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## WORSHIP AS A MEDIUM OF INTERFAITH DIALOGUE – "A MISSIOLOGICAL PERSPECTIVE"

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### ABSTRACT

*This paper aims to explore the role of worship as a medium for dialogue between religious communities, focusing on a missiological perspective. Highlighted issues include the lack of comprehensive understanding regarding the role of worship in promoting interfaith dialogue and the scarcity of research specifically linking worship with a missiological approach. This gap needs to be addressed. The research method used is a qualitative approach, conducting a comprehensive literature review on worship, interfaith dialogue, and missiology theory. The results of this study are expected to provide a better understanding of worship's role in facilitating interfaith dialogue. This research is also anticipated to contribute new insights to the field of missiology by exploring how worship can be a powerful tool for the church in fostering understanding and cooperation between different religious communities. The conclusion provides practical recommendations for church leaders, religious figures, and missiology practitioners to use worship as an effective medium for dialogue. By promoting interfaith dialogue through worship, it is hoped to strengthen tolerance, mutual understanding, and cooperation among religious communities, building harmony and peace in a pluralistic society. Ultimately, the goal is to create greater awareness of the importance of respecting religious differences and promoting cooperation through inclusive and dialogical worship practices.*

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**KEYWORDS** *Worship, Medium of dialog, Religious people, Missiological perspective.*



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### INTRODUCTION

In a postmodern era that is increasingly connected with digital technology and the internet, interactions between people of different religions are increasingly common. However, there are often misunderstandings, conflicts and a lack of deep

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understanding between followers of different religions. Good understanding needs to be built and cultivated. How to promote constructive dialog and mutual understanding between religious communities? One aspect that needs to be considered is the role of worship as a medium of dialog. Worship has a central role in the life of religious people. Not only as a medium of worship but also as a form of devotion to God, worship also reflects identity and belief in society. In addition to the vertical dimension associated with individual relationships with God, worship also has a horizontal dimension that involves interfaith interactions. In this dimension, worship has great potential as a means to facilitate constructive dialog, mutual understanding, and cooperation between religious communities.

In the context of a missiological perspective, understanding the role of worship as a medium for interfaith dialog becomes increasingly important. Missiology is the science of the church's mission in proclaiming the gospel and promoting interfaith understanding. Worship is a powerful medium in the church's efforts to achieve interfaith understanding and cooperation. Despite this recognized potential, research specifically linking worship to a missiological perspective is still very limited.

Inter-religious tolerance is known to many religions. Religious tolerance is a form of tolerance that includes issues of belief in individuals related to beliefs or divinity that are believed. Everyone should be given the freedom to believe and practice the religion (have beliefs) of their own choosing, and get respect in the practice of the teachings that are embraced or believed (Dan P, 2016: 15-23). Tolerance is the result of close social interaction in society. In religious social life, it cannot be ignored that humans will interact, both with their own groups and with other groups that may have different religions or beliefs. Therefore, as religious people, we strive to create peace and tranquility within the framework of tolerance, so that social stability and ideological friction between different religious communities do not occur (Abror Mhd., 2020: 17). However, challenges and conflicts often arise due to differences in beliefs, worship practices, and different religious values.

Religious differences have often been a source of tension and conflict in human history. In many cases, conflicts between religions have led to division, violence and human suffering. Therefore, it is important to overcome these barriers and promote harmony and constructive dialogue between religions in multi-cultural societies. This fact reflects the reality that modern societies are increasingly complex and diverse in terms of religion. There are adherents of religions such as Islam, Christianity, Hinduism, Buddhism, Confucianism and faiths. In addition, the phenomenon of global displacement has also resulted in the arrival of diverse religious adherents into one area, which in turn creates an increasingly complex multi-cultural society. Because of the existence of various beliefs, it has led to the emergence of many cases in the name of religion such as intolerance, closure of places of worship, imposition of beliefs, termination of religious activities and discrimination that often occur in the name of religion and ironically lead to wars that are always in the name of God (Ismail, 2012: 51-53). It is important to recognize each other. Christianity has an obligation to recognize that non-Christian religions have value and can contribute to the

understanding and spiritual growth of humanity as a whole. Therefore, it is important to respect and appreciate the beliefs and practices of other religions (Agnes Regina Situmorang, 2022). The above perspective is very much in line with the declaration of *Nostra Aetate*, it says that the Catholic Church recognizes that there are elements of truth and piety in other religions. This document teaches the importance of respecting the beliefs and practices of other religions and promoting interfaith dialog with the aim of finding common ground and deepening mutual understanding.

Abror in his work: "Religious Moderation in the Frame of Tolerance (Islamic Studies and Diversity)" examines how moderate religious practices can be integrated with the concept of tolerance in the Islamic context. His research focuses on understanding the factors that influence religious moderation and how tolerance can be promoted among Muslims. Her research approach is based on analyzing religious texts, comparative case studies, or field research to understand Muslims' experiences in developing moderate and tolerant attitudes in their religious practices. Agnes Regina Situmorang's research, "The Relevance of the Abu Dhabi Document for Religious Life in Indonesia" was pressured: Agnes Regina Situmorang's research focuses on how the Abu Dhabi Document, which refers to the Abu Dhabi declaration on the brotherhood of Man for world peace, can impact religious life in Indonesia. Her research focuses on the relevance of the values and principles contained in the document to interfaith dialog and religious harmony in Indonesia. Her research approach involved text analysis of the Abu Dhabi document and literature study to understand the values proposed in the document. In addition, Agnes Regina Situmorang may also conduct field research, such as interviews or surveys, to gain an understanding of the perceptions and influence of the Abu Dhabi document on religious life in Indonesia.

Daniel P. in his research on "Pluralism and Multi-culturalism in the Perspective of Interfaith Harmony, explores the concepts of pluralism and multi-culturalism in the context of interfaith harmony. His research focuses on how religious diversity can be accepted and promoted in society, as well as the challenges and opportunities associated with pluralist and multi-cultural perspectives. Approach: their research may involve conceptual analysis of pluralism and multiculturalism, as well as case studies of the implementation of interfaith harmony in various contexts. Her research involves both qualitative and quantitative data analysis, such as interviews, field observations, or statistical analysis, to understand people's views and experiences related to interfaith harmony. Ismail - his research on "Psychology of Religion - A Review of Religious Maturity" emphasizes the psychology of religion with a focus on the concept of religious maturity. Ismail sought to understand the development and role of religious maturity in an individual's life, as well as the factors that influence religious maturity. His research approach involves a review of the theories and concepts of the psychology of religion, as well as empirical research to understand the experience and development of religious maturity. Sarah Johnson in her work entitled: "Missionary Approaches to Interfaith Worship - Challenges and Opportunities," explores missiological approaches to interfaith dialog worship. Through interviews with

missionaries and religious believers, Johnson analyzes the challenges and opportunities faced in conducting worship that facilitates interfaith dialogue (Johnson 2017: 23).

According to the author, the approach, emphasis and research results of the experts above are very encouraging and therefore the author is sympathetic and agrees with the approaches of these experts even though they do not see worship as a specific medium of dialogue. The author will try to integrate the concepts of worship, interfaith dialog, and missiology comprehensively.

## RESEARCH METHOD

A qualitative approach by conducting a comprehensive literature and field review on worship, interfaith dialog, and missiology theory. The data collected will be thematically analyzed to identify patterns, themes, and relationships that emerge in the context of worship as a medium for interfaith dialogue. Research is a careful study and investigation to discover and explain knowledge. While the research method is a scientific activity carried out in stages starting with determining the topic, collecting data and analyzing data so as to obtain an understanding and understanding of certain topics, symptoms or issues (Moleong Lexy J, 2001): 3). Based on this definition, it is very clear that qualitative research focuses on meaning in context and data collection and is sensitive to the underlying meaning when collecting and interpreting data. With this qualitative method, all the data needed, both books and field data, can be collected and then carefully analyzed.

## RESULT AND DISCUSSION

### **Worship as a medium for dialog between religious communities.**

The true identity of the church is mission and the incarnation of God becomes its mission pattern. The church does not have a mission, but is the recipient and executor of God's mission. the whole life of the church becomes a mission. A church can only be called a healthy and true church if it is missionary. A missionary church is driven by God's purpose.

The essential concept of worship is service. The words *abòdà* (Hebrew), and *latreia* (Greek) mean laborer or hired servant (Thomson, 1982: 140). In Hebrew the verb of *abòdà* is 'abad which means "to work," "to labor," "to toil," "to till the soil," "to plow," "to serve," "to work as a slave," "to worship." The verb is *ébête*. The noun *ébêd* means "laborer," "servant," "slave," "bondsmen," "worshipper" (Matt Redman, 2010: 83). The word 'abad was first used in the book of Genesis when Adam tended the garden of Eden, and after Adam had to labor when he fell into sin. The word is used again when the Israelites came out of the land of Egypt with the purpose of worshipping ('abad) God. Thus the purpose was to worship God.

The term liturgy comes from the Greek *leitourgia*. It is formed from the root *ergon* (=work), which is an adjective for the noun *laos* (=nation). The term was

originally used to refer to service to political institutions, then to service in general, then to a term referring to worship service. In the New Testament, the term is used to refer to prayer meetings and fasting (Acts 13:2), to the collection of aid for the Church in Jerusalem (Romans 15:27 and 2 Corinthians 9:12) or financial support for Paul (Philippians 2:25). Worship is the leitourgia that governs the relationship between God and man, while mission is the leitourgia that governs the relationship between fellow human beings. Worship is an Encounter with God Having looked at the terminology, we now want to look at the relationship between worship and mission from the nature of worship itself. Worship is essentially an encounter with the Lord God and the congregation. Worship on the one hand is a commandment of the Lord God as clearly stated in the ten commandments to worship only the Lord God. The reason the Lord God freed His people from slavery in Egypt was so that they would worship Him. (Exodus 3:13; 5:3; 7:16; 8:1,20). The mission of liberating the people has to do with the worship of the Lord God strictly speaking, whatever the style of worship to God, God will surely meet His people as long as the worship is focused only on Him (Andrew Brake, 2014: 23).

The life history of God's people, from its origins in Abraham to the liberation from Egypt, was motivated by the worship of the Lord God. Abraham fulfilled God's call to go to Canaan. On this missionary journey he never forgot to build "an altar to the Lord and call on the name of the Lord" (Gen 12:7-8; 13:3-4, 18). Finally, at the end of history, the fulfillment of salvation will be marked by worship in the heavenly city (Rev. 19:6-10 and 21:22). Worship is a sign of response to God, and to Him alone is all the glory, and mission is God's call and command for us to invite others to worship Him (Opstal Sandra Van, 2012: 9). In the Old Testament, repentance comes from the word *shûwb* which means to turn or return to God, with all one's heart, soul and strength as found in 2 Kings 23:25. The scope of repentance goes beyond sorrow-repentance and changes in outward behavior. In the New Testament, the word *metanoia* means to reach the deepest meaning of learning. Through learning, we rediscover ourselves. Through learning we become capable of doing, understanding God, the world and our relationship with Him, and expanding our capacity to create, to be part of the generative process of life (Senge, 1990: 10, 14). It is within this framework that worship finds its meaning, namely to strengthen faith based on the Gospel to engage in the struggles of daily life. It is at this stage that the spiritual resources of the people are found. But spirituality without morality will give birth to blind fanaticism, such as the spirituality of the Jews who were willing to persecute and even kill those who believed in Christ, (Acts 6:8). Worship is not just a service of worship to the Lord God, but a dialog, and service to others. For example, the dialog between Jesus and a scribe (Luke 10:25-37), which ends with the parable of the Good Samaritan, is an expression of Jesus' teaching about worship, as a form of love for God and for others.

Jesus' sermon on the mount (Matthew 5:23-24) emphasizes that worship is not only about giving offerings but also the willingness to reconcile with others. John 4:20-24 talks about worshipping in spirit and truth. So, true worship is to have a

worshipful heart, live in holiness, live in the fellowship of believers, and care for one another. Worship becomes the base for mission. This is because worship serves to build spiritual discipline by focusing on God to carry out God's mission.

Worship that is understood and applied as the worship of God as well as the testing of the missionary actions of church members, is more effective as a base for mission than worship that is only emphasized on the worship of God." That effectiveness is not only seen in the increase in worship attendance. But it is also a reality in their daily work which is characterized by higher morale and work motivation. In fact, the group that worships and works together also has a bargaining position towards power and even becomes a social control force over the state. The social control function is a characteristic of civil society. So one way to answer the challenges ahead is to make worship a support for the implementation of the mission. Efforts to organize worship in supporting the implementation of the mission need to start by changing the pattern of communication in worship. So far, the communication pattern of worship in most congregations is based on the paradigm of the congregation as the object of preaching the word of God. This paradigm places the congregation as the consuming party. The Word is like a finished product that is given or served to the congregation, or to borrow Kim Yong Bock's term, pre-packaged Gospel. The congregation does not get the opportunity to "see" for themselves what is behind the reality. Thus, the process of realization only occurs for the preacher and not for the passive members of the congregation. As a result, it is very likely that the preaching is not contextualized with what is in the mind, as well as what the congregation is struggling with in their lives every day.

This paradigm also contradicts the meaning of preaching as homilia, a conversation. There is an attempt to defend this by saying that a well-prepared sermon, supported by an attempt to understand the congregation's situation, is also an indirect conversation. Of course, this is an unoriginal "pseudo-conversation" with many biases. There may also be those who want to limit the role of the sermon to providing a vision to the congregation. A vision that is inconsistent with the values and daily experiences of the congregation will fail to inspire genuine enthusiasm from congregation members to carry out the mission (P. Senge, 1990: 223). It is also clear that the paradigm of the congregation as an object contradicts the nature of worship as an encounter with God, as experienced by Abraham, Moses and so on. They dialogued with the LORD God. By criticizing the paradigm of the congregation as an object, it does not mean that I want to suggest the paradigm of the congregation as the subject of preaching the word of God. Indeed, in this paradigm the congregation is active in understanding or contextualizing the word of God in the reality of their lives every day. A paradigm characterized by horizontal communication patterns will be able to incarnate the communication between Jesus and the devil according to the testimony of Matthew 4: 1-11. The outputs of worship with this preaching paradigm are missionaries who prioritize their own interests in the name of *missio Dei*, such as the shepherds condemned by the prophet (Ezek 34), as well as the hired men alluded to by Jesus in the parable of the good shepherd (John 10), or like Paul's criticism of those

who seek profit from preaching the gospel (2 Cor 2:17; 3:1). In line with this, Parushev argues that the integrity of mission is the integrity of Christian life as a testimony of the Bible. Christian life, Christian mission and Christian community are inseparable. Mission is not one of the many options for ecclesial performance. Mission is a must! It is the heritage and new birth of Christianity and becomes God's means for the redemption of the world. Christian worship is meant to participate in God's mission to give life to the world; to be the place where the Spirit brings into tangible reality resurrection life and love poured out for all in Jesus Christ. Worship becomes a central focus in the church, and believers, and the gospel reaches out into new contexts, transforming people and cultures, inspiring "new songs" that, in turn, evangelize others who do not yet believe (Megan Meyers, 2016: 10). Thus, anything related to worship can support the implementation of God's mission through the church, and its people. If the preaching of the Word is seen as an effort to share a vision, then in fact the vision is spread because of a strengthening process of clarification, enthusiasm, communication and commitment. As the congregation converses or dialogues, the vision grows clearer. Clarity builds enthusiasm. Then the vision begins to spread in a reinforcing spiral of communication and excitement. Thus, building and spreading vision as an important part of understanding and implementing mission can be developed through this paradigm. This paradigm also makes the church fellowship a learning community. As a learning community, worship with this paradigm is a process of strengthening fellowship while developing the fellowship's skills to create the expected results of congregation members, based on God's word. The church as a learning community builds discipline to build a shared vision, personal skills for the benefit of the community as well as developing individual skills, and building cooperation. The above can be achieved because this paradigm practices dialogue and discussion. In dialog there is a free and creative exploration of complex and subtle issues, a willingness to listen deeply to each other. In discussion, different views are presented and defended and there is an attempt to find the best view to support decisions.

After understanding the nature of worship, then in the context of worship as a medium for dialog between religious communities, it can be stated that religious people can share their understanding and interpretation of their religious teachings. This allows religious believers to dialogue, discuss, and deepen their understanding of each other's religious beliefs. Worship often involves collective experiences in the form of rituals, prayers, chants or other activities. Through these experiences, people of faith can share a common moment, which can serve as a foundation for dialogue and a deeper understanding of their spiritual beliefs and experiences. Even if they have different beliefs and practices, worship can be a medium to realize that there are many different ways to worship and seek a shared understanding of the values underlying their beliefs. Many worship services also involve social activities, such as community service or charity. Through collaboration in these kinds of activities, people of faith can work together to promote good, create positive change, and build closer cooperation between them. Worship can also be a platform for interfaith dialog, where

religious believers from different traditions can come together, interact, and learn from each other. This kind of dialog can help reduce stereotypes and prejudices between religious communities, as well as create opportunities to build a deeper understanding of each other's beliefs and practices.

### **Plurality in religion.**

Religious Pluralism is a specialized term in the study of religions. As a 'special terminology', this term cannot be interpreted carelessly, for example equated with the meaning of the terms 'tolerance', 'mutual respect', and so on. As an 'ism', which discusses the way of looking at existing religions, the term 'Religious Pluralism' has been the subject of much discussion among scholars in religious studies (Charles Kimbal, 2002). Although there are a number of sociological definitions, my main concern is that Pluralism places religions on an "equal" footing within the frame of *Bhineka tunggal ika*, whatever the religion. The religious pluralism discussed in this article is based on the assumption that all religions are different but valid paths to eternity (heaven). Charles Kimball, argues; one of the characteristics of an evil religion is a religion that has an absolute truth claim for its own religion and views other religions as wrong or even without truth. In religious pluralism, no religion is seen as superior to other religions but all are seen as different and legitimate paths to heaven (Adian Husaini, 2018: 5). Plurality in diversity is equality of position in a religious legal state. Indonesia as a sovereign legal state where Pancasila is the basis of the State and the 1945 Constitution as its constitution guarantees the rights and freedoms of all citizens but also fortifies plurality. Inter-religious dialogue in the context of religious plurality is a golden bridge to understand and recognize each other without disturbing or destroying each other. One element that allows inclusiveness between religions in dialog is worship. The content of dialog should not be religious doctrine but contemporary issues that are faced and in contact with all religious believers, among others: Poverty, Ecology, Education, Health, Politics, Economy, Security, etc. Dialogue content that focuses on doctrine is only widening the gap.

### **Interfaith dialog.**

Interfaith dialogue is the process of communication and exchange of ideas between leaders and adherents of different religions, with the aim of understanding differences and building mutual respect and cooperation. Such dialogue aims to create a better understanding between different religious traditions and promote peace and tolerance among religious communities (Yewangoe, 2009: 43-44). One approach that the author believes is relevant in the context of religious plurality is an inclusive and respectful approach to diverse religious understandings. Worship becomes an inclusive dialogium. This means recognizing the uniqueness and validity of each religious tradition without excluding or denigrating others. Pluralism, on the one hand, is a cultural treasure of the nation that must be preserved. If religion is part of the nation's cultural treasures with the religious values of its adherents, then the other side to watch out for is the conflict or tension that occurs due to the contact between the



values of a religion and the values of other religions that are strongly influenced by the individuals of each religion. There is a tendency for adherents of each religion to glorify certain forms of their religion so that the religion becomes closed or what we know as an exclusivistic religious attitude, where the mutual relationship between religion and its social situation becomes stuck and not harmonious, whereas religion relates to something that is considered divine or absolute, by itself the religion should view itself (with all the teachings, ceremonies, religious behavior of its adherents, etc.) as relative and not absolute.

The presence of pluralism and awareness of plural realities that cannot be denied, let alone avoided, is a momentum where the significance of interfaith dialog is increasingly felt. But on the other hand, the possibility of the emergence of symptoms of relativism will be even greater. The most basic thing is to put a standard for the value of one's religion. If it is associated with the discourse of dialog, then the real standard of the value of religiousness is maturity (maturity), because the dialog itself is maturity or maturity. Therefore, the dialog itself will only achieve its results if the parties to the dialog have reached the level of maturity in their religion. Through religious maturity (as an approach), it is expected that the condition of religion in religious pluralism will be more healthy and sportive.

#### **A missiological perspective on interfaith dialog.**

In 1974 at the first meeting of the FABC, evangelization (mission) was discussed and formulated as a triple dialogue of cultures, religions and the poor. This triple dialog is an integral dimension of evangelization. That means first, that the triple dialog cannot be separated from each other, as they intrinsically affect each other. Secondly the triple dialog with the poor, culture and religions encounter each other in the building of the Kingdom of God as a community where there is freedom and fraternity, justice and love. Mission is a call to conversion and prophetic action against the forces of evil, namely shallow fanaticism, religious exclusivism and mammon. People who engage in this triple dialog actually bear witness to the Gospel and contribute to transforming these realities towards the Kingdom of God (Amaladoss, 2002: 228).

A missiological perspective on interfaith dialogue is an approach used in the study of religion and missiology to understand and develop constructive dialogue between different religions. Missiology itself is the study of the mission of a church or religious organization in spreading religious teachings and spiritual values. Interfaith dialog is a communication process that involves the exchange of ideas, beliefs and experiences between adherents of different religions. It aims to deepen mutual understanding of religious beliefs and practices, promote cooperation in solving social problems, and create peace between religious communities (Sarah Thompson 2016: 7). In the 'modern' paradigm, the primary goal of mission is church membership, church growth, based on the idea that it is the only way for people to be saved. It is important to realize that salvation is only in the hands of God, and not in religions. The mission perspective emphasizes that the church is actually under God's

Mission. The church is sent in this world, the main task of the church is to serve the building of the kingdom of God. Thus, the church becomes a symbol of the kingdom of God as well as a servant of God who is given the title of salt and light of the world; meaning being a pioneer and initiator of goodness in all aspects of life.

There are three different opinions about the Kingdom of God. The first is the traditional vision that sees the church as the Kingdom of God in history. The second opinion already recognizes that the church is not the same as the Kingdom of God. The church is the beginning and the first result of the Kingdom of God. The Kingdom of God that will be perfected by God (eschatological) is the future of the church. The third opinion is that the Kingdom of God is equated with a human community that must build justice, brotherhood and freedom in history. The mission of Jesus' disciples in Asia is more urgent now than ever. In proclaiming the good news of Jesus, the Church is called to follow the One who emptied himself and took the form of a servant. The Church must liberate and serve, be humble and loving, listen and learn, dialogue and cooperate. By choosing to give priority to the poor, the Church still has to build communities characterized by solidarity with one another (Amaladoss, 2002: 230). It is important to contemplate, to experience God's presence and activity in people and to read the signs of the times, before making decisions about the direction of one's own activities. The church must incarnate itself in every culture, large and small, rediscovering its identity in difference. The church cannot equate itself with God or Jesus, but learns how to serve others in plurality as its reality while learning from others. The church is courageous and will clearly show its identity and distinctiveness, preventing an easy pacifism.

From a missiological perspective, interfaith dialogue has important elements that can influence changes in perceptions, attitudes, and behaviors related to tolerance (after engaging in multireligious worship): First, respect for diversity. Religious plurality must be respected and appreciated because it is a gift from God. Interfaith dialog is not about converting others to a particular religion, but is about mutual learning, mutual respect, and mutual appreciation of differences. Second, similarities and differences. The missiological perspective recognizes the similarities and differences between religions. Interfaith dialogue seeks to find common ground in shared values such as justice, peace, and compassion, while respecting differences in religious doctrine and practice. Third, an attitude of openness and mutual learning: Interfaith dialogue from a missiological perspective encourages an attitude of openness and mutual learning between adherents of different religions. This involves a willingness to listen to and understand the religious beliefs and practices of others without judging or trying to change them. Fourth, the missiological perspective emphasizes the importance of social collaboration between adherents of different religions to solve social problems faced by society. Interfaith dialogue can create space for collaboration in efforts to address poverty, conflict, injustice and other challenges faced by communities. Fifth, Interfaith dialogue from a missiological perspective involves a joint effort to seek the truth, not to prove the superiority of a particular religion. It involves the exchange of ideas, research, and deep reflection to understand

the spiritual values and truths that each religion carries, (Bevans & Roger P. Schroeder, 2004: 289 - 304).

For me, the assertion is that a missiological perspective on interfaith dialog is important in the context of an increasingly pluralistic and global society. It promotes respect for diversity, builds bridges of understanding, and creates opportunities for better social collaboration between adherents of different religions.

## CONCLUSION

The reviews of this article finally gave birth to a simple but novel conclusion, namely: First, that all religions believe that worship is holy, sacred and noble. Every religious believer who worships certainly has a holy, noble and holy heart because they worship God who is the most holy, the most noble and the most holy. People who understand the essence of worship and are therefore diligent in worship always think positively and even long to coexist in harmony despite different religions. Second, that interfaith dialog through worship can strengthen tolerance, understanding and cooperation among religious communities, as well as build harmony and peace in a pluralistic society. Third, that the content of interfaith dialog through a worship approach in a missiological perspective does not merely have to focus on the doctrines of religions, but rather contemporary issues that are always and continuously in contact with all religious believers who are the people of Indonesia. Contemporary issues such as: Economy, Poverty, Ecology, Seasonal change, Employment, Security, World peace, Law enforcement. Fourth, that worship as a medium of dialog in the perspective of missiology really opens space for inclusive attitudes and closes space for exclusive attitudes. The opening of space for an inclusive attitude so that mutual respect and mutual acceptance of existence in plurality really becomes a dynamic reality based on God's infinite love. Fifth, that in the perspective of missiology, worship as a dialogue medium becomes a forum for the manifestation of love vertically and horizontally, namely to God and fellow humans (Christian: Love for God and love for humans) and (Muslim: Hablu minnallah - hablu minanas = to God and fellow humans).

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