


A dialogue of the usage of *tapak dara* to explain the cross in Christianity

**Author:**Philip S. Chia¹ **Affiliation:**

¹Faculty of Biblical Studies,
Evangelical Theological
Seminary of Indonesia,
Yogyakarta, Indonesia

Corresponding author:

Philip Chia,
pchia275@students.sbts.edu

Dates:

Received: 03 Dec. 2023

Accepted: 23 Feb. 2024

Published: 01 Aug. 2024

How to cite this article:

Chia, P.S., 2024, 'A dialogue of the usage of *tapak dara* to explain the cross in Christianity', *HTS Teologiese Studies/Theological Studies* 80(1), a9597. <https://doi.org/10.4102/hts.v80i1.9597>

Copyright:

© 2024. The Authors.
Licensee: AOSIS. This work is licensed under the Creative Commons Attribution License.

To share the gospel with unbelievers, Christians attempt to use a crossed method of evangelism. The purpose of this crossed method is to engage with people's own culture from a Christian standpoint. In Bali, for instance, Christians utilise *tapak dara* to communicate the cross in Christianity. To Balinese-Hinduists, *tapak dara* is widely believed to bring salvation, happiness, and energy in the universe. Interestingly, the symbol of *tapak dara* is similar to the cross in the Christianity. Thus, evangelists and missionaries tend to use *tapak dara* to connect the salvation through the sacrifice of Jesus on the cross. Although this method of evangelism offers some advantages, the parallelism between *tapak dara* and the cross reveals more differences than similarities. Therefore, this article argues that the parallelism between *tapak dara* and the cross should be carefully compared because they share more differences than similarities.

Contribution: This research will compare the meaning, the usage, and the function of *tapak dara* with the cross. The article contributes to mission studies and cultural studies.

Keywords: dialogue; *tapak dara*; Bali; the cross; evangelism; mission studies.

Introduction

Indonesia has more than 400 different ethnic groups with their distinct cultural identity (Chia 2022:91–98; Geertz 1963:24). In addition, the diversity has been reflected in religions. Although 87.2% of the population in Indonesia are Muslims as of August 2023, Indonesia also has Protestants and Catholics (9.90%), Hindus (1.69%), Buddhists (0.72%) and Confucians (0.05%) (Statista.com, n.d.; Britannica.com 2022:1). Most of the Hinduists live on Bali Island. These people are different from most of Hindus around the world because they incorporate and assimilate their indigenous belief and practice with Hinduism such as *tapak dara* (Sukadana 2022). As mission is a major key to unlock the metanarrative story of the Holy Bible (Wright 2006:17), therefore Christians should carry and fulfil the Great Commission to the whole world. To take the gospel to the different contexts and cultures, the evangelists and the missionaries often need to do cross-cultural evangelism (cf. Adiatma, Wijoyo & Sutrisno 2022; Kim 2022; Ngebbu 2022). Therefore, some evangelists and missionaries apply inculturation theology (Enos 2012; Mandriasa 2019; Sukadana 2022; cf. De Mesa & Maggay 2018).

Inculturation theology means the gospel is communicated in a specific context to make the gospel applicable within a particular cultural context. This inculturation theology method encourages the Christians to take up the resources of their own cultures and share the gospel. In short, theology should be catalysed by context (De Mesa 1999:118). In the book *Gospel in Filipino Context*, Maggay explains that because the Filipinos need concrete images to worship, therefore the gospel needs to be translated using parables and stories rather than general truths and propositions (De Mesa & Maggay 2018). This methodology is based on the statement of Stephen Bevans: doing contextual theology is not an option, but it is a theological imperative because it is an effort to comprehend Christian faith in terms of a specific context (Bevans 2002:3). De Mesa and Maggay believe that theology develops in a particular context. Therefore, comprehending the contexts is the key to share the gospel (De Mesa & Maggay 2018).

In his dissertation, Sukadana (2022) also argues for inculturation theology. He defends the usage of *tapak dara* to introduce Jesus Christ who died on the cross to the Balinese-Hinduists to explain the cross in Christianity. Sukadana believes that *tapak dara* is in the crossroad with the cross. Thus, *tapak dara* is seen as the best evangelism method to share the gospel.

This article attempts to carefully examine the comparison between *tapak dara* in Bali-Hinduism and the cross in the Christianity. This article welcomes the comparison of *tapak dara* with the cross because there are similarities between *tapak dara* and the cross such as their symbols and the

Read online:

Scan this QR code with your smart phone or mobile device to read online.

meanings of the symbol. Nevertheless, this research reveals that *tapak dara* shares more differences than similarities with the cross in Christianity. Therefore, this article argues that the evangelists and the missionaries could use *tapak dara* to explain the gospel carefully.

Methodology

Goheen (2014:264–265) raises a few questions that relate to the evangelism and mission: How did the gospel relate to these new cultural contexts? What is the relationship between gospel and culture(s)? What is faithful contextualisation? Missionaries and evangelists, who want to communicate the gospel in understandable ways in a foreign setting, should answer these questions. Contextualisation is a primary key to the Great Commission, and it would make the gospel becoming relevant to new cultural contexts. However, the major question is not about contextualisation, but whether the contextualisation of the gospel is faithful or unfaithful (Goheen 2014:264–265). Goheen explains that the issue of contextualisation is the problem of mission and evangelism. It could captive the gospel in two ways: ethnocentrism and relativism (Goheen 2014:268). Goheen defines ethnocentrism as a cultural expression of the gospel, which is understood as normative for all others. A Western form of the gospel was considered normative for all the culture in which evangelists and missionaries go (Goheen 2014:268). Relativism, on the other hand, is the opposite challenge. Relativism means that there is no cultural expression of the gospel that can be judged right or wrong by the Bible or people from another culture. The danger of relativism is syncretism which is derived from the effort to present the gospel relevant to the specific context (Goheen 2014:269). In the gospel in a pluralist society, Newbiggin (1989) summarises the challenge for evangelists and missionaries:

[T]he question of the relation of gospel to culture in one of the most vigorously debated subjects in contemporary missiology. But one has to ask whether the way in which the question is posed does not imply already an unacknowledged and disastrous dualism . . . The question of gospel and culture is sometimes discussed as though it were a matter of the meeting of two quite different things: a disembodied message and a historically conditioned pattern of social life. (p. 188)

This article, therefore, follows Goheen's methodology of contextualisation: faithful contextualisation. There are three main elements of this methodology. Firstly, the church at the crossroads between the gospel and culture. This element comes from the belief that the gospel is a universally valid message to the whole world. It is always incarnated and expressed in some cultural nuance. Secondly, the first commitment is to the gospel and its story. The church's first and the foremost commitment must be to the gospel. The gospel is a timeless story and truth that stands above all cultures. Thirdly, sharing the gospel should be an ongoing process of contextualisation that incorporates dialogue to find the fine lines between the faithfulness to the Bible and cultural relevance. This dialogue should be cross-confessional, cross-cultural, and cross-historical (Goheen 2014:288–293). DeVries

calls this methodology global contextualisation (DeVries 2021:1–8). Based on DeVries (2021:1–8), the evangelists and the missionaries should consider three criteria: biblical, ethical, and missional. Global contextualisation humbly listens to the churches how to be more faithful and effective in sharing the gospel, humbly learns from church history, and humbly welcomes opinions from various socio-cultural churches about the gospel and culture (DeVries 2021:1–8). In other words, this research employs these three elements to analyse *tapak dara* for Hinduists in Bali: find the crossroads between the gospel and culture, commitment to the gospel, and discover the fine line between the gospel and culture through dialogue.

Tapak dara

The meaning

Tapak dara has a plus (+) symbol. This symbol communicates relationships. Vertical line speaks about the relationship between the creator with humans through *banten* (Yuliari 2019:7). Why do humans need an instrument or *banten*? Yuliari explains that because of the limitation of humankind, human beings need an instrument or *banten* to visualise their worship (Yuliari 2019:7). For Balinese-Hinduists, they use *tapak dara* as their *banten* or instrument to relate to God. Horizontal line, from the east to the west or *Raditya-Buddha* to *Surya Chandra*, pictures the harmonic relationship of human beings (Kiriana 2021:122). In short, *tapak dara* depicts the relationship between God and human beings or *parhyangan*, and human beings with the other human beings or *pawongan*.

The functions

Tapak dara is considered as the basis of Swastika (Creativany 2020:69). What is Swastika? Swastika is the foundation of salvation, happiness, and energy in the universe. In Hinduism, Swastika is a holy symbol because it serves as an energy and a welfare of Bhuana Agung (macro-cosmos or the universe) and Bhuana Alit (micro-cosmos or human being) (Kekeran 2022). As a result, *tapak dara* is used as a protection, healing, and harmonisation of the universe (Avalokitesvari 2017:14; Titib 1999:376). Based on the belief of Balinese-Hinduists, there are three kinds of sickness. Firstly, the sickness that attacks human beings or *gering*, for instance, coronavirus disease 2019 (COVID-19). Because COVID-19 is a universal pandemic, so it is called *gering agung* by Balinese-Hinduists. Secondly, the plague that strikes animals or *grubung*. Lastly, the plague that infects plants or *sasab merana* (Parmajaya 2020:109). *Tapak dara* offers protection and healing to human beings (*gering*), animals (*grubung*), and plants (*sasab merana*). In addition, *tapak dara* signifies the harmonisation between God and human beings and human beings with the others. The importance of harmonisation with God is described in Bhagavad Gita. IV. 27 (Artika 2004:19):

*Prasantamanasan Hy Enam
Waginam sukham utanam
Upaiti santarajanam
Bramabutha makalmasham*

Translation: because the highest level of happiness comes from peaceful mind, and calm desire, in the state of holiness and become one with God.

Triguna (2000:25) also states the prominence of the harmonisation:

*Yo ntahsukho ntararamas
Tahta ntajyotir eva yah
Sa yogi brahmanirwanam
Brahmabhuto dhigacchati*

Translation: He (she) who finds joy in his (her) heart

His (her) conscience will be peaceful, he (she) will shine within himself (herself)
This state will be holy
To enter nirvana together with Brahman.

Tapak dara symbolises the harmony of the relationship between human beings and their environment or *palemahan*. For instance, I Wayan Suardiana describes that the elders in Bali use the symbol of *tapak dara* to preserve their environment. When woodcutters see this symbol on the trees, then they will not dare to cut the trees (Suardiana 2014:1). In addition, the symbol of *tapak dara* is also used on doors, clothes, and human body. At the door of the house or *angkul-angkul*, this symbol is believed to offer protection, sanctification, and welfare to the household (Kekeran 2022). In other words, this symbol signifies that nothing or no one can disturb that house. For instance, during the COVID-19 pandemic, Balinese-Hinduists have the symbol of *tapak dara* at their doors to protect them from COVID-19 (Artajaya 2020:660). On clothes, the symbol of *tapak dara* has a purpose to preserve humans away from sickness and calamity (Utami 2011:5). On the human body, this symbol is used to heal and to cast out evil spirits or *bhuta kala* (Suka Yasa 2020). To heal people, the symbol of *tapak dara* is written with chalk or *pamor* on the palm or foot of the sick and spelled with incantation (Avalokitesvari 2017:114). In relation to *bhuta kala*, *bhuta kala* is an evil spirit that disturbs the balance and the harmony of the universe or human being. Soeriadiredja (2015:10) says that *bhuta kala* is believed as the cause of calamity such as natural disaster, plagues to animals and plants, human sickness, even social justice problems. Soeriadiredja (2015:10) continues that because *bhuta kala* is a spirit, it cannot be defeated physically. Therefore, to defeat the evil spirits or *bhuta kala*, the Balinese-Hinduists use *tapak dara*. Balinese-Hinduists believe that *tapak dara* will protect the household from the attacks of *bhuta kala* and provide peace at home.

Comparison

Figure 1 shows the picture of *tapak dara* (Popmama.com n.d.).

Similarities between the cross and *tapak dara*

Table 1 provides similarities between *tapak dara* and the cross.

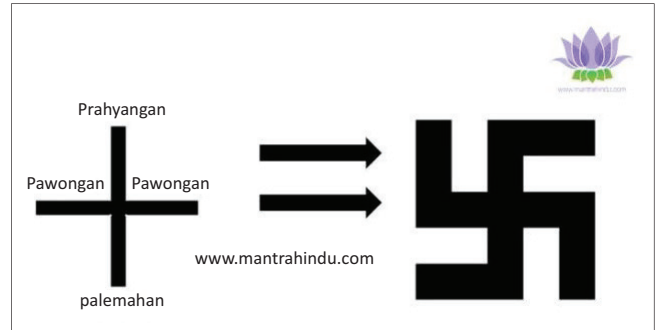
The first similarity is the symbol of *tapak dara* Bali-Hinduism and Christianity or cross. They share a similar symbol that has both vertical and horizontal lines (Sukadana 2022:284).

The second positive assessment is the meaning of these vertical and horizontal lines. The vertical line demonstrates the relationship between God and human beings. The horizontal line exhibits the relationship between human beings and others (Avalokitesvari 2017:114; Kiriana 2021:122; Menzies & Horton 2015:99; Yuliari 2019:7; cf. 1 Tm 2:5; Rm 10:9; Jn 3:18; 1 Jn 2:2; Jn 13:34; 1 Jn 4:7–12). The third positive assessment is the place of the usage of this symbol: at the door, clothes, and human body (or as a necklace or ring) (Sukadana 2022:284).

Dissimilarities

Table 2 provides dissimilarities between *tapak dara* and the cross.

Despite some positive assessments, the comparison between *tapak dara* and the cross raises more dissimilarities than agreements. When it comes to the first dissimilarity, although Sukadana (2022:284) mentions the place of the usage of *tapak dara* symbol is the same with the cross in Christianity, Balinese-Hinduists engrave the symbol of *tapak dara* on the trees. Christians, on the other hand, do not engrave the symbol of the cross on the trees. While both Balinese-Hinduists and Christians could have the symbol of *tapak dara* and the cross on their body, Balinese-Hinduists use *tapak dara* with chalk and spell incantations.



Source: Popmama.com, n.d., 3 Simbol Agama Hindu Bali dan Maknanya, viewed n.d., from <https://www.popmama.com/community/groups/big-kid/big-kid-and-school-life/3-simbol-agama-hindu-bali-dan-maknanya>

FIGURE 1: Similarities.

TABLE 1: Similarities.

Variable	<i>Tapak dara</i>	The cross
Symbol	Vertical and Horizontal	Vertical and horizontal
Meaning	Relationship between God and human beings	Relationship between God and human beings
Place	Door, clothes, and human body	Door, clothes, and human body

TABLE 2: Dissimilarities.

Variable	<i>Tapak dara</i>	The cross
Incantations	Yes	No
Usage	Talisman	Symbol
For Belief	Yes. Foundation of the Balinese-Hinduists' beliefs.	No
For Universe	Harmonisation of the universe	No
For Salvation	Yes	No
For Sanctification	Yes	No
For Healing	Yes	No

The second disagreement is the usage of *tapak dara* and the cross. Balinese-Hinduists use *tapak dara* as their *banten* or talisman to protect and mediate them to the God. *Most* (not all) Christian Protestants, on the other hand, do not use the cross as a talisman. They use the cross as a symbol of the sacrifice of Jesus Christ (Lane 1987:232–242). The mediator between God and humankind is Jesus Christ, not the cross. John 14:6 says that Jesus is the way, and the truth, and the life. No one comes to the Father, except through him. Paul also states the importance of Jesus as the mediator between God and humans (1 Tm 2:5). The author of the book of Hebrews reveals that Jesus is the mediator of a new covenant (Heb 9:14–15). Acts 4:12 says that there is salvation in no one else, for there is no other name under heaven given among humans by which we must be saved (cf. Chia 2021; Gilkey 1986:384–400). In summary, Balinese-Hinduists hold *tapak dara* as their talisman and mediator to God, while the cross is used as a symbol only.

The third disagreement is the purpose of *tapak dara* and the cross. Balinese-Hinduists use *tapak dara* as the foundation of their beliefs about God, universe, creations, and humankind (Sukadana 2022:285). The cross, on the other hand, is only a part of Christian teachings. The resurrection of Jesus plays an important role in Christian faith (1 Cor 15:17). Paul says that without resurrection, then our faith would be in vain. Therefore, the cross (or the death of Christ) and the resurrection of Jesus Christ are the basis of Christian faith (Caldwell 1910:415–423; Cranfield 2005:382–391). The cross (the death of Christ) and the resurrection of Jesus will restore universe, creations, and humankind from sins (Rm 8).

The fourth disagreement is the symbol of *tapak dara* is used for the harmonisation of the universe: *warna kerti* [to harmonise plants], *segara kerti* [to harmonise ocean], *danu kerti* [to harmonise the water on the earth], *jana kerti* [to harmonise human beings], *atma kerti* [to sanctify soul], and *buana kerti* [to sanctify the whole universe]. The cross, on the other hand, is just used as a symbol of the death of Jesus Christ.

The fifth disagreement is *tapak dara* is believed to bring salvation both in physical and spiritual sense. In the physical sense, *tapak dara* will offer safety, protection, and prosperity. In the spiritual sense, *tapak dara* will reconcile the relationship between God and humankind. The cross, on the other hand, is the symbol in the spiritual sense: the restoration with God through the sacrifice of Jesus Christ. According to John 3:16, the cross communicates God's love (cf. Rm 5:8). Paul argues that the cross depicts Christ's humility and obedience up to the cross (Phil 2:7–8; Tillich 1955:189–197).

The sixth disagreement is *tapak dara* has been used for sanctification. *Tapak dara* is often utilised to consecrate the houses, offices, schools, and any kind of places. *Bhuta-Yadnya* is a holy sacrifice to sanctify places and it is used together with *tapak dara* (Sudiana 2018:23). In Christianity, the cross, on the other hand, is not used to consecrate places. The cross

is placed in the houses, offices, or any kind of places as a symbol of God's love (Ables 2021:15–36).

The last disagreement is *tapak dara* has been used to heal sickness. *Balian* or the shaman will rub the sick part of the body with *pamor* [chalk] to draw *tapak dara*. After drawing *tapak dara*, then *balian* or the shaman will spell incantation (Avalokitesvari 2017:114). Balinese-Hinduists believe *tapak dara* will bring healing and miracles (Sukadana 2022:299). The cross, on the other hand, is not used for healing, but just as a symbol of the sacrifice of Jesus Christ. Some Christians will use olive (or anointing) oil with prayer to heal, not the cross. Although using olive (or anointing) oil as their instrument, they testify about Jesus as the ultimate healer, and the saviour of humankind (Sukadana 2022:305–313).

Reflection

As Goheen states that the major question is not about contextualisation, but whether the contextualisation of the gospel is faithful or unfaithful (Goheen 2014:264–265). This article, thus, follows Goheen's methodology of contextualisation: faithful contextualisation. There are three main elements of this methodology. These elements are finding the crossroad, commitment to the gospel, and discover the fine line. Evangelists and missionaries found the crossroads between Christianity and Balinese-Hinduists and the crossroad is the cross and *tapak dara*. The crossroads lay in their symbol and its meaning. Both have a vertical and horizontal line that signify the relationship between God and human beings.

After finding the crossroads, evangelists and missionaries need to keep their commitment to the gospel. How do they keep their faithfulness to the Holy Scriptures? This research provides seven disagreements between *tapak dara* and the cross. These disagreements will help evangelists and missionaries to be relevant to the culture(s) and to be faithful to the gospel. Although *tapak dara* and the cross share an identical symbol, *tapak dara* is believed to be the source of healing and protection (Sukadana 2022:285), while the cross serves as a symbol of God's love. Although *tapak dara* and the cross communicate the vertical and the horizontal relationship, *tapak dara* is believed to bring the harmonic relationship between human being with the universe or *palemahan*. Jesus Christ, not the cross, that restores all relationships.

Colossians 1:19–20 state that for God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross. Although verse 20 mentions the cross, the focus of these verses is Jesus Christ. He, Jesus Christ, reconciles all things (or the universe) to himself (Metcalf 2019:280–302). Therefore, it is not the cross that brings forth the harmonic relationship, but Jesus Christ.

Therefore, this article proposes both the agreements and disagreements between *tapak dara* and the cross to discover

the fine line between Balinese-Hinduists and Christians. In other words, the cross-confessional and cross-cultural can go hand in hand due to these agreements and disagreements. The cross-historical also helps the dialogue of *tapak dara* and the cross. In John Bunyan's classic allegory of the Christian life *The Pilgrim's Progress*, the main character, Christian, soon after coming to the cross and having his burden removed, finds himself at the foot of Difficulty Hill. It is significant that Bunyan introduces Christian to the Hill of Difficulty shortly after having his burden removed at the cross. For Bunyan knows that this is the way to the Celestial City, and Christian would need to learn this sooner rather than later. Indeed, not only did his journey not become easier after having his burden removed, but it also actually became harder. This is where this method of evangelism (using the cross as a healing instrument) goes so tragically amiss by depicting Christianity as a faith without Difficulty Hill (Pohlman 2022:48).

Conclusion

Could the evangelists and the missionaries use *tapak dara* in Bali-Hinduism to explain the cross in Christianity? Yes; however, evangelists and missionaries should be aware of the cross-confessional, cross-cultural, and cross-historical dialogue to be faithful to the gospel and to be relevant to the culture according to Goheen Cohen. This article, therefore, proposes three agreements and seven disagreements in the critical assessment section. The place of usage, the purpose of usage, the belief systems of *tapak dara*, and especially the functions of *tapak dara* for salvation, sanctification, and healing are totally different from the cross. Despite these major differences, *tapak dara* and the cross do have a few things in common such as the symbol and the meaning of the symbol. The evangelists could use these things to share the gospel with Balinese-Hinduists especially to communicate the relationship between God and the others through both horizontal and vertical lines. Nevertheless, the evangelists should use this comparison carefully and cautiously. Otherwise, people might be attracted to Christianity, but they would not be able to stay longer in Christianity or they might feel deceived by the Christians because this comparison shares more differences than similarities. This article is preliminary research, and it encourages the readers to investigate further how to bridge these dissimilarities and/or to find another approach to share the gospel to Balinese-Hinduists.

Acknowledgements

This article acknowledge Evangelical Theological Seminary of Indonesia in Bali which provides an elementary insight.

Competing interests

The author declares that they have no financial or personal relationship(s) that may have inappropriately influenced them in writing this article.

Author's contributions

P.C. declares that they are the sole author of this article.

Ethical considerations

This article followed all ethical standards for research without direct contact with human or animal subjects.

Funding information

This research received no specific grant from any funding agency in the public, commercial or not-for-profit sectors.

Data availability

Data sharing is not applicable to this article as no new data were created or analysed in this study.

Disclaimer

The views and opinions expressed in this article are those of the author and do not necessarily reflect the official policy or position of any affiliated agency of the author.

References

- Ables, T.E., 2021, *The body of the cross: Holy victims and the invention of the atonement*, Fordham University Press, New York, viewed 26 March 2024, from <https://search.ebscohost.com/login.aspx?direct=true&scope=site&db=nlebk&db=nlabk&AN=2734120>
- Adiatma, D.L., Wijoyo, S. & Sutrisno, S., 2022, 'The actualization of the principles of missionary work according to 1 Corinthians 9:19–23', *Evangelikal: Jurnal Teologi Injili dan Pembinaan Warga Jemaat* 6(2), 109. <https://doi.org/10.46445/ejti.v6i2.448>
- Artajaya, G.S., 2020, *The Covid-19 pandemic perspective of religious literature studies in Bali*, vol. 21, no. 2, FKIP Mahadewa University of Indonesia, JurnalWidyadari, Denpasar.
- Artika, I.M., 2004, *Pendidikan Agama Hindu*, Pustaka Tarukan Agung, Denpasar.
- Avalokitesvari, N.N.A.N., 2017, *Swastika Di Dunia Keagungan Dan Penolakannya di Eropa*, Paramita, Surabaya.
- Britannica.com, 2022, 'Indonesia', viewed n.d., from <https://www.britannica.com/place/Indonesia>
- Bevans, S., 2002, *Models of contextual theology*, Orbis, Maryknoll, NY.
- Caldwell, W., 1910, 'The death and resurrection of Jesus Christ: Matt. 27:11–50; 28:1–20', *The Biblical World* 36(6), 415–423. <https://doi.org/10.1086/474407>
- Chia, P.S., 2021, 'An analysis of Isaiah 62:6–7 – A psychology of religion approach', *Verbum et Ecclesia* 42(1), a2206. <https://doi.org/10.4102/ve.v42i1.2206>
- Chia, P.S., 2022, 'Pancasila and covenantal pluralism in Indonesia: A historical approach', *Transformation* 39(2), 91–98. <https://doi.org/10.1177/02653788211069971>
- Cranfield, C.E.B., 2005, 'The resurrection of Jesus Christ', in J.D.G. Dunn & S. McKnight (eds.), *The historical Jesus in recent research*, pp. 382–391, Penn State University Press, Denpasar, Bali.
- Creativany, M.A., 2020, *Kajian Estetika, Fungsi Dan Makna Logo Sukla Satyagraha Di Denpasar*, Program Studi Seni Program Magister, Program Pascasarjana, Institut Seni Indonesia Denpasar, Prabangkara Jurnal Seni Rupa dan Desain, Denpasar.
- De Mesa, J.M., 1999, 'Doing theology as inculturation in the Asian context', in J.A. Scherer & S.B. Bevans (eds.), *New directions in mission and evangelization*, pp. 114–130, Orbis, Maryknoll, NY.
- De Mesa, J.M. & Maggay, M.P., 2018, 'The gospel in the Filipino context', *Mission Round Table* 13(1), 24–30.
- DeVries, B.A., 2021, 'Contextualisation within context: A pedagogical spectrum of six methodologies', *In die Skriflig* 55(1), a2751. <https://doi.org/10.4102/ids.v55i1.2751>
- Enos, I.N., 2012, *Penuntun Praktis Misiologi Modern*, Kalam Hidup, Bandung.
- Geertz, H., 1963, 'Indonesian cultures and communities', in R.T. Mcvey (eds.), *Indonesia*, pp. 15–30, Yale University Press, New Haven, CT.
- Gilkey, L., 1986, 'The symbol of God', *Soundings: An Interdisciplinary Journal* 69(4), 384–400, viewed 21 March 2023, from <http://www.jstor.org/stable/41178389>.
- Goheen, M.W., 2014, *Introducing Christian mission today: Scripture, history, and issues*, IVP Academic, Downers Grove, IL.
- Kekeran, I.P.G.M.P., 2022, *Tapak Dara, Swastika dan Padma dalam Hindu*, viewed 29 March 2022, from <http://kemenag.go.id>.
- Kim, P.J., 2022, 'The role of Christians in the correlation between the notion of Lex Orandi, Lex Credendi, Lex Vivendi and The Commitment of Cape Town', *Evangelikal: Jurnal Teologi Injili dan Pembinaan Warga Jemaat* 6(2), 85–93. <https://doi.org/10.46445/ejti.v6i2.490>

- Kiriana, I.N., 2021, *Harmonisasi Paksa Siwa Dan Paksa Budha Di Bali (Perspektif Teologi Kontekstual)*, Jurnal Penelitian Agama Hindu, Universitas Hindu Negeri, Denpasar.
- Lane, D.A., 1987, 'The cross of Christ', *The Furrow* 38(4), 232–242, viewed 21 March 2023, from <http://www.jstor.org/stable/27678461>.
- Mandriasa, I.N., 2019, *Misi Tuhan Yesus Kristus di Pulau Bali*, STT Kharisma Bandung, Bandung.
- Menzies, W.W. & Horton, S.M., 2015, *Bible doctrines: A pentecostal perspective*, Logion Press, viewed 26 March 2024, from <https://search.ebscohost.com/login.aspx?direct=true&scope=site&db=nlebk&db=nlabk&AN=1088881>
- Metcalf, R., 2019, 'The atonement in the letter to the Colossians', *Journal of Theological Interpretation* 13(2), 280–302. <https://doi.org/10.5325/jtheointe.13.2.0280>
- Newbigin, L., 1989, *The Gospel in a pluralist society*, W.B. Eerdmans, Grand Rapids, MI.
- Ngebbu, S., 2022, 'Coenrad Laurens Coolen: Pioneer of Contextual Mission among Javanese Abangans', *Evangelikal: Jurnal Teologi Injili dan Pembinaan Warga Jemaat* 6(2), 94–108. <https://doi.org/10.46445/ejti.v6i2.484>
- Parmajaya, I.P.G., 2020, *Pandemi Covid 19 Suatu Problema Fakta Sosial Kehidupan Budaya Dan Keberagaman Umat Hindu di Bali*, Sekolah Tinggi Agama Hindu Negeri Mpu Kuturan Singaraja, Singaraja.
- Pohlman, M.E., 2022, 'Provided we suffer with him: A Pauline theology of suffering and the prosperity gospel', in R.L. Plummer (ed.), *Healthy and wealthy. A biblical-theological response to the prosperity gospel*, pp. 45–60, Fontes Press, Dallas, TX.
- Popmama.com, n.d., *3 Simbol Agama Hindu Bali dan Maknanya*, viewed n.d., from <https://www.popmama.com/community/groups/big-kid/big-kid-and-school-life/3-simbol-agama-hindu-bali-dan-maknanya>
- Soeriadiredja, P., 2015, *Ensiklopedi Suku Bangsa Di Indonesia (Propinsi Bali)*, Sekretariat Ditjen Kebudayaan, DKI Jakarta.
- Statista.com, n.d., *Share of Indonesian population in 2023, by religion*, viewed n.d., from <https://www.statista.com/statistics/1113891/indonesia-share-of-population-by-religion/>
- Suardiana, I.W., 2014, *Pendokumentasian Tradisi Lisan Bali: Tantangan dan Harapan*, Dosen Program Studi Sastra Bali Fakultas Sastra dan Budaya Universitas Udayana, Denpasar.
- Sudiana, I.G.N., 2018, *Caru Dalam Upacara Di Bali*, IHDN Press, Denpasar.
- Sukadana, G.N., 2022, 'Studi Komparatif tentang Makna Tapak Dara dalam Hindu dan Makna Salib menurut Kristen sebagai Sarana Pendekatan Injil di Bali', Dissertation, STTI-Yogyakarta, Yogyakarta.
- Suka Yasa, I.W., 2020, *Wijākūara: Tuntunan Yoga Anak Nyastra Bali*, Sarwa Tattwa Pustaka, Badung.
- Tillich, P., 1955, 'Religious symbols and our knowledge of God', *The Christian Scholar* 38(3), 189–197.
- Titib, I.M., 1999, *Bali dan Masa Depan*, PT BP Denpasar, Bali.
- Triguna, I.B.G.Y., 2000, *Teori tentang Simbol*, Widya Darma, Denpasar.
- Utami, S., 2011, *Tenun Gringsing Korelasi Motif, Fungsi, Dan Arti Simbolik*, Pascasarjana ISI Yogyakarta, Yogyakarta.
- Wright, C.J.H., 2006, *The mission of God*, InterVarsity Press, Downers Grove, IL.
- Yuliani, S.A.M., 2019, *Fungsi Mengkudu Dalam Banten Pamali Pada Upacara Mecaru*, Program Studi Kesehatan Ayurweda, Fakultas Kesehatan, Universitas Hindu, Denpasar.