

## A CHRISTIAN UNDERSTANDING AND APPROACH OF ISLAM IN INDONESIA

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### INTRODUCTION

**T**oday we live in a world where the Muslims have become so visible. Years ago people tend to associate the Muslim world with such words as oil, desert, camels, Mecca, Holy War, and the Middle East. With the spirit of globalization, the Muslims cannot be ignored since they have increased very rapidly the last quarter of this century.

Those who work in or do research about the Muslim world have estimated that in 1950 the world's Muslim population was only about 300 million. Today the number has increased to more than 800 million.<sup>1</sup> Indonesia, with a total population of more than 180 million, claims to have 85 percent Muslim—more than 150 million people. No wonder it is the largest Muslim country in the world today.

Despite the increasing awareness of and interest in Islam, Christian churches have not yet fully awakened to their biblical responsibility of including the Muslim world when carrying out the Great Commission. In fact, too little effort and planned strategy has been made to present the Gospel to Muslims in Indonesia.<sup>2</sup>

This article will attempt to present a relevant strategy on how to approach Indonesian Muslims with the Gospel. In addition, the nature of Islam in its general teaching will be outlined after which the "type" of Islam found in Indonesia will be highlighted.

<sup>1</sup> F. Housney, "Muslims — Not to be Ignored," *Wherever* 13/2 (Winter 1982) 2. Of course this figure (800 million) should be updated in the 1995.

<sup>2</sup> Only a small fraction of mission boards and seminaries have this evangelization plan. The ecumenical churches mostly conduct dialogues.

## A CHRISTIAN UNDERSTANDING OF ISLAM

Before we discuss the way to approach Muslims, we have to understand a few basic elements of Islam, because Islam stands in a unique relationship to Christianity. Islam is probably the only religion that knows something of the person and mission of Christ. It alone speaks of Christian doctrines, claiming to know them although rejecting them at the same time. History testifies that ever since the time of Mohammed, there has been tension between Christianity and Islam, and that tension is yet unresolved.

We cannot dispose of Islam by calling it a "problem." We may disagree in many ways with Islam, but because Christ came to save all men, he is also the Savior of every Muslim; so we cannot ignore them. What we have to do is to see how far we can understand Islam, live with it, love the Muslims, and help them to believe in Christ. This means that we need to find first what Islam stand for, not from hostile sources, but from the claims of the Muslims themselves.<sup>3</sup>

First, we will examine the founder of the religion. It is supremely important that a friend to the Muslims should be quite familiar with the life, character and spiritual experiences of Mohammed.

Mohammed was born about AD 570 of the tribe of Quraish. Most Muslims accept that he descended through the line of Abraham and his son Ishmael. His father died before his birth, and his mother passed away when he was six years old. He was brought up first by a grandfather, and then by an uncle, and when he was old enough, he began to accompany trading caravans into Syria.

His earliest contact with Judaism and Christianity in Mecca were thus reinforced by his travels and they later influenced his religious development. At the age of twenty-five, he married a rich widow named Khadija.<sup>4</sup> Fifteen

<sup>3</sup> G.E. Marrison, *The Christian Approach to the Muslim* (London: Edinburgh House, 1959) 13; cf. also the similar tone from WCC's *Christian and Muslims Talking Together* (trans. K. Craknell; London: British Council of Churches, 1984) 11.

<sup>4</sup> N. Anderson, ed., *The World's Religions* (Leicester: Inter-Varsity, 1975) 93.



years later, Mohammed began to experience visions that convinced him of being called by God for a special mission. He was in the habit of going to a cave on Mount Hira, outside the walls of Mecca, to meditate and it was here that he claimed to be first visited by the angel Gabriel.<sup>5</sup>

Immediately after that, Mohammed began to preach God's warning to men. However, many scorned and rejected him. So in AD 622, he and his followers migrated (*hijra*) to Medina, and that year marked the first year of the Muslim era. From that time, Mohammed's role as a ruler was reflected in his revelations in the Qur'an. Ten years after the hijra, he died in Medina at the age of sixty-three. His tomb continues to be a place of pilgrimage because of the strong respect for him that Muslims have today.

To better understand Islam one must study the various Muslim doctrines that were received by Mohammed and recorded in the Qur'an. To Islam, the assertion of the unity (*tawhid*) of God is the bedrock of all life and truth. Their confession of faith is brief and focused: "There is no God but God, Mohammed is the messenger of God."<sup>6</sup> This is called the *Shahadah* (confession), and it is the basic statement of faith for all Muslims. Reciting this confession with faith and true intention is what makes one a true Muslim. These are the first words recited in a baby's ear at birth, and they are last words on the lips of a dying Muslim.<sup>7</sup> These words of confession are also the same words recited in prayer five times or more each day.

<sup>5</sup> It is believed that the first message he received was written in Sura 96:1-5.

<sup>6</sup> For example, see in Sura 2:244: "God: There is no god but He, the living, eternal, self-subsisting, ever sustaining . . ." Compare also Sura 112:1-4 which stresses God's unity, the denial of other gods, and the horror of associating anything with Him. See A. Ali, *Al-Qur'an: A Contemporary Translation* (Princeton: Princeton University Press, 1984) 44-45.

<sup>7</sup> "There is no God but Allah" —*La ilaha illa Allah*. See T.M. Ludwig, *The Sacred Paths: Understanding the Religions of the World* (New York: Macmillan, 1989) 215-216. Every Muslim will say "Alhamdulillah" ("Praise be to Allah" after a favorable action, "Insyaa Allah" ("If Allah wills") when referring to hope for the future, "Bismillah" ("In the name of Allah") when beginning to do something. Even to greet

Consequently, Christians who approach Muslims should understand that they—the Muslims—stress their confession in such a way as to mean that God fills up the divine realm to the total exclusion of any other divinity. “God is one” means that He cannot be divided into two or more parts. In short, Allah has no competitors in His realm, no associates, helpers or enemies. They do believe in the existence of angels, including wicked angels, Satan (*Iblis*) being the head. However, these angels are creatures of God, belonging to the created space-time world. Only God is God. That is why, one of the greatest difficulties in dialoging with Muslims is their belief in the absolute numerical oneness of God. To them, the doctrine of the trinity becomes something absurd and polytheistic.

Their doctrine of the unity of God also means that He is transcendent (i.e., far beyond and separate from the created world). So there is and will be no overlapping and mixing together between the divine and the created realms. To mix God together with the created realm would be to compromise God’s unity and uniqueness. It would be like elevating something created to the status of divinity, thus positioning a competitor to the one God. According to the Qur’an this is the greatest sin. It is idolatry to associate anything with God and to do so is to commit the sin of polytheism.

Therefore, for Muslims, it is a sin for Christians to say that God has a Son, thus mixing God together with human flesh and saying that there are two Gods, the Father in the divine realm and the Son in the created realm.<sup>8</sup> This is another sensitive point that Christians must pay attention to.

friends they do it in the name of Allah. In prayers and on countless occasions, they will cry out “Allahu Akbar” (“God is great!”).

<sup>8</sup> Sura 19:35 declares: “It does not behoove God to have a son. Too immaculate is He!” (see Ali, *Al-Qur’an*, 262). We must also note that they believe that Christ never died on the cross. Sura 4: 157 says: “*Wa ma qatalu hu wa ma salabu hu, walakin shubihahu lahum*” (“... but they neither killed nor crucified him, though it so appeared to them. Those who disagree in the matter are only lost in doubt. They have no knowledge about it other than conjecture, for surely they did not kill him”). This has always been interpreted by orthodox Muslims as meaning that someone else was crucified, by mistake, in Jesus’ place. According to Anderson (*Religions* 101), Mohammed himself believed the Christian trinity to consist of the Father, the Virgin Mary and the Son, Jesus. No wonder Islam strongly denounces the doctrine of trinity



Another Muslim teaching which we would like to examine here is the doctrine of humankind, which in many respects has some similarities to those of the Old Testament. For them, God created humans as his deputies upon earth, but they fell from this position by sinning, and their natural condition is now one of perversity and ingratitude. But a human being's ultimate reward will depend upon his or her conduct, because earthly deeds are recorded in heaven. Each person's deeds will be weighed in a balance, and in the case of an unbeliever the evil deeds will far outweigh the good deeds. Everything the unbeliever has done will testify against him or her. Therefore, in Muslim view, there will be no excuse for being an unbeliever.<sup>9</sup>

From this we understand that Islam's concept of salvation is dependent more or less on a person's conduct and deeds.<sup>10</sup> A person's trust in God should be expressed both in the attitude of faith and in the obedience that goes with this attitude.<sup>11</sup> Both elements belong to the fundamental make-up of the human being: "So, for the good of the religion keep yourself exclusively in the way, the creational law of God according to which He created man with the equality of choosing right or wrong" (Sura 30:30).

This is the attitude that represents precisely what it is to be a Muslim, that is, committed to God in the obedience of faith.

#### A BRIEF LOOK AT ISLAM IN INDONESIA

Historically speaking, Islam in Indonesia was first introduced by Indian merchants sometime in the thirteenth century. It gradually penetrated into other parts of Indonesia from Sumatera to Java and onwards to Kalimantan,

and the idea of the Sonship of Christ, because the Muslims understand them in terms of a physical generation.

<sup>9</sup> Ludwig, *Sacred Paths* 223.

<sup>10</sup> Especially in observing the Five Pillars of Islam: the obligation of every Muslim to believe, to pray, to give alms, to fast, and to go on the Haj (pilgrimage). For a broader description of these pillars, see Anderson, *Religions* 118-120.

<sup>11</sup> This is known as *iman*, from the Arabic root *a-m-n* which appears more than a hundred times in the Qur'an (see WCC's *Christian* 51).

Sulawesi and Eastern Indonesia.<sup>12</sup> However, Islam in Indonesia has always been under a strong influence from the Islamic homelands (e.g., Saudi Arabia). Therefore, many religious movements within the Muslim community outside Indonesia found their echo in Indonesian Muslim circles.

Events in the peninsula or the adjacent Arab countries were reported promptly to the Indonesian *'ulama* (teachers). The main means of communication has been the significant numbers of Indonesian pilgrims to Mecca, who, year after year, from the early days of Islam in Indonesia, complied with the injunction of Islamic law to visit Mecca.<sup>13</sup>

However, things have changed since the Sukarno regime. The abortive coup of September 1965, which signaled the downfall of Sukarno and the communist party, at first seemed to usher in a new era of hope for Muslim leaders who expected that they could gain full control of the government politically and culturally. However, under Suharto with his New Order, those expectations did not materialize because the New Order guarantees freedom of religion on the basis of Pancasila.

Pancasila is a set of principles comprising: the belief in one supreme divinity; just and civilized humanity; unity of Indonesia; consensus democracy; and social justice for everyone. That is why Indonesia is not a religious state or theocratic (Islamic) state. Nor is it a secular state, but rather

<sup>12</sup> Other Muslim scholars in Indonesia maintain that Islam must have entered Indonesia at a much earlier stage than it came directly from Arabia. P.D. Latuihamallo, "Who is Jesus in The Islamic Society: The Case of Indonesia," *Reformed World* 38/2 (June 1984) 77.

<sup>13</sup> O. Schumann, "Islam in Indonesia," *International Review of Mission* 63/251 (July 1974) 430.



a Pancasila state, in which religion is a matter of state concern.<sup>14</sup> In this context, the Muslims were also called to profess their loyalty to Pancasila.<sup>15</sup>

This is a particularly sensitive issue today because of attempt by some government officials to integrate certain specific Javanese mystic beliefs into Islam. Opposition to this alleged policy mostly comes from leaders of the non-Javanese Islamic community. The strict and pure Muslims (*Santri*) cannot agree with the government, but as they and the government partly share a common cultural and geographic background, there is still some degree of understanding.<sup>16</sup>

At this point one might wonder how Islam could have accepted Pancasila alongside its conception of theocracy and its being a majority religion in Indonesia. Since the day after the Proclamation of Independence of the Republic of Indonesia on August 17, 1945, Islam has tried and fought both democratically and by military force to achieve an Islamic state. Every attempt has failed so far.

Latuihamallo gives two reasons for this.<sup>17</sup> First, Indonesian society is basically a peasant society with an agrarian background. Productive, wet rice

<sup>14</sup> In other words, the state is not neutral or indifferent to religions. To prove this, the structure of the government includes a Ministry for Religious Affairs. See Latuihamallo, "Who is Jesus" 78.

<sup>15</sup> C.V. Dijck, "Islam and Socio-Political Conflicts in Indonesian History," *Social Compass* 31/1 (1984) 23.

<sup>16</sup> The *Santri* reject Javanese religion because it is usually associated with the worship of impersonal mystical powers other than Allah. The *Santri* call them *abangan* Muslim because of their impure and syncretistic nature. The *Santri* themselves conform absolutely to the will of Allah by performing the Five Pillars. See J. Tamney, "Modernization and Religious Purification: Islam in Indonesia," *Review of Religious Research* 22/2 (December 1980) 211. For a complete detailed history of the struggle between the New Order and Islam, see Dijck, "Islam," 22-24; E. Utrecht "The Muslim Merchant Class in the Indonesian Social and Political Struggle," *Social Compass* 31/1 (1984) 50-55; H. Hirikoshi "Islamic Scholasticism, Social Conflicts and Political Power," *Social Compass* 31/1 (1984) 75-89.

<sup>17</sup> "Who is Jesus" 79-80.

cultivation has provided the main economic foundation for its culture. This has been the norm for centuries. Peasants and their families have labored intensively and industriously, cultivating rice paddy terraces, placating their neighbors and feeding their feudal baosses. The classical Indonesian civilization exemplified in Java is founded upon a solid, productive peasant economy that is not Islamic, but rather Indic.

When Islam came to Indonesia, it did not move into virgin territory, but into a Hindu-Buddhist civilization existed centuries before (500-1500 AD). In addition, Javanese civilization had been securely established before Islam penetrated the heartland, so Islam merely attached itself to the existing culture. The Javanese embraced Islam but did not change their basic Indic culture. The Indic influence has apparently made an ineffaceable impression upon the people so that it remains culturally resistant to Islamization. Therefore, the Javanese culture recognizable in this type of Islam has the specific features of being malleable, pliable, relativistic, and syncretistic.<sup>18</sup>

Secondly, Islam in Indonesia, particularly in Java, did not construct a civilization, but rather appropriated one. The existing pre-Islamic civilizations of the regions outside Java remain largely untouched. Even Aceh and Minangkabau, on Sumatera's north and west coasts, commonly known as Islamic strongholds, retain many of their original tribal characteristics.

In such a situation, Indonesia Islam is not always Quranic. The Indian epics of Ramayana and Mahabrata that have been shaping the minds and way of life of the masses are imbedded in the whole civilization. Islam is more Quranic in some regions outside Java, but still the fundamental characteristics of indigenous cultures have been retained there as well.

<sup>18</sup> Compare, for example, the similar conclusions of the works of M.C. Ricklefs, "Islamization in Java" in *Islam in Asia, vol II: South East Asia and East Asia* (ed. R. Israeli and A.H. Johns; Boulder, CO: Westview, 1984) 11-23; C. Geertz, *The Religion of Java* (Glencoe, IL: Free, 1960) 121-130, 309-338; M.R. Woodward, *Islam in Java: Normative Piety and Mysticism in the Sultanate of Yogyakarta* (Tucson, AZ: The University of Arizona Press, 1989) 215-240 (see also in his conclusion on pp. 241-251).



In his study, Clifford Geertz has suggested that Islam in Indonesia today is not only multi-voices and syncretistic, but also highly tractable and increasingly tentative and faltering. Pure Islam is not to be found here, but rather Muslim believers whose doubts are increasing and who are finding it harder to bridge the gap between the pronouncements of the Qur'an and what they actually believe.<sup>19</sup>

To conclude, we should say that there is a great opportunity today for Christians to present the Gospel in Indonesia. For one thing, under Pancasila, there is religious freedom that is guaranteed by the 1945 constitution. The government has set the rule for every religion to conduct its worship and activity. We also can see a type of Islam in Java which, in a sense, is not as strict and conservative as that of the Middle East.<sup>20</sup> The time is ripe for Christians to reap this harvest with hard work, prayer, and appropriate approaches.

#### A CHRISTIAN APPROACH TO ISLAM

After examining the nature of Islam and viewing the type of Islam in Indonesia, we will now discuss what might be the best possible approach in presenting the Gospel to Indonesian Muslims. From the Great Commission, we know that the Gospel should be preached to all nations, which obviously includes the nations of Islam. This is an obligation that must be obeyed. Presenting Christ to the Muslims is, according to Kenneth Cragg, a

<sup>19</sup> See C. Geertz, *Islam Observed: Religious Development in Morocco and Indonesia* (New Haven: Yale University Press, 1968) 107-117. However, this does not mean that there is no tension between Islam and the present government or between Islam and Christianity. See, for example the report of A.H. Johns, "Indonesia: Islam and Cultural Pluralism" in *Islam in Asia: Religion, Politics, and Society* (ed. J.L. Esposito; New York: Oxford University Press, 1987) 219-220.

<sup>20</sup> There is, however an unfortunate remembrance of the 350 years of Dutch occupation of Indonesia, and Christianity was in consequence linked with Western imperialism and colonialism. The growth of the Christian Church has for many Muslims been inextricably bound up with western aggression. This assumption gradually disappeared as the church became involved in national development. However the assumption that churches are ready to Christianize the whole of Indonesia still lingers among Muslims.

categorical imperative, an obligation that should be done in love.<sup>21</sup> For that purpose I propose several stages of approaching Muslims with the Gospel.

First, because we long to bring the Good News to our Muslims neighbors, we should look for any possibility to make personal contact with them in order to know them on an individual basis. Every opportunity should be taken to talk to them in everyday activities, such as shopping, work or sports.<sup>22</sup> This, I think, is the basic process in reaching the Muslims of Indonesia. It is reinforced by the fact that since the 1980's, the Indonesian government has tightened the rules, declaring that each religion shall not find converts from those who already have a religion of their own. This means that Christians may not proselytize non-Christians with a direct presentation of the Gospel. Therefore, Christians have to build a personal relationship with non-Christians as an indirect and initial way of saying that we really love them. Genuine Christian love will be wonderfully attractive to the Muslims who are open. For Indonesians, generosity and open-hearted hospitality is highly appreciated as a way of life.<sup>23</sup>

At the second stage, after a mutual and genuine relationship has been built, Christians can at a suitable time share their personal testimony of what Christ has done for them and how much He means to them. Joy, enthusiasm, and peace can be shared in this manner. The joyful testimony of a Christian about Christ will be real and attractive to Muslims. However, as a word of

<sup>21</sup> *The Call of Minaret* (New York: Oxford University Press, 1956) 334. Cragg also stresses that "the purpose of the Christian mission is not cultural displacement. It is the presentation of Christ as Saviour within every culture" (p. 335).

<sup>22</sup> See M. Goldsmith, *Islam and Christian Witness: Sharing the Faith with Muslims* (Downers Grove: Inter-Varsity, 1982) 111. According to Goldsmith, in order to get to know Muslims, "we shall of course learn increasingly about their culture, their way of thinking and their religion. If we ask friendly questions, they will be delighted to share with us about their faith and their way of life" (p. 122).

<sup>23</sup> This can be done by visiting (or being visited) to build friendships. The Christian home should be open to Muslim neighbors, and of course, it would be better and exciting if we were willing to invite them for coffee and meals. (Remember: Don't serve pork or any pig-related foods; it is unacceptable for Muslims to even touch it or dishes previously containing it.)



caution, at this stage we must avoid argumentation concerning the trinity, the two natures of Christ, the inerrancy of the Bible, and other related questions.<sup>24</sup> As we have shown earlier, the Muslim with his/her doctrine of *tawhid* will not easily be convinced by any explanation about three-in-oneness of the doctrine of trinity.<sup>25</sup>

In our daily lives, we do have to show that we are men and women being saved by the grace of God in Christ, and to show that Christ is really the Lord in our everyday conduct. This means that it is not merely a doctrine we happen to hold, but an ongoing relationship that governs our whole attitude of life—in money, in work, in human relationships, and even in life's disappointments and trials. In this way, we indirectly teach them our doctrine, not so much by declaration but by demonstration.<sup>26</sup>

After sharing our personal testimony, it is important for us at the third stage to begin to introduce to the Muslims what the Bible says about Jesus Christ in simple presentations. We then let the Holy Spirit work in their hearts. We should also let them know that God in Christ loves, and that He died for them. Latuihamallo mentions that "a great many of the new convert from Islam have been fascinated by the love of Jesus they read about in the Bible or in the portions of it distributed by the Bible society."<sup>27</sup>

<sup>24</sup> In the middle of our testimony we may unintentionally have stimulated these questions. What we can do is, for example, to say politely: "This is a good question. We will deal with it later on." This means that we should be well-prepared to explain at least the basic Christian doctrines in our own study of the Christian faith (cf. 1 Peter 3:15).

<sup>25</sup> Read for instance, Sura 5:116; 4:171; 19:35; 112:1-4, for a description of how Islam understands the Son and Trinity.

<sup>26</sup> See J.D.C. Anderson, "The Missionary Approach to Islam: Christian or 'Cultic'," *Missiology* 4/3 (July 1976) 295.

<sup>27</sup> Latuihamallo, "Who is Jesus" 89. This also proves that the use of Christian literature—especially the Bible—in mission and evangelism is highly effective. According to Goldsmith (*Islam* 115), the "Bible has a totally different character from the Qur'an or other Islamic writings. Its obvious God-centred spirituality and its striking relevance to daily life cannot but make a deep impression on anyone who has

An important note should be made here concerning the Christ whom we present. It has been the tendency of many Christian scholars who engage in dialogues and consultations with Muslim leaders, to present Christ in the cosmic sense, using the *logos* Christology from the prologue of John.<sup>28</sup> For them, Christ is actually a great personal force in relation to the whole world rather than individual meeting the needs of the souls. He is always at work in all cultures and all religions. Because of that, following Justin Martyr, some of them can speak of "Christians before Christ."<sup>29</sup> In my opinion, this is not sound biblical Christology that should be presented to the Muslims.

Finally, the last step in presenting the Gospel to Muslims is to ask them to pray with us. A pure Muslim will put great emphasis on the importance of prayer. It is therefore vital for him to realize that the Christian also believes in and practices prayer. Through praying together, the Muslim will actually hear the Christian communing with God through Jesus Christ, and the Christian will experience God's strengthening him in the spiritual warfare that will be taking place. In short, prayer must play a significant part in our evangelistic approach.<sup>30</sup>

never read it at all before. Despite the theological problems concerning the doctrine of revelation, it will be most helpful if the Muslim can be encouraged to read the Bible for himself."

<sup>28</sup> See, for example, the articles by W.M. Pickard, Jr., "Biblical Perspective for Dialogue," *Encounter* 31/1 (Winter 1970) 43ff; R.M. Pope, "Logos Christology and the Non-Christian Religions: Some Notes on a Type of Anglican Theology," *Lexington Theological Quarterly* 1/1 (January 1966) 34-35; J.S. Stromberg, "Communicating in Mission: What Word for Today?" *International Review of Mission* 77/305 (January 1988) 78-81; E. Cousins, "The Trinity and World Religions," *Journal of Ecumenical Studies* 7/3 (Summer 1970) 476 ff. Generally what these scholars are implying is that since the one Logos is present in many human souls, men may have communion with each other through the one Logos, because all religious quests of mankind are related through the Logos, the Divine, imminent activity that witnesses to God's presence among all men.

<sup>29</sup> Compare, for instance, Pickard Jr., "Dialogue" 45.

<sup>30</sup> Goldsmith, *Islam* 116.



## CONCLUSION

We have to admit that doing evangelism in Indonesia is not easy task. Much prayer, love, and patience is needed in sharing Christ here. What has been described in this article (especially the third section) is the significance and role that lay Christians play in their everyday lives (for personal contacts), and also that of the church (especially for works of charity).<sup>31</sup>

It is time for us to teach Christians everywhere the basic Christian doctrines and simple strategy for approaching Muslims. We must also teach them not to approach Muslims in a polemic way, because this rarely achieves the desired outcome.<sup>32</sup>

There are, of course, several issues not covered by this article. More time is needed to discuss topics such as follow-up and discipleship programs for the Muslims converts, as well as socialization issues new convert face among hostile family members and communities after conversion. We also have not discussed Christian-Islamic dialogues and consultations that have been held in many places on different occasions.<sup>33</sup> One reason being that is because

<sup>31</sup> If we depend on pastors and missionaries only to accomplish this task, perhaps only a few Muslims will come to Christ. Sadly to say, according to Goldsmith (*Islam* 147), "many foreign missionaries lack such strategic thinking and are working outside and often even in competition with the national churches of Indonesia."

<sup>32</sup> In short, we must find ways to avoid the argument for the sake of winning the person for Christ.

<sup>33</sup> E.g. P.G. Gowing, "'Consultation' as a Feature of Muslim-Christian Relations," *South East Asia Journal of Theology* 17/1 (1976) 24-37; WCC's "Christian Presence and Witness in Relation to Muslim Neighbors," *WCC Exchange* 6/6 (December 1979) 1-18; WCC's *Christian-Muslims Dialogue* (ed. S.J. Samartha & J.B. Taylor, Geneva: World Council of Churches, 1973); WCC's *Christian Presence and Witness in Relation to Muslim Neighbours* (Geneva: World Council of Churches, 1982); W.M. Watt, *Islam and Christianity Today: A Contribution to Dialogue* (London: Routledge & Kegan Paul, 1983); R.W. Rousseau, ed., *Christianity and Islam: The Struggling Dialogue* (Vol. IV: Modern Theological Themes: Selections from the Literature, Scranton, PA: Ridge Row, 1985); M. Nazir-Ali, *Frontiers in Muslim-Christian Encounter* (Oxford: Regnum, 1987).

although they are important for mutual friendship among religions, in reality, they are not intended to win people for Christ.

This article stresses the power of individual testimony. I hope it may help Christian as they dig deeper into discovering and understanding ways to win Muslims to Christ.

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