

Interfaith Dialogue and SDGs: A Case Study of Collaboration between GKJW Mojokerto and the Muslim Community

Harjo Lukito ^{1*}, Jason Eka Candra Lukito², Swasti Ayu Natalia³

¹Faculty of Economics, University of Mayjen Sungkono Mojokerto, East Java, Indonesia, 55165

²Taruna Nusa Harapan High School, Mojokerto City, East Java, Indonesia, 61318

³Wales Young Institute, New Westminster, Canada

ABSTRACT

This paper examines the existence of Greja Kristen Jawi Wetan Mojokerto in the midst of the Muslim community, not only the existence of buildings and communities, but their interaction and collaboration with the Muslim community in social activities that generally focus on the areas that are the main objectives of the Sustainable Development Goals. Religious life that is built is not just tolerance, but spaces for harmony in social and humanitarian aspects have been created. Through qualitative research with descriptive exposure type, case study analysis is used to reveal the social, economic, and environmental impacts of the realization of this collaboration. The object of the research is GKJW Mojokerto, located in Sentanan Village, Kranggan District, Mojokerto City, which is less than 20 meters away from AL Muaishym Mosque. The eight research sources are the Koster of GKJW Mojokerto, the Chairman of the Mosque Takmir, the historian of the former GKJW Mojokerto Gospel Teacher, the RT Management of Sentantan Neighborhood, two Islamic community members whose houses are right in front of GKJW Mojokerto. The concept and perspective of Sustainable Development Goals became the main focus of the author in conducting the analysis. The findings lead to the conclusion that interfaith cooperation between Christians and Muslims is important in achieving SDGs in Indonesia. Dialogue and collaboration are effective in responding to crucial issues such as the environment, human rights and economic development. It is important to strengthen interfaith dialog and cooperation efforts and establish sustainable dialog forums to support the achievement of the SDGs targets.

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*Corresponding Author E-mail:

harjo.lukito88@gmail.com



INTRODUCTION

Sustainable Development Goals with the main objectives of ending poverty, protecting the planet, and encouraging sustainable growth, ensuring social inclusion, human rights, gender equality and women's empowerment. With its 17 Sustainable Development Goals and 169 targets, this agenda reflects the balance between economic, social and environmental dimensions of sustainable development (Assembly, 2015). Even though the SDGs goals do not explicitly mention religion, religious believers need to provide support and play an active role in efforts to realize the main SDGs issues which are common problems for religious communities and are even national development goals (Amin, 2023). The phenomenon of Greja's existence as a minority community in Muslim society (Laksana et al., 2023) creates a unique and complex social and religious environment (Retnowati, 2013). one of them is GKJW in Mojokerto, which is located in the middle of a Muslim community, raising questions about the dynamics of the relationship between these religions and how this relationship can contribute to achieving the SDGs. This research is important because it examines the understanding of interreligious dynamics and the potential for collaboration for sustainable development goals.

The research "Jawi Wetan Christian Church in the midst of a Muslim community: SDGs Perspective" explores variables such as interfaith interactions, sustainable development collaboration, social, economic, environmental impacts and community participation. The focus is on understanding the relationship between Christian Churches and Muslim communities, their contribution to sustainable development, and their impact on communities living together. Study by Najib, (2015) stated that based on 2011 statistics, Protestant Christians in Jombang were only 1.2%, including the Mojowarno Congregation

GKJW. As a minority, GKJW Mojowarno is vulnerable to intolerance, but their right to religious freedom is protected. The commitment of the people of Mojowarno supports interfaith harmony that is integrated into social life, but not lost in different religions and beliefs. Research from Retnowati, (2013) concludes that GKJW and Islamic boarding schools in East Java have built strong relationships, facilitating interfaith dialogue. The Intensive Christian and Islamic Studies Program (SIKI) promotes inter-religious understanding, strengthening social networks between Muslims and Christians. This initiative shows the importance of interfaith cooperation in solving social problems. Research by Ainiyah, (2017) concluded that GKJW Mojowarno since its founding in 1881 was influenced by the participation of the Greja congregation and surrounding Muslim residents. The level of tolerance shown plays an important role in ensuring the continuity of GKJW Mojowarno amidst the Muslim majority in Jombang, reflecting the harmony in the life of the local community with the tradition of acculturation of Javanese agrarian culture with Christian teachings, namely the Kebetan, Keleman, and Riyaya Undhuh-Undhuh traditions. The research by A'isyah, (2016) concluded that Sitarjo, as a Christian village, over time, diversity emerged when Muslims arrived. However, harmony was maintained and became the focus of ongoing struggle.

Existing writing provides a strong picture of the historical context and social dynamics between GKJW and the Muslim community, as well as efforts to maintain interfaith harmony. Previous research has highlighted aspects such as community participation, vulnerability to intolerance, building interfaith relations, and the role of local traditions in maintaining harmony. However, there is still a need for more in-depth research, especially in examining the concrete

impact of interactions between GKJW and Muslim communities on achieving SDGs goals. Further research explores how interfaith collaboration like this affects specific aspects of the SDGs, such as access to health, education, gender equality, decent work and peace. By understanding more deeply the dynamics of interaction and collaboration between GKJW and Muslim communities, as well as their contribution to the SDGs, this research can provide valuable insights for policy makers, religious leaders, and the general public about ways to strengthen interfaith cooperation and support sustainable development holistically. This research can also help identify areas where interfaith collaboration can be improved to achieve more effective and inclusive development goals. This research will highlight gaps in our understanding of how interfaith cooperation can support or hinder sustainable development as well as how certain factors influence interreligious relations and their contribution to the SDGs at the local level.

The specific aim of this paper is to explore the relationship between GKJW and the Muslim community with a focus on its contribution to achieving the SDGs goals. On the other hand, this research also aims to complement previous research by deepening understanding of the concrete impact of interactions between GKJW and Muslim communities on achieving SDGs at the local level. This includes aspects such as access to health, education, gender equality, decent work and peace. Thus, this paper expands the scope of previous research and adds insight into the importance of interreligious collaboration in supporting sustainable development and provides concrete recommendations for policy makers and religious leaders to increase productive and inclusive interreligious collaboration.

The position of research on the Jawi Wetan Christian Church in the midst of the Muslim community: The SDGs perspective is currently at the forefront in deepening understanding of the dynamics of interaction between the Christian Church and the Muslim community in the context

of sustainable development. Although there have been previous studies discussing similar topics, this study is novel in the approach taken. This research emphasizes the concrete contribution of GKJW to achieving SDGs goals, which has not been fully explored in previous research. By focusing on the SDGs, this research leads to a more detailed analysis of how interfaith collaboration can influence aspects of sustainable development. Thus, this research makes a valuable contribution in broadening our understanding of the importance of interreligious collaboration in achieving sustainable development as well as providing more specific guidance for policymakers and religious leaders to enhance effective and inclusive interreligious collaboration.

This research is discussed with other research, literature observations are key in underscoring the importance and relevance of this topic which will provide an understanding of current trends and knowledge that have highlighted the need to understand the role of GKJW in the context of Muslim communities in achieving the SDGs goals. Reviewing the literature will also allow researchers to identify gaps in the research that has been conducted, which may include a lack of focus on the SDGs perspective or a lack of research exploring interactions between religions in the context of sustainable development. As such, it is hoped that this research will make an important contribution by providing a deeper understanding of how interfaith collaboration can support the achievement of the SDGs, as well as by filling gaps in pre-existing research with a clearer focus on the role of GKJW in this context.

LITERATURE REVIEW

History and Development of the Jawi Wetan Christian Church (GKJW) in Mojokerto

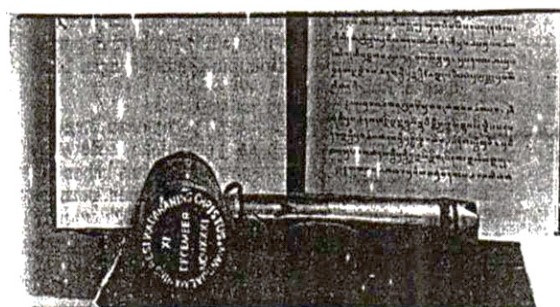
The festive commemoration of the Youth Pledge on October 28 1928 provided encouragement for the Mojokerto Javanese Christian Fellowship to reach the stage of maturity. This event was held on Sunday, December 15 1928, at 09:00. The Mojokerto Javanese Christian maturity meeting was attended by DS. JMS Beljon, Mayor

Mr. L. van Dijck, and Regent RA Adipati Kromodjojo Adinegoro. GI R. Wirjodarmo Mireso was appointed as Pastor of Baku. Even though they have reached the maturity stage, this activity is still guided by DS. JMS. Baljon. In 1925-1928 the Mojowarno Congregation became an experimental project in *Zending's* efforts to develop and mature the Congregation. There are 29 prospective congregations registered, but 13 want to be fully independent, 13 are partially independent and 3 congregations want to remain with NZG. Independent provisions include: a) organizing, managing, serving yourself (*zelfonderhoud*); b) governing or self-government (*zelfrogeering*); c. carry out your own Gospel Preaching, expand, develop yourself (*zelf uitbreiding*) (Ristam, 2024)

Dr. H. Kraemer is officially a representative of the *Nederlands Bijbel Genootschap* as well as a lecturer in Balewiyoto, who prepares for the possibility of needing pastors to meet the needs of emerging congregations wanting to be independent. The Balewiyoto theological school opened in January 1926 in Kediri and in 1927 was moved to Malang. Examining the life of the independent congregation in Mojowarno. Dr. H. Kraemer prepared equipment for the establishment and joining of Javanese Christian groups in East Java in one institution called the Synod. Organizational and administrative arrangements including Rules and Regulations have been prepared. Through a long and winding process, on Friday Pon 11 December 1931 in Mojowarno, the Djawi Wetan Christian Church was born, also the birth of Madjelis AGOENG, MA (Synod as a Legal Entity). In the cooperative of *zending* workers in Mojowarno, led by Ds. Drijo Mestoko, stated that Christian Churches in East Java whose members were Javanese (*Oost Javaansche Kerk*) were declared independent with the establishment of the Supreme Council. Also transferred was sovereignty from Hoofdbestuurdos van bot NZG to the GKJW Supreme Council. Also composed is the first management for the next 3 years, namely Chairman Ds. CW. Nortier, Secretary: Poeger, HIS Surabaya teacher, treasurer: Poertjojo Gadroen

landbouwconsulent Jombang The daily management (*Dagelijksah Bestuur*) coordinates 69 congregations spread across cities and remote areas of East Java. The Javanese Christian congregation in Mojokerto is also ready to merge into one MA GKJW Institution. The Mojokerto service area extends to Belahan, Bangsal, Mojosari. Krembung, Prambon, and Luwung. In 1929 GI R. Wirjodarmo was replaced by GI. Wignyadisastro, who served for four years (Ristam, 2024).

The first session of the Supreme Council was held on Wage Saturday, opened at 08.00, attended by 29 delegates, 2 were absent. Before the trial began, the chairman of the congregation received a letter and presentation from a teacher's orderly in Mojokerto named Mas Soetikno. The offering was in the form of a wooden hammer as a court gavel, with the engraving "MANJALMA NING RESI WADANANING CHRIST " (meaning 1931, the year the Supreme Court was founded).



TUMRAP CHURCH ORDER OF PASAMUWAN-JAWI ING JAWI WETAN CHRISTIAN PEOPLE, First edition (1931)

Below it, is a "PALU PIMPINAN", the work and presented by Bp. Soetikno, an orderly teacher in Mojokerto, engraved with the words Candra Sangkala "Manjalmaning Resi Wadananing Christ" Meaning: Jalma = 1, Resi = 3, Wadana = 9, Christ = 1. How to read it from right to left = 1931.

Source: Ristam & Lukito, (2008).

The Mojokerto congregation is growing day by day, especially as there are more and more servants, with the arrival of new residents from Maron, Parerejo, Suaru, Sitarjo. 1929 Ds.

Wirjodarmo moved to Malang and was replaced by Ds. Wignjediardjo. Not many notable changes were recorded in this change, because it was still a transition period between being independent and dependent on Zonding. 1931 Ds. Wignjodiardjo was moved to Purwosari, while his replacement Ds. Soetana Danajatna served the Mojokerto congregation for quite a long time. During the two cycles of management there were not many changes. Only a new name emerged, namely M. Sardjo Merto Soewondo, who was energetic in making visits and very sociable with the general public. So the service area increased to Mojowarno, Ngoro-Glatik and even Tarik to Mlirip. Enter Mr. Soewaris from Mlirip and Bap. Doso Tanojo Meestoko, youth organizational activities are progressing rapidly. Among them, MKD (*Mudha Kristen Djawi*) is able to take part within the congregation. At the 1933 Synod session in Mojowarno, the new GKJW Legal Entity Recognition was published by Bosluit Governor General, 27 June 1932 No. 53 Staatsblad No. 372 and the merged congregations were legalized as Rechtspersoon by the State, with Bosluit 14 August 1933 no. 16 staatsblad n. 336, and it has been regulated that Raad Pasamuwan Alit (congregation assembly) when carrying out land buying and selling transactions is in the name of GKJW. At the Synod Session 17-19 November 1936 in Mojokerto, it was decided to separate Kawin Greja from *Burgelijke Stand* (BSO). This issue has been a struggle since the first trial in Mojowarno (Ristam, 2024).

Muslim Community

When the Prophet Muhammad led the Muslim community in Medina, he began to view the new faith as providing laws for its followers similar to other Abrahamic religions, namely Christianity and Judaism. The Constitution of Medina was written as a pact between Muslims, pagans, recognizing three communities: the Muslim community, the Jewish community of Moses, and the Christian community of Jesus. This marked the beginning of the institutional basis for religious pluralism in Islam. The framework of tolerance in Medina and in classical fiqh is based on group rights, such as communal functionalism.

However, recognition is limited to the monotheistic religions of Jews and Christians as People of the Book (ahl al-Kitab), while animists and idolaters (*musyrikūn*) are not protected. People of the Book, however, are not equal to Muslims; relations between Muslims and followers of other monotheistic religions are based on the concept of dhimmi (protected only with conditions) (Menchik, 2016).

Early concepts in Islam differentiated between Muslim regions and other regions. The term for the non-Muslim world, namely dar al-harb, was formulated in the context of early Islamic territorial expansion but later acquired a broader meaning, denoting cultural struggle and opposing dar al-islam (Esposito, 2004). An important factor in contact between Muslims and non-Muslims throughout history has been the non-centralized way in which Muslim communities were organized (Monsma & Soper, 2009). There is no central authority that has jurisdiction over legal or theological matters. Throughout history, empires and states (or dominant clans) have attempted in various ways to organize and control religion in public life. It has been crucial since the beginning of Islam to establish clear definitions to indicate who constitutes a member of the Muslim community (umma) and state what is expected of a believer to adhere to its code of moral ethics and ritual practices (Raudvere, 2014).

The diverse and extensive Muslim community in Indonesia shows diversity in religious understanding and practice (Sakai & Isbah, 2014). Not all members of the Muslim community have uniform views regarding beliefs, practices of worship, and interpretation of religious teachings (Islam, 2020). These differences can include points of view on social, political and cultural issues related to religion (Ismail, 2004). This incongruity can appear in the form of differences in opinions, perspectives and approaches in understanding and interpreting Islamic teachings, as well as in responding to complex contemporary issues. As a result, discussions, debates and sometimes conflicts

occur between various sects and groups within the Indonesian Muslim community regarding these religious issues. (Pringle, 2010).

Sustainable Development Goals (SDGs)

SDGs (Sustainable Development Goals) are a series of goals set by the United Nations (UN) to guide global efforts to achieve sustainable development (Firdaus, 2024). These goals cover a wide range of issues, from poverty alleviation to environmental protection, as well as equitable economic and social development (Wahyuningsih, 2018). Globally, the SDGs aim to create a more just, sustainable and inclusive world for all world citizens (Bahri & Aprilianti, 2023). Implementing the SDGs at the local level involves joint efforts from government, civil society, the private sector and non-governmental organizations to formulate and implement policies and programs that support the achievement of these goals (Betan et al., 2023). At the local level, SDGs are often tailored to the specific needs and challenges of each region, taking into account factors such as economic, social, cultural and environmental conditions (Faried et al., 2022).

SDGs are a series of global development goals set by the United Nations (UN) to address challenges such as poverty, inequality and environmental degradation. However, criticism of the SDGs arises due to the lack of recognition of the religious dimension, which causes religious values to not be directly reflected in these goals. Nevertheless, there are efforts to link the principles of maqashid sharia, a concept in Islamic law that emphasizes noble goals, with the SDGs. This is done to enrich understanding of the SDGs with religious values, such as justice, balance and humanity, which can be a guide in formulating development policies that support the achievement of sustainable development goals (Nurhasanah et al., 2024).

Religion is a major cultural, social, political, and economic factor in many countries receiving official development assistance (ODA). After decades of being ignored by global development processes, the majority of development aid is

now channeled through faith-based organizations, and religion is increasingly recognized as a human resource and not simply an obstacle to development. This essay explores the role played by religious actors in the Sustainable Development Goals process. It is based on findings from a research project funded by the UK Arts and Humanities Research Council (AHRC) "Keeping Faith in 2030: Religion and the SDGs." (Tomalin et al., 2019)

RESEARCH METHODS

This research is of a qualitative type with descriptive presentation of case study analysis used to reveal the social, economic and environmental impacts of the realization of the dynamics of interaction and collaboration between GKJW and the Muslim community, as well as their contribution to the SDGs. This research aims to explain the role of the Jawi Wetan Christian Church in Mojokerto in achieving the Sustainable Development Goals (SDGs) in the context of the Muslim community. Qualitative methods were used with interviews, observation and document analysis. This research question is relevant to theory and practice because it explores the contribution of religion in achieving sustainable development goals.

The research object is GKJW Mojokerto with the address Jl. Piere Tendean No.35, Mergelo, Sentanan Village, Kranggan District, Mojokerto City, East Java 61312, which is less than 20 meters from the AL Muaishym Mosque. The eight research sources are Agus Budi Setyawan, Koster GKJW Mojokerto; Moch. Rochim, Chairman of the Takmir of the AL Muaishym Mosque; Soegiarsoadi Ristam, historian and former Bible teacher at GKJW Mojokerto, H. Zainal Abidin, Sentantan Neighborhood RT Manager and two Islamic community members whose houses are right in front of GKJW Mojokerto Kodrat and Lasmiasi. This research will make an important contribution by providing a deeper understanding of how interreligious collaboration can support the achievement of the SDGs, therefore the concept and perspective of Sustainable Development Goals is the author's main focus

in conducting the analysis.

RESULTS AND DISCUSSION

The dynamics of interaction and collaboration between GKJW and the Muslim community in Mojokerto began in June 1950 when a house was purchased from Mr. Tan Kauw Koe, which was purchased on behalf of Mutual Women's Maternity Home Services. There was an invasion and everyone fled. Maternity places will be looted by irresponsible people. But thanks to the help of Abdoerachim's family friend (an Islamic Party figure) and members of the Military District, the Maternity Home was secured. In 1954 the Maternity Home was re-confirmed by the resident doctor, Moersito, with the chairman of the management at that time, Mr. Soebjantoro Martam (Ristam, 2024). Historically, based on a search of documents at GKJW Mojokerto, starting with the eve of the GKJW Grand Assembly meeting held in Mojokerto, April 14-16 1956, congregation members and members of the Assembly united together to do a lot of tidying up and preparing all the necessities for the big meeting. Due to the participation of Mrs. Dwipoerwo Pangarso, as the wife of the Director of PT PINDA ASEN, she was pleased to help with various matters for holding the Supreme Court hearing. They even started renovating, expanding the prayer room to the right and left by 3 meters, the consistory was expanded. The old boarding house which was outside the Greja area, was moved behind Greja. The boarding officer who is already advanced is Mr. Soepo was replaced by a new resident, a retiree from Tamping Prison. There was a celebration of wooden chairs and inventory of glasses from the congregation. All of this was accepted and implemented enthusiastically by the congregation members (Setyawan, 2024).

Starting from the youth feeling comfortable hanging out with their pastor in the panditan's house, several youth figures include: Mardiadji, Mardiarso, Noro Pradipto, Yusuf Zakharia, Adi Pidekso, Sriadi, Sandika, Tjiptoadi, Sigit Moerdojo, Sri Andari, Sri Moeljani, Soekaningasih, Pratjojo, and many more. Pamong Sondagschool is also served by young people, including, Hadibudoyo

Suharnik, Mrs. Sulaksono SGF, Pudjihardjo, Adiyuwono, and their elders were Soediyono A and Kodrat Ristam, who held it for many years. Activities between Greja youth throughout Mojokerto are regularly scheduled, for example GPIB, GKI, Catholic, BETHEL, GPdI, Easter together are permitted to take place at the Regency Hall, even the ARTABAN drama stage, at the Garuda cinema, tickets are sold to the general public, with various company sponsors. Two days in a row the same story was staged, the visitors were packed. Christmas with Christians throughout the city and ABRI went smoothly and successfully thanks to the support of Muspida members, especially Bp. HR Achmad Basoeni. Roh Prot Together with Roh Kat Rem-082 together mingle with youth in an ecumenical manner (Ristam, 2024).

In the era of global Islamic revival, Indonesian Churches responded with cooperation and partnership initiatives in three main areas. First, the experience of Christian unity in prayer has strengthened the Church's internal consolidation. Second, Christian ministries increase mission effectiveness through research and educational conferences. Third, interfaith collaboration aims for comprehensive transformation, with Greja playing an important role as an agent of socio-political change (Poon, 2011). This indicates that Islamic humanitarianism in Indonesia is collaborating with Christian institutions to promote peace and encourage the exchange of cultural values. This opens up opportunities for harmonious integration between Islam and modern democratic principles, as well as strengthening the environment that supports the existence of minority Christian communities (Wisdom, 2022). In an effort to improve relations between Christians and Muslims in Indonesia, they encourage dialogue and cooperation at the basic level, especially in the context of environmental issues, human rights and economic development. They also try to be more sensitive to the methods and messages conveyed through their ministry plans (Sukamto, 2022). Jawi Wetan Christian Church (GKJW) realizes the importance of context in carrying out its calling and mission amidst ongoing world changes. They emphasize

synergy and collaboration in all aspects of GKJW, despite potential conflict. The focus on the theme "Being Independent and Being a Blessing" is expected to guide GKJW in carrying out its calling while still upholding Christian values. A measurable system allows GKJW to evaluate achievements and plan future steps realistically. Overall, this is a call for synergistic, collaborative, directed and measurable cooperation in fulfilling the Church's mission as God's co-worker in the world (Rusdiahwati, 2022).

Jawi Wetan Christian Church, especially GKJW Mojokerto, which is located in the middle of a Muslim community, raises various perspectives that are relevant to the SDGs. The following are several perspectives that have become the reality of findings in the field: First, SDGs Number 16 (Peace, Justice and Strong Institutions): The presence of Christian churches in Muslim communities can be a concrete example of inter-religious peace and inter-group cooperation. This shows the importance of inter-religious dialogue, tolerance and pluralism in achieving sustainable peace. This was demonstrated by the Indonesian-Dutch Consortium on Muslim-Christian relations gathering academics, intellectuals and social activists from both countries, both Christian and Muslim, which had a much wider impact. The contributions are organized around five generative themes: Identity, Religion and State, Gender, Hermeneutics, and Dialogue Theology. This project has inspired ongoing efforts for interfaith dialogue (Steenbrink, 2015). In line with this is an empirical study of Javanese Christian Church by Seo, (2013), showing that Greja has succeeded in strengthening its position in Muslim society by opening religious boundaries through inter-organizational cooperation. Research findings (Huda & Anggana, 2019) state that the Baitul Falah Mosque and Batu Bethel Church in Surabaya have succeeded in establishing harmonious relations through social activities, promoting cooperation and harmony between religions in a multi-religious society.

The results of this research confirm the theory that the presence of Christian churches in Muslim communities can be a real example of inter-religious peace and inter-group cooperation, supporting the importance of inter-religious dialogue, tolerance and pluralism to achieve sustainable peace. The findings also show that interfaith cooperation, as observed in the cases of the Baitul Falah Mosque and Greja Batu Bethel in Surabaya, can strengthen interreligious harmony and cooperation in multireligious societies. This is in line with previous findings by Seo (2013) regarding the Javanese Christian Church, which shows that inter-organizational cooperation can help the Greja strengthen its position in Muslim society by opening religious boundaries. This illustrates the importance of interfaith cooperation as a foundation for peace and social harmony in the context of SDGs Number 16.

Second, SDGs Number 10 (Reduce Inequalities within and between Countries): Jawi Wetan Christian Church is a place where various levels of society, including religious minorities, feel heard and acknowledged. This can help reduce inequalities between different groups in society. This is supported by research Wijaya, (2007) which shows that GKJW uses this platform to engage in society through collaboration with various entities, including NU in East Java. Through this network, joint efforts to overcome agricultural problems in society become more effective and powerful, as well as strengthening interfaith communities in rural areas. It provides a new theoretical foundation and a deeper understanding of Greja's role in reducing inequalities within and between countries from different theoretical viewpoints.

Third, SDGs Number 3 (Health and Welfare): Christian churches can provide health and welfare services for the entire community, regardless of religion or belief. This helps improve people's access to quality health and welfare services. As a concrete example, the Reksa Waluya Mojokerto Hospital, part of the Greja Kristen Jawi Wetan Health Foundation, emphasizes Greja's mission

by providing holistic and quality health services. They are committed to creating a comfortable and compassionate environment for patients and visitors (Irmawati, 2024). This finding is in line with research Ningrawati, (2014) which shows that Greja carries out its role in a social context with health education programs and social interaction with the community, aimed at improving the quality of education and health for both congregation members and the general public. This provides a new theoretical foundation and deeper understanding of Greja's role in improving community access to health and welfare services.

Fourth, SDGs Number 4 (Quality Education): Christian churches can also play a role in providing quality education services for children in the community, including children from Muslim families. Quality education is an important foundation for eradicating poverty and achieving sustainable development. In March 1864 Mojowarno obtained a new delegate pastor to replace Rev. JE. Jellesma. This new pastor was named Johannes Kruyt, born in 1835. Wisely, Rev. Kruyt understands Harthoorn's tough attitude, and also understands JE. Jellesma also understands the existence of Javanese people. Starting to combine these three elements and the JE program. Jellesma continued, even more improved and perfected. Established schools and medical activities and nurse training. Mojowarno began to grow rapidly again. In fact, Gospel preaching activities are increasingly expanding. Pioneering has begun to organize the congregation's economy, health and education, under the guidance of J. Kruyt (Senior) and A. Kruyt (Junior). In two years, we have succeeded in widening the Greja building. inaugurated March 3, 1881 (Ristam, 2024).

Fifth, SDGs Number 17 (Partnership to Achieve Goals): Collaboration between Christian churches and surrounding Muslim communities can be an important example of inter-religious partnerships in achieving sustainable development goals. Through this collaboration, various resources and expertise can be combined to create a greater

impact in advancing shared prosperity. This is supported by research findings (Arifin, 2021) which show that in both Islamic and Christian teachings, there are guidelines for maintaining harmonious relationships in the context of religious tolerance and shared social life. Apart from that, in building social interaction, there are several areas in the village such as the courtyard of the place of worship, the village well, the village meeting building, and the village square which are places of interfaith harmony.

Through the lens of Sustainable Development Goals (SDGs), the presence of the Jawi Wetan Christian Church (GKJW) in Muslim communities is not only seen as an example of tolerance and diversity, but also as an essential component in achieving inclusive and sustainable development for all citizens. In this context, GKJW acts as an agent of social change that is active in promoting the values of interreligious dialogue, tolerance and cooperation between groups. Through its programs, GKJW not only provides spiritual services to its congregation but also empowers the community at large by providing access to health, education and welfare services. Here's the translation into English:

Several previous research findings support this study, including "The Phenomenon of the Existence of the Church as a Minority Community in the Midst of Muslim Society (Laksana et al., 2023)" and "Greja Kristen Jawi Wetan in the Midst of the Muslim Community: SDGs Perspective." These studies examine the unique social and religious environment created by the presence of GKJW in Mojokerto among the Muslim community, highlighting the dynamics of interfaith relations and their contribution to achieving SDGs. Other findings by Najib (2015) indicate that despite being a minority, GKJW Mojowarno maintains their religious freedom amidst the Muslim majority in Jombang. Studies by Retnowati (2013) and Ainiyah (2017) underscore the importance of interfaith dialogue and cooperation in addressing social issues, while research by A'isyah (2016) depicts how harmony is maintained in the Christian village of

Sitiarjo despite diversity within the community.

CONCLUSION

The findings of this research show the importance of interfaith cooperation in supporting the achievement of Sustainable Development Goals (SDGs) in Indonesia. The principles of grassroots dialogue and collaboration between Christians and Muslims have proven effective in responding to critical issues such as the environment, human rights and economic development, which are the main goals of the SDGs. However, this research also identified several limitations in the

implementation of interfaith collaboration. The practical implication is the need to strengthen interfaith dialogue and cooperation efforts to support the achievement of SDGs targets, including in the context of promoting peace and social transformation. Recommendations include the development of education and training programs to increase interfaith understanding and tolerance, as well as the establishment of sustainable interfaith dialogue forums as part of efforts to advance the sustainable development agenda.

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