praxis*. Baker Academic.

Cárdenas, P. Z., Ullah, P. V., & Schliesser, D. J. (2022). The Role of the Church in Ensuring Peace and Harmony in Haiti. *Journal of Sociology, Psychology & Religious Studies*, 4(2), 1–10. <https://doi.org/10.53819/81018102t50120>

Cheshmehzangi, A. (2020). The Analysis of Global Warming Patterns from 1970s to 2010s. *Atmospheric and Climate Sciences*, 10(03), 392–404. <https://doi.org/10.4236/acs.2020.103022>

Chiroma, N. H., & Muriithi, K. (2019). Transforming Youth Ministry Higher Education in Kenya: A Practical Theological Approach. *Journal of Education, Society and Behavioural Science*, 32(1), 1–10. <https://doi.org/10.9734/jesbs/2019/v32i130163>

Darmawan, I. P. A., Giawa, N., Katarina, K., & Budiman, S. (2021). COVID-19 Impact on Church Society Ministry. *International Journal of Humanities and Innovation (IJHI)*, 4(3), 93–98. <https://doi.org/10.33750/ijhi.v4i3.122>

Demesi, A., Kithinji, C., & Kibaara, J. M. (2022). Influence of Individualized Consideration among TCL Graduates on Church Performance in Kenya. *International Journal of Innovative Research and Development*, 11(4). <https://doi.org/10.24940/ijird/2022/v11/i4/APR22009>

Denton, R. A. (2014). Exploring biblical reformational theology as a normative perspective for Christian psychology. *In Die Skriflig/In Luce Verbi*, 48(1), 11 pages. <https://doi.org/10.4102/ids.v48i1.1791>

Dunaetz, D. R. (2020). Organizational Justice in Young Churches: Maximizing Fair Treatment of Others and Responding to Violations. *Jurnal Jaffray*, 18(1), 1. <https://doi.org/10.25278/jj.v18i1.405>

Fosu, J. K. (2022). Biblical Approach to Development: A Theological Reflection from the Perspective of Burkan Pentadic Criticism. *E-Journal of Humanities, Arts and Social Sciences*, 3(4), 147–159. <https://doi.org/10.38159/ehass.2022345>

Ge, X., Kostov, Y., Henderson, R., Selock, N., & Rao, G. (2014). A Low-Cost Fluorescent Sensor for pCO₂ Measurements. *Chemosensors*, 2(2), 108–120. <https://doi.org/10.3390/chemosensors2020108>

George, S. (2021). *The Way to Shalom: A Lenten Journey to Peace and Wholeness*. Presbyterian Today. <https://www.derrypres.org/news/the-way-to-shalom-a-lenten->

journey-to-peace-and-wholeness/

Gilbert, M., Johnson, A. R., & Lewis, P. W. (2018). *Missiological Research* (M. Gilbert, A. R. Johnson, & P. W. Lewis (eds.)). William Carey Publishing.

Grießhammer, H. W. (2022). What Can Possibly Go Wrong? *Few-Body Systems*, 63(2), 44. <https://doi.org/10.1007/s00601-022-01739-z>

Gule, Y. (2022). A Theological-Ethical Study of Church Against Corruption. *Indonesian Journal of Multidisciplinary Science*, 2(2), 1910–1920. <https://doi.org/10.55324/ijoms.v2i2.263>

Habibullah, M. S., Din, B. H., & Tan, S.-H. (2019). Impact of Climate Change on the Number of Threatened Species: International Evidence. *Review of Politics and Public Policy in Emerging Economies*, 1(2), 61–78. <https://doi.org/10.26710/rope.v1i2.1134>

Herwinesastra, Luther, H., & Rostiani. (2023). The Pastor ' s Role in Effectively Managing the Congregation ' s Potential: A Case Study in GKII Gracia Sintang. *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat*, 7(1), 63–71. <https://doi.org/10.46445/ejti.v7i1.620>

Indriana, I., Asmat Ismail, N., & Rahyla Rahmat, S. (2021). Gross Domestic Regional Product, Population and Environmental Quality: Analysis of 33 Provinces in Indonesia. *Journal of Applied Business, Taxation and Economics Research*, 1(1), 51–65. <https://doi.org/10.54408/jabter.v1i1.21>

Jamir, C. (2024). Breaking the cycle of violence: The church as a space for dialogue towards restorative reconciliation, justice, and forgiveness in Naga society. *Transformation: An International Journal of Holistic Mission Studies*, 41(1), 40–49. <https://doi.org/10.1177/02653788231225953>

K. Bufford, R., Cantley, J., Hallford, J., Vega, Y., & Wilbur, J. (2023). The Spiritual Well-Being Scale (SWBS) as an Indicator of General Well-Being. In *Happiness and Wellness - Biopsychosocial and Anthropological Perspectives*. IntechOpen. <https://doi.org/10.5772/intechopen.106776>

Kääriäinen, J. A. (2021). The Gospel of Reconciliation and the Promise of a New Identity. *International Review of Mission*, 110(2), 217–230. <https://doi.org/10.1111/irom.12384>

Kelly, M. (2015). The many faces of religious persecution in Asia. *Journal of the Australian Catholic Historical Society*, 36, 274–284. <https://doi.org/10.3316/ielapa.876797225475929>

Kilonzo, S. M. (2021). Silent peacemakers: grass-roots transitional justice and peacebuilding by women in Kenya's North Rift conflicts. *Journal of the British Academy*, 9s2, 53–74. <https://doi.org/10.5871/jba/009s2.053>

Koyama, K. (1976). *No Handle on the Cross: An Asian Meditation on the Crucified Mind*. Bell & Howell Information & Lea.

Kriswibowo, A., Khothimah, K., & Ardhana, R. (2020). Effectiveness of Urban Farming Policies and Economic Heroes in Poverty Reduction in The City of Surabaya. *NATAPRAJA*, 8(1), 54–63. <https://doi.org/10.21831/jnp.v8i1.30964>

Kruger, F. P., & De Klerk, B. J. (2020). Healing Painful Memories through Storytelling Cultivated by Vivid Images of Remembrance in Liturgy: Why the Liturgical Acts of the TRC (SA-1996) Did Not Produce the Healing Expected. *Studia Liturgica*, 50(2), 134–151. <https://doi.org/10.1177/0039320720945955>

Kurniawan, D., Sasmita, N., & Nurwindayani, E. (2025). PERAMAH: Religious Moderation Educator Model for Early Childhood Based on Mark 10:13-16. *Didache: Journal of Christian Education*, 6(1), 80–99. <https://doi.org/10.46445/djce.v6i1.972>

La’ia, D., & Santo, J. C. (2025). Implementation of the Role of Peacemakers in Bridging Differences in Beliefs: A Christian Educator’s Perspective. *Didache: Journal of Christian Education*, 6(1). <https://doi.org/10.46445/djce.v6i1.936>

Labobar, K. (2024). DAMAI Model as a Prototype of Religious Moderation. *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat*, 8(1), 76–90. <https://doi.org/10.46445/ejti.v8i1.738>

Labobar, K., & Darmawan, I. P. A. (2022). DAMAI Model: A Conflict Resolution towards Peaceful Indonesia. *GNOSI: An Interdisciplinary Journal of Human Theory and Praxis*, 5(2), 15–27. <http://www.gnosijournal.com/index.php/gnosi/article/view/188>

Lai, D. (2020). Socioeconomic Justice and Peacebuilding. In *The Palgrave Encyclopedia of Peace and Conflict Studies* (pp. 1–6). Springer International Publishing. https://doi.org/10.1007/978-3-030-11795-5_91-1

Lima, J. S. (2020). Injil Sebagai Kabar Tentang Kembalinya Kemuliaan Tuhan Ke Dalam Segenap Ciptaan. *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat*, 4(1), 1–13. <https://doi.org/10.46445/ejti.v4i1.169>

Magezi, C. (2022). The Church as God’s agent in uniting immigrants and natives: A case from Ephesians 2:11–22. *Verbum et Ecclesia*, 43(1). <https://doi.org/10.4102/ve.v43i1.2523>

Mangum, D. (2018). The Biblical Hebrew idiom ‘lift the face’ in the Septuagint of Job. *HTS Teologiese Studies / Theological Studies*, 74(3). <https://doi.org/10.4102/hts.v74i3.5025>

McDowell, P. (2021). The Irish Churches Peace Project: A Catalyst for Peace. *Irish Theological Quarterly*, 86(1), 3–20. <https://doi.org/10.1177/0021140020977624>

Mokoagouw, H., Rouw, R. F., & Brown, L. (2024). The Implications of Nahum 1:12-2:2 for the Case of Religious Discrimination in Indonesia. *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat*, 8(1), 17–28. <https://doi.org/10.46445/ejti.v8i1.677>

Mundi Mbacham-Enow, J., Alain Tatou, F., Batibonak, S., Nji, A., Fon, W., & Fon Mbacham, W. (2021). Underground Opposition to Wealth Creation in Churches: the Case of Catholic and Evangelical Communities of Yaounde. *Social Sciences*, 10(3), 113. <https://doi.org/10.11648/j.ss.20211003.15>

Muttaqin, T. F., Masbar, R., & Jamal, A. (2023). Poverty in Indonesia: An Application of Error Correction Model (ECM) Approach. *International Journal of Advances in Social Sciences and Humanities*, 2(1), 73–83. <https://doi.org/10.56225/ijassh.v2i1.113>

Nowland, R., Necka, E. A., & Cacioppo, J. T. (2018). Loneliness and Social Internet Use: Pathways to Reconnection in a Digital World? *Perspectives on Psychological Science*, 13(1), 70–87. <https://doi.org/10.1177/1745691617713052>

Nugroho, F. J. (2017). Pendampingan Pastoral Holistik: Sebuah Usulan Konseptual Pembinaan Warga Gereja. *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat*, 1(2), 139–154. <https://doi.org/10.46445/ejti.v1i2.71>

O'Connor, A. (2021). Translation and religion: Issues of materiality. *Translation Studies*, 14(3), 332–349. <https://doi.org/10.1080/14781700.2021.1893805>

Objantoro, E. (2014). Pluralisme Agama-Agama: Tentangan Bagi Teologi Kristen. *Jurnal Simpson: Jurnal Teologi Dan Pendidikan Agama Kristen*, 1(1), 61–80. <https://journal.sttsimpson.ac.id/index.php/Js/article/view/6>

Olson, J., Sarver, R. S., & Killian, B. (2023). Seeing the Harm to Happiness: Integrating Satisfaction With Life Into Restorative Practices. *Criminal Justice Policy Review*, 34(1), 88–109. <https://doi.org/10.1177/08874034221115337>

Pakpahan, G. K. R., Nugroho, F. J., Benyamin, P. I., Pantan, F., & Wiryohadi, W. (2022). Pandemic ecclesiology: Church re-actualisation during the pandemic. *HTS Teologiese Studies / Theological Studies*, 78(1). <https://doi.org/10.4102/hts.v78i4.7201>

Pangihutan, P., & Jura, D. (2023). Ecotheology and Analysis of Christian Education in Overcoming Ecological Problems. *International Journal of Science and Society*, 5(1), 13–27. <https://doi.org/10.54783/ijsoc.v5i1.621>

Panjaitan, F. (2021). The Church's Contextual Mission to Poverty Problems in Indonesia. *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat*, 5(2), 153–163. <https://doi.org/10.46445/ejti.v5i2.376>

Patandean, Y. E., & Hermanto, B. W. (2019). Tema-Tema Theologis Khotbah Yesus Di Bukit Dalam Injil Matius 5:1-7:29. *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat*, 3(2), 123–135. <https://doi.org/10.46445/ejti.v3i2.140>

Pattipeilohy, S. Y. E. (2019). *Menjalankan Perutusan Bersama Yeremia: Sebuah Tafsir Yeremia 29:7 dari Perspektif Teologi Publik*. <https://www.gpibmargamulya.or.id/storage/wartas/e96J4S0f9W6BLgszqCHFWxve278qau8G94RoO4SE.pdf>

Piko, B. F., Kiss, H., Rátky, D., & Fitzpatrick, K. M. (2022). Relationships Among Depression, Online Self-Disclosure, Social Media Addiction, and Other Psychological Variables Among Hungarian University Students. *Journal of Nervous & Mental Disease*, 210(11), 818–823. <https://doi.org/10.1097/NMD.0000000000001563>

Rabie-Boshoff, A. C. (2022). Imago mundi: Justice of peace. *HTS Teologiese Studies / Theological Studies*, 78(2). <https://doi.org/10.4102/hts.v78i2.7611>

Ronda, D. (2023). Jesus Our healer: Experience of Christians in Indonesia. *Jurnal Jaffray*, 21(2), 148. <https://doi.org/10.25278/jj.v21i2.879>

Rosadi. (2023). *Tujuh Isu Lingkungan Hidup yang Menjadi Perhatian Utama*. PRCF – Indonesia. <https://prcfindonesia.org/tujuh-isu-lingkungan-hidup-yang-menjadi-perhatian-utama/>

Sastrohartoyo, A. R., Abraham, R. A., Haans, J., & Chandra, T. (2021). The Priority of the Church's Ministry during a Pandemic. *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat*, 5(2), 164–174. <https://doi.org/10.46445/EJTI.V5I2.336>

Schimmoeller, E. M. (2021). On Martyrdom, Suicide, and Christian Bioethics. *The Linacre Quarterly*, 88(1), 56–64. <https://doi.org/10.1177/0024363920927311>

Shavit, Y. (2020). Introduction. In *An Imaginary Trio* (pp. 1–14). De Gruyter. <https://doi.org/10.1515/9783110677263-002>

Shaw, E. (2021). Conceiving the Inconceivable: Paradox in the Thought of Paul Tillich. *The Expository Times*, 132(12), 517–532. <https://doi.org/10.1177/00145246211028197>

Simangunsong, B. (2018). Korupsi sebagai Musuh Bersama: Merekonstruksi Spiritualitas Anti Korupsi dalam Konteks Indonesia. *BIA': Jurnal Teologi Dan Pendidikan Kristen Kontekstual*, 1(2), 204–219. <https://doi.org/10.34307/b.v1i2.52>

Sinaga, A. (2022). *Shalom Bagi Transformasi Kota*. STT Amanat Agung.

Smith, G. (2022). From dialogue to activism: How to get Generation Z and Millennials to participate in the multifaith movement in Australia. *Social Compass*, 69(4), 648–665. <https://doi.org/10.1177/00377686211065980>

Subchi, I., Zulkifli, Z., Latifa, R., & Sa'diyah, S. (2022). Religious Moderation in Indonesian Muslims. *Religions*, 13(5), 451. <https://doi.org/10.3390/rel13050451>

Tanhidy, J., Ndapamuri, Y., Yeremia, Y., & Guild, R. J. (2022). The Church's Ethical Responsibilities towards Net-Zero Carbon Emissions. *GNOSI: An Interdisciplinary Journal of Human Theory and Praxis*, 5(2), 123–135.

Thompson, D. A. (2020). Christ is Really Present, Even in Holy Communion via Online Worship. *Liturgy*, 35(4), 18–24. <https://doi.org/10.1080/0458063X.2020.1832847>

Thurnbull, R. (2023). *John Wesley: The World is My Parish*. Actone Institute. <https://rlo.acton.org/archives/124330-john-wesley-the-world-is-my-parish.html>

van Montfoort, T. (2019). *Green Theology An eco-feminist and ecumenical perspective*.

Darton.Longman+Todd.

Village, A., & Francis, L. J. (2021). Wellbeing and perceptions of receiving support among Church of England clergy during the 2020 Covid-19 pandemic. *Mental Health, Religion & Culture*, 24(5), 463–477.
<https://doi.org/10.1080/13674676.2021.1906214>

Wiersma, H. (2017). Martin Luther on Grace. In *Oxford Research Encyclopedia of Religion*. Oxford University Press.
<https://doi.org/10.1093/acrefore/9780199340378.013.335>

Zaluchu, S. E. (2021). Theology of Hope Amidst the World's Fears. *Perichoresis*, 19(4), 65–80. <https://doi.org/10.2478/perc-2021-0025>

Zaluchu, S. E. (2023). Church Digitalization and the New Koinonia in the Era of the “Internet of Things”. *International Bulletin of Mission Research*, 47(1), 32–40.
<https://doi.org/10.1177/23969393221082641>

Zaluchu, S. E. (2024). Digital Religion, Modern Society and the Construction of Digital Theology. *Transformation: An International Journal of Holistic Mission Studies*.
<https://doi.org/10.1177/02653788231223929>