

# REVISITING THE NICENE CREED WITHIN THEOLOGICAL DIALOGUES IN THE INDONESIAN CONTEXT

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Received: 08-04-2025 | Revised: 08-06-2025 | Accepted: 30-06-2025

## ABSTRACT

The Nicene Creed is a foundational document in Christian theology, shaping core understandings of the Trinity and Christology. While global academic discussions on the Creed continue to evolve across historical, systematic, and ecumenical dimensions, research within the Indonesian context remains limited and lacks systematic mapping. This study employs a Systematic Literature Review (SLR) method, guided by the PRISMA and SPIDER frameworks, to analyze scholarly trends related to the Nicene Creed in Indonesia. From an initial pool of 785 articles sourced from Google Scholar, 50 met the inclusion criteria. The findings show a predominance of theological discourse (35 articles) over studies addressing practical or social implementation in church life (15 articles). This imbalance highlights a gap in contextual theological engagement and indicates a limited process of translating the Creed within local ecclesial cultures. It also points to the need for further exploration of how congregations perceive and embody the Nicene Creed in relation to their cultural and religious settings. This study contributes to the academic mapping of the Nicene Creed in Indonesia and identifies potential directions for future research. These include exploring the application of the Creed within local contexts—particularly from a postcolonial perspective—as well as conducting comparative studies with other belief systems in Indonesia within the framework of religious and cultural plurality. Such efforts would deepen the contextual relevance of the Nicene Creed and enrich theological discourse in diverse Indonesian settings.

**Keywords:** Nicene Creed; Trinity; Christology; Systematic Literature Review; Indonesian Theology.

## **ABSTRAK**

*Pengakuan Iman Nikea merupakan dokumen fundamental dalam teologi Kristen yang membentuk pemahaman inti mengenai Trinitas dan Kristologi. Meskipun diskursus akademik global tentang Pengakuan Iman ini terus berkembang dalam dimensi historis, sistematis, dan ekumenis, penelitian dalam konteks Indonesia masih terbatas dan belum dipetakan secara sistematis. Studi ini menggunakan metode Systematic Literature Review (SLR) dengan panduan kerangka kerja PRISMA dan SPIDER untuk menganalisis tren penelitian terkait Pengakuan Iman Nikea di Indonesia. Dari 785 artikel yang ditemukan melalui Google Scholar, sebanyak 50 artikel memenuhi kriteria inklusi. Hasil analisis menunjukkan dominasi kajian yang berfokus pada diskursus teologis (35 artikel) dibandingkan dengan kajian mengenai implementasi praktis dan sosial dalam kehidupan gereja (15 artikel). Ketimpangan ini menunjukkan adanya celah dalam keterlibatan teologis yang kontekstual dan mengindikasikan minimnya proses penerjemahan Pengakuan Iman ke dalam budaya gereja setempat. Hal ini menjadi dorongan bagi gereja-gereja di Indonesia untuk lebih mengupayakan kontekstualisasi Pengakuan Iman Nikea, serta bagi para teolog untuk melakukan kajian lebih lanjut mengenai pemahaman dan persepsi umat terhadap pengakuan iman mereka dalam kaitannya dengan budaya lokal. Studi ini memberikan kontribusi terhadap pemetaan akademik Pengakuan Iman Nikea di Indonesia dan mengidentifikasi arah penelitian lanjutan yang potensial. Arah tersebut mencakup eksplorasi penerapan Pengakuan Iman dalam konteks lokal, khususnya melalui pendekatan pascakolonial, serta kajian komparatif dengan sistem kepercayaan lain di Indonesia dalam kerangka kemajemukan agama dan budaya. Upaya-upaya ini diharapkan dapat memperdalam relevansi kontekstual Pengakuan Iman Nikea dan memperkaya diskursus teologis dalam keragaman konteks Indonesia.*

**Kata kunci:** *Kredo Nicea; Tritunggal; Kristologi; Kajian Literatur Sistematis; Teologi Indonesia.*

## **INTRODUCTION**

The year 2025 marks the 1700th anniversary of the Nicene Creed, a foundational statement of Christian doctrine. This milestone prompts a critical inquiry: how has this ancient creed been preserved, interpreted, and embodied within the complex and pluralistic context of Indonesian Christianity?

Formulated at the Council of Nicaea in 325 CE and expanded at Constantinople in 381 CE, the Nicene Creed affirms

the orthodox understanding of the Trinity<sup>1</sup>, particularly the doctrine of *homoousios*<sup>2</sup>, that Jesus Christ shares the same divine essence as God the Father<sup>3</sup>. Despite its canonical status, the Creed continues to generate theological debates and interpretive variation, particularly in its relevance to contemporary ethical, liturgical, and ecclesial challenges. Recent scholarship has underscored the Creed's enduring importance while advocating for localized and contextually sensitive readings<sup>4</sup>.

Although it has become an integral part of church doctrine, discourse on the Nicene Creed continues to evolve from historical, theological, and social perspectives. Studies have highlighted various understandings of this creed.<sup>5</sup> Therefore, a systematic mapping of existing research is necessary to comprehend how this creed is examined in the academic world, particularly regarding the application of the Nicene Creed in local churches in Indonesia. Previous studies have predominantly focused on Western contexts, leaving a limited understanding of how the Nicene Creed is applied and understood in Indonesia.<sup>6</sup>

In Indonesia, academic studies on the Nicene Creed primarily focus on discussions aimed at developing an understanding of doctrines such as the Trinity and the Apostles' Creed, and how these doctrines are implemented within the

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<sup>1</sup> A E Burn, "THE OLD LATIN TEXT OF OUR NICENE CREED," *The Journal of Theological Studies* 2, no. 5 (1900): 102–10, <http://www.jstor.org/stable/23949255>.

<sup>2</sup> Joerg Rieger, "On the Homousia," *International Review of Mission* 113, no. 2 (November 31, 2024): 261–79, <https://doi.org/10.1111/irom.12510>.

<sup>3</sup> Johannes J. Knoetze, "The Nicene Creed, the Church, and Christian Mission," *International Review of Mission* 113, no. 2 (November 31, 2024): 311–23, <https://doi.org/10.1111/irom.12505>.

<sup>4</sup> Dale Tuggy, "When and How in the History of Theology Did the Triune God Replace the Father as the Only True God?," *TheoLogica: An International Journal for Philosophy of Religion and Philosophical Theology* 4, no. 2 (April 5, 2020), <https://doi.org/10.14428/thl.v4i2.23773>.

<sup>5</sup> Rieger, "On the Homousia."

<sup>6</sup> Allen Yeh, "Majority World Theologies," *Transformation: An International Journal of Holistic Mission Studies* 38, no. 3 (July 30, 2021): 197–211, <https://doi.org/10.1177/02653788211027344>.

context of local churches. Additionally, there is research from non-Trinitarians (groups or individuals who do not accept the doctrine that God exists as Father, Son, and Holy Spirit) who express their views on the outcomes of these councils. However, the extent of research in Indonesia is not as comprehensive as in the Western world. This study seeks to address this gap by compiling a systematic literature review that maps research trends on the Nicene Creed within academic theological discourse. By doing so, it aims to provide a clearer picture of how the Nicene Creed is studied and understood in Indonesia, contributing to the broader academic conversation and highlighting areas for further research. This approach will help in understanding the unique perspectives and challenges faced by Indonesian theologians.

The study of the Nicene Creed continues to provoke scholarly debate<sup>7</sup>, particularly regarding the term *homoousios*, introduced at the Council of Nicaea (325 CE) to affirm the consubstantiality of Jesus Christ with God the Father<sup>8</sup>. This term sparked theological tensions between the Nicene orthodoxy and proponents of Arianism, which denied Christ's full divinity. In contemporary theology, interpretations of the Creed vary. Some theologians advocate reinterpretation to address modern contexts, while others maintain its enduring authority as a theological cornerstone<sup>9</sup>.

Recent debates, such as those emerging in Poland, challenge classical theistic conceptions of divine immanence and propose a social model of the Trinity grounded in Mullins' theory of economic salvation<sup>10</sup>. Hasker, however, responds with a logical Trinitarian framework that reaffirms the classical understanding

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<sup>7</sup> Pier Franco Beatrice, "The Word 'Homoousios' from Hellenism to Christianity," *Church History* 71, no. 2 (2002): 243–72, <http://www.jstor.org/stable/4146467>.

<sup>8</sup> Beatrice.

<sup>9</sup> Beatrice, "The Word 'Homoousios' from Hellenism to Christianity."

<sup>10</sup> R. T. Mullins, "The Trinitarian Processions," *Roczniki Filozoficzne* 71, no. 2 (June 28, 2023): 33–57, <https://doi.org/10.18290/rf237102.3>.

of the Nicene doctrine<sup>11</sup>. Lane's roundtable analysis adds further critique, noting omissions in the Creed, such as the absence of reference to Jesus' earthly ministry between his birth and crucifixion.<sup>12</sup>

In the Indonesian context, inculturated expressions offer valuable insights<sup>13</sup>. While not directly focused on the Nicene Creed, Sihombing's postcolonial theology suggests integrating creedal language within Batak Toba liturgical life, aligning with broader movements of contextual theology. Similar efforts are observed in Javanese churches, where Trinitarian motifs are incorporated into *wayang* art, traditional attire, and Eucharistic substitutions<sup>14</sup> like cassava—demonstrating the Creed's adaptability through cultural lenses.

This study adopts historical, theological, and sociological approaches to map how the Nicene Creed has been examined in Indonesian academic discourse. It seeks to identify methodological patterns, research gaps, and emerging directions. By doing so, it aims to expand understanding of the Creed's interpretation, implementation, and relevance within local church contexts and to contribute meaningfully to contemporary theological scholarship.

## METHOD

This study employs a Systematic Literature Review (SLR) using the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) guidelines and the SPIDER framework

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<sup>11</sup> William Hasker, "In Defense of the Trinitarian Processions," *Roczniki Filozoficzne* 71, no. 2 (June 28, 2023): 59–71, <https://doi.org/10.18290/rf237102.4>.

<sup>12</sup> Anthony N. S. Lane, "The Nicene Creed: A Round Table Discussion," *Evangelical Quarterly* 89, no. 2 (April 26, 2018): 99–114, <https://doi.org/10.1163/27725472-08902001>.

<sup>13</sup> Hesron H. Sihombing, "The Batak-Christian Theology of Land: Towards a Postcolonial Comparative Theology," *CrossCurrents* 73, no. 1 (March 2023): 42–63, <https://doi.org/10.1353/cro.2023.0003>.

<sup>14</sup> A Jan Sihar and K Steenbrink, "A History of Christianity in Indonesia" (Brill, 2008), <https://doi.org/https://doi.org/10.1163/ej.9789004170261.i-1004>.

(Sample, Phenomenon of Interest, Design, Evaluation, Research Type). The SLR aims to collect and analyze scholarly literature on the Nicene Creed within the Indonesian context. PRISMA provides a structured process that includes defining eligibility criteria, identifying sources, selecting relevant articles, and systematically extracting and synthesizing data <sup>15</sup>.

To ensure rigor in screening and analysis, the SPIDER framework was applied. The Sample (S) consists of peer-reviewed journal articles and academic books focusing on the Nicene Creed in Indonesia. The Phenomenon of Interest (PI) centers on the conceptual discourse and local implementation of the Creed. The Design (D) follows a qualitative, literature-based approach. Evaluation (E) examines how previous studies have understood, critiqued, or applied the Nicene Creed, while the Research Type (R) encompasses qualitative theological and historical research. Thematic synthesis and theological analysis were used to explore interpretive frameworks, applications, and research gaps.

Literature was sourced using the keywords “Nicea Trinitarian Indonesia,” with a search range from 2014 to 2024. This period reflects increased digital access to academic resources and rising postcolonial theological discourse in Indonesia<sup>16</sup>. Google Scholar served as the primary database, supplemented by metadata from Mendeley. Sources in Indonesian and English were prioritized, with limited inclusion of non-Indonesian articles that addressed Indonesian contexts directly.

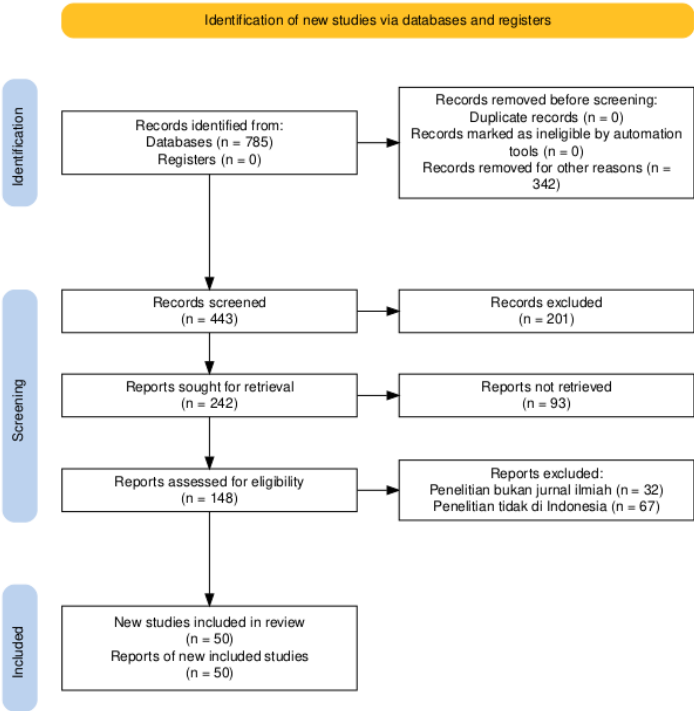
To ensure reliability, duplicate and irrelevant works were excluded. Peer-reviewed journal articles were prioritized, though relevant conference proceedings and institutional publications were also included if they offered substantial theological or contextual insights. This selection strategy ensured the accuracy,

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<sup>15</sup> Rafael Sarkis-Onofre et al., “How to Properly Use the PRISMA Statement,” *Systematic Reviews* 10, no. 1 (2021): 117, <https://doi.org/10.1186/s13643-021-01671-z>.

<sup>16</sup> Jerry Hwang, “‘For the Conversion of the Heathens’: Reflections on Insider/Outsider Dynamics,” *Mission Round Table* 18, no. 2 (September 2023), <https://omf.org/for-the-conversion-of-the-heathens-reflections-on-insider-outsider-dynamics/>.

credibility, and contextual relevance of the literature analyzed. The search process is outlined in Figure 1.



**Figure 1.**  
SLR Data Search Flow<sup>17</sup>

A total of 785 writings were captured from the Google Scholar database for the search using the keywords "Nicea Trinitarian Indonesia" for the period 2014-2024. Subsequently, the titles were read, and 342 articles were found to be irrelevant to this research (records removed for other reasons) due to non-peer-reviewed media, blogs, social media, general news, or ideas not accompanied by a publisher (lecture papers/modules). The articles that entered the screening stage amounted to 443 articles (records

<sup>17</sup> Neal R. Haddaway et al., "PRISMA2020: An R Package and Shiny App for Producing PRISMA 2020-compliant Flow Diagrams, with Interactivity for Optimised Digital Transparency and Open Synthesis," *Campbell Systematic Reviews* 18, no. 2 (June 27, 2022), <https://doi.org/10.1002/cl2.1230>.

screened). During the article selection process, no significant disagreements occurred between authors, as the inclusion and exclusion criteria were specific and clearly defined. This clarity minimized ambiguity and ensured consistency throughout the selection process. Screening is the exclusion and inclusion stage based on criteria determined to answer the research questions. These criteria can be seen in Table 1.

**Table 1.**  
Inclusion and Exclusion Criteria in the Screening Stage

Inclusion	Exclusion
<b>Articles directly discussing the Council of Nicaea and its impact on Christian orthodoxy in Indonesia.</b>	Articles that only mention the Council of Nicaea without in-depth discussion or are not related to Indonesia.
<b>Systematic theology, historiographical, or contextual theology studies in Indonesia.</b>	Non-academic studies, personal reflections, or methods that do not support theological analysis.
<b>Peer-reviewed articles focusing on Nicaea and Indonesian theology.</b>	Articles from non-peer-reviewed media, blogs, social media, theses/dissertations, or general news.
<b>Articles in Indonesian or other languages (such as English), but must discuss theology in Indonesia.</b>	Articles in languages other than Indonesian or English that do not discuss theology in Indonesia.
<b>Articles published in the last 10-15 years (2014-2024) or have academic significance.</b>	Articles published before 2014.

In the initial screening phase, titles and abstracts of all collected manuscripts were reviewed. This process revealed that some studies only mentioned the Council of Nicaea or the Nicene Creed in passing, using them as supporting references rather than core subjects. Examples include research on the spiritual thought



of Gregory of Nyssa<sup>18</sup> and the theology of Maximus the Confessor<sup>19</sup>, which, despite referencing the Council, do not engage with the Nicene Creed directly. Consequently, 201 articles were excluded at this stage due to thematic irrelevance (records excluded).

The next phase involved retrieving and thoroughly reading the remaining 242 articles (reports sought for retrieval). To facilitate the in-depth reading process, Microsoft Copilot<sup>20</sup> was employed using the prompt: *"Please conduct an in-depth reading of the research articles to be sent and provide a summary based on the framework: what does this research mention about the conceptual discourse of the Council/Nicene Creed and how is it implemented in local churches in Indonesia?"* However, 93 articles could not be accessed or downloaded (reports not retrieved), resulting in 148 articles assessed for full eligibility. Further content-based filtering was conducted. Thirty-two entries were removed for not meeting the criteria of scholarly publication, as they were sourced from websites or blog posts. Additionally, 67 studies were excluded for focusing on contexts outside Indonesia. Following this thorough exclusion process, a total of 50 articles were deemed eligible and included for final review (new studies included in review).

After filtering the literature that addresses the research questions, a total of 35 articles were found to specifically develop the conceptual discourse of the Nicene Creed, encompassing historical, theological, and social aspects. To answer the question regarding the implementation of the Nicene Creed in the context

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<sup>18</sup> Antonius Denny Firmanto, Alphonsus Tjatur Raharso, and Edison RL Tinambunan, "'Kisah Musa' Sebagai Panduan Pertumbuhan Rohani Dalam Pemikiran Spiritual Gregorius Dari Nyssa," *DUNAMIS: Jurnal Teologi Dan Pendidikan Kristiani* 8, no. 1 (September 5, 2023): 218–35, <https://doi.org/10.30648/dun.v8i1.980>.

<sup>19</sup> Minggu Minarto Pranoto, "Inkarnasi Allah Sebagai Mahkota Sejati Ciptaan Dalam Teologi Maximus the Confessor," *Jurnal Abdiel: Khazanah Pemikiran Teologi, Pendidikan Agama Kristen Dan Musik Gereja* 8, no. 2 (November 5, 2024): 136–50, <https://doi.org/10.37368/ja.v8i2.808>.

<sup>20</sup> Jess Stratton, "An Introduction to Microsoft Copilot," in *Copilot for Microsoft 365: Harness the Power of Generative AI in the Microsoft Apps You Use Every Day*, ed. Jess Stratton (Berkeley, CA: Apress, 2024), 19–35, [https://doi.org/10.1007/979-8-8688-0447-2\\_2](https://doi.org/10.1007/979-8-8688-0447-2_2).

of congregations in Indonesia, there are 15 articles that can be reviewed.

## FINDING AND DISCUSSION

The discourse around the Nicene Creed in Indonesia can be summarized into three aspects, namely: historical, theological and social aspects, explained further as follows.

### *Historical Aspect of the Nicene Creed in Indonesia*

The discourse surrounding the Nicene Creed in Indonesia encompasses various historical aspects that illustrate how debates on the doctrine of the Trinity have evolved over time. Amtiran, in his article, contrasts how teachings rejected at the Council of Nicaea continue to develop and how social media influences theological debates in Indonesia. Amtiran highlights that although the Council of Nicaea established the doctrine of the Trinity as orthodoxy, rejected teachings such as Arianism still find a place in modern theological discourse, especially through social media platforms that allow the rapid and widespread dissemination of theological ideas.<sup>21</sup> On the other hand, Nggadas, in his research, discusses the comparison between ancient Jewish monotheism and the doctrine of the Trinity in the Bible. Nggadas emphasizes that the Council of Nicaea played a crucial role in establishing the concept of *homoousios*, which affirms the equality of essence between the Father, the Son, and the Holy Spirit. This research shows that although the doctrine of the Trinity has been widely accepted in orthodox Christianity, debates on its interpretation and application continue, especially in the context of interfaith dialogue in Indonesia.<sup>22</sup> Indirectly, Santoso continues the exploration of the development of monotheism in Jewish theology

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<sup>21</sup> Abdon Arnolus Amtiran, "Memetakan Mazhab Teologi Di Dalam Kekristenan: Sebuah Catatan Sejarah," *Asian Journal of Philosophy and Religion (AJPR)* 1, no. 1 (2022): 59–72, <https://doi.org/https://doi.org/10.55927/ajpr.v1i1.440>.

<sup>22</sup> Deky Hidnas Yan Nggadas, "Monotheisme Yahudi Kuno Dan Doktrin Trinitas," *Jurnal Luxnos* 4, no. 1 (2018), <https://doi.org/https://doi.org/10.47304/jl.v4i1.123>.

as the root of Christian theology and how Greek influence sparked debates in early Christian theology, including the development of the doctrine of the Trinity. Santoso shows that the transition from polytheism to monotheism in Jewish tradition provided the basis for the formulation of the doctrine of the Trinity in Christianity.<sup>23</sup> The influence of Greek philosophy, especially Neoplatonism, also played a significant role in shaping theological understanding, which was later codified at the Council of Nicaea. In a broader context, Jonar highlights political intervention in the formulation of the Nicene-Constantinopolitan Creed and the role of Emperor Constantine in the decisions of the Council of Nicaea. Jonar reveals that besides theological struggles, political factors also significantly influenced the council's outcomes. Emperor Constantine, who had an interest in uniting the Roman Empire under one religious doctrine, played a crucial role in promoting the adoption of the term *homoousios* to affirm Christ's divinity. This research underscores that theological decisions are often inseparable from the political and social contexts surrounding them.<sup>24</sup>

Research on the Council of Nicaea using historical aspects tends to focus more on the context and historical development surrounding theological debates. The historical aspect provides insights into how the doctrine of the Trinity evolved and was accepted in various historical periods, and how external factors such as politics and culture influenced theological decisions. Compared to the theological aspect, which emphasizes doctrinal and conceptual analysis, and the social aspect, which examines the implications of doctrine on church and societal life, the historical aspect offers a more comprehensive perspective on the dynamics surrounding the Nicene Creed. These studies provide deeper insights into how the doctrine of the Trinity continues to evolve and be debated in the Indonesian context, reflecting the

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<sup>23</sup> Agus Santoso, "Dari Politeistik Menuju Kepada Monoteistik: Sejarah Perkembangan Keagamaan Di Israel Kuna," *RERUM: Journal of Biblical Practice* 1, no. 2 (April 2022): 151–63, <https://doi.org/https://doi.org/10.55076/rerum.v1i2.9>.

<sup>24</sup> Radius Aditiya Jonar, "Teologis Atau Politis?," *Theologia in Loco* 2, no. 1 (May 1, 2020): 48–71, <https://doi.org/10.55935/thilo.v2i1.186>.

complexity and continuity of theological discourse that began since the Council of Nicaea.

### ***Theological Aspect of Nicene Creed in Indonesia***

Building on the historical aspect, the theological discourse surrounding the Nicene Creed in Indonesia also plays a crucial role in understanding and developing the doctrine of the Trinity. The resurgence of Patristic theology studies, for instance, has significantly contributed to deepening the understanding of this doctrine. Pranoto highlights the relevance of the doctrine of the Trinity and the concept of *perichoresis* in social theology, ethics, and church ministry today, showing how this concept can enrich theological and pastoral practices in Indonesia.<sup>25</sup> Besides research on *perichoresis*, Atawolo discusses the concept of persona in the Trinity according to Richard of Saint Victor, and how this concept relates the Trinity to the experience of faith within the community, emphasizing the importance of relationships in understanding Christ's divinity.<sup>26</sup> Tubagus and Winanto highlight the role of the Holy Spirit in supporting Jesus' ministry and the spiritual life of believers, practically mentioning that the Holy Spirit plays a role in teaching truth and providing strength to believers.<sup>27</sup> Among orthodox discourses, there is research conducted by Lakonawa, who proposes a theological moderation approach to the mystery of the Triune God. He mentions that theology should not be absolute or monopolize discourse, but rather be dialogical and complementary.<sup>28</sup> Similar research is also found, proposing

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<sup>25</sup> Minggu Minarto Pranoto, "Kebangkitan Studi Teologi Patristik: Doktrin Trinitas (Perikhoresis)," *Jurnal Amanat Agung*, n.d., 55–76, <https://doi.org/https://doi.org/10.47754/jaa.v15i1.341>.

<sup>26</sup> Andreas Bernadinus Atawolo, "Love Embraces Diversity: The Divine Person in the Trinity According to Richard of Saint Victor," *Veritas: Jurnal Teologi Dan Pelayanan* 21, no. 1 (July 15, 2022): 37–52, <https://doi.org/10.36421/veritas.v21i1.515>.

<sup>27</sup> Steven Tubagus and Oey Natanael Winanto, "Roh Kudus Dalam Alkitab: Refleksi Peran Roh Kudus Di Dunia," *Journal of Religious and Socio-Cultural* 3, no. 1 (2022): 1–17, <https://doi.org/https://doi.org/10.46362/jrsc.v3i1.63>.

<sup>28</sup> Petrus Lakonawa, "Menerobos Wacana-Wacana Teologis Kristiani Tentang Misteri Allah Tritunggal Dalam Rangka Mengonstruksi Moderasi

alternative approaches to the concept of the Trinity. Nggadas and Meriwati compare Ellen G. White's concept of the Heavenly Trio with historical Trinitarianism, finding that White's concept is more appropriately called Visional Trinity rather than Biblical Trinity.<sup>29</sup> Reflectively, Willyam and Nakmofa highlight the challenges of building the foundation of Christian belief in the postmodern era through the doctrine of the Trinity, which can only be understood through faith.<sup>30</sup> In the same context, Hasiholan traces the reception of Athanasius' Christology theory and praxis in the postmodern era, finding that Athanasius' thought significantly influences the church's doctrine of salvation today.<sup>31</sup>

Biblical approaches also complement the series of studies on this doctrine. Adi and Indratno trace the authenticity of the Comma Johanneum in 1 John 5:7-8 based on the writings of the Church Fathers, finding that although the verse is not found in ancient Greek manuscripts, evidence from Latin tradition and the writings of the Church Fathers shows that the verse is not a forgery or later addition and thus can support the doctrine of the Trinity.<sup>32</sup> In the context of Old Testament theology, Rahmani and Cavell find that the use of the word "echad" in Deuteronomy 6:4 supports the concept of unity in plurality embraced by Trinitarians,

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Dalam Berteologi," *Ilmu Ushuluddin* 4, no. 2 (2017): 125–42, <https://doi.org/https://doi.org/10.15408/iu.v4i2.15376>.

<sup>29</sup> Deky Hidnas Yan Nggadas and Meriwati, "Trinitas Visional: Trio Surgawi Ellen G. White Dan Adventisme Kontemporer," *Jurnal Luxnos* 10, no. 2 (December 2024), <https://doi.org/https://doi.org/10.47304/e6we5x12>.

<sup>30</sup> Verry Willyam and Sutidjo Justus Jerzak Nakmofa, "Doktrin Tritunggal: Tantangan Membangun Fondasi Keyakinan Kristen Di Era Postmodern," *Jurnal Luxnos* 10, no. 2 (December 2024), <https://doi.org/https://doi.org/10.47304/anrzb86>.

<sup>31</sup> Anggi Maringan Hasiholan, "Supremasi Yesus Di Era Postmodern: Menelusuri Kristologi Athanasius Dalam Teori Dan Praktis," *Diegesis: Jurnal Teologi* 8, no. 2 (August 2023): 243–61, <https://doi.org/https://doi.org/10.46933/DGS.vol8i2238-260>.

<sup>32</sup> Didit Yuliantono Adi and Yohanes Twintarto Agus Indratno, "Menjawab Tuduhan Comma Johanneum 1 Yohanes 5:7-8 Sebagai Ayat Palsu Melalui Tulisan Bapa-Bapa Gereja," *Philoxenia: Jurnal Teologi Dan Pendidikan Kristiani*, 2024, <https://doi.org/https://doi.org/10.59376/philo.v2i2.33>.

strengthening Trinitarian apologetic arguments.<sup>33</sup> Recent research in this area has also been conducted, examining how the social concept of the Trinity can have an impact through a biblical dialogue with Mark 10:17-22.<sup>34</sup>

Other theological research with a slight historical nuance is conducted by Batlajery, who highlights the debate on the Trinity between Calvin and Servetus, showing how the orthodoxy of the doctrine of the Trinity was firmly held by Calvin and rejected on the other side, even though it led to execution.<sup>35</sup> This research emphasizes that Calvin is not entirely to blame even though he approved of this execution. In a broader perspective, research conducted by Ulinga asserts that Trinitarian monotheism is the foundation of Christian theology, thus rejecting Henotheism as part of true faith, and thereby placing the doctrine of the Trinity in a very important position to avoid theological deviations.<sup>36</sup> The Nicene Creed discourse is also used as a perspective to view insights into other worldviews. Winarjo evaluates the doctrine of Tauhid from a Trinitarian perspective and shows contradictions in the doctrine of Tauhid, which is considered unable to accommodate the concept of love and the sufficiency of God as taught in the doctrine of the Trinity, emphasizing that the doctrine of the Trinity is more capable of depicting God's love and unity.<sup>37</sup>

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<sup>33</sup> Ivon Rahmani and Winho Cavell, "Mengungkap Makna 'Echad' עֶחָד & Dalam Ulangan 6:4: Implikasi Bagi Doktrin Trinitas," *Calvaria Sonus (Jurnal Biblika Dan Teologi Sistematis)* 2, no. 1 (2024): 36–53, <https://doi.org/http://dx.doi.org/10.53547/diegesis.v7i2.557>.

<sup>34</sup> Gerald O. West, "Engaging with the Nicene Creed through Contextual Bible Study: Mark 10:17-22," *International Review of Mission* 113, no. 2 (November 31, 2024): 297–310, <https://doi.org/10.1111/irom.12507>.

<sup>35</sup> Agustinus Batlajery, "Calvin and Servetus:," in *Christian Faith and Violence* 2, vol. 2 (BRILL, 2005), 104–14, [https://doi.org/10.1163/9789004259485\\_008](https://doi.org/10.1163/9789004259485_008).

<sup>36</sup> Manintiro Uling, "Reafirmasi Monoteisme Trinitarian Terhadap Konsep Henotheisme Di Kalangan Orang Kristen," *Missio Ecclesiae* 9, no. 1 (April 2020): 20–39, <https://doi.org/https://doi.org/10.52157/me.v9i1.109>.

<sup>37</sup> Hendra Winarjo, "Sebuah Evaluasi Terhadap Pandangan Tauhid Dari Perspektif Trinitarian," *Consilium: Jurnal Teologi Dan Pelayanan*, 2020, 86–102, <https://repository.seabs.ac.id/handle/123456789/879>.

Using the historical range of the church, there are studies that trace the shift in the doctrine of justification from faith and grace towards a legalistic system in the medieval church, showing how this change altered theological understanding of salvation.<sup>38</sup> Contemporarily, Adiprasetya proposes a Trinitarian imagination that depicts God's relationship with creation through the concepts of panentheism and theenpanism, asserting that creation is never separated from God's love.<sup>39</sup> Intrapersonally, Mantiri asserts that Calvin, in his theology, clarifies the understanding of the Trinity to avoid subordinationism, showing that Calvin's concept of *autotheos* has roots in the teachings of Church Fathers like Athanasius and Gregory Nazianzus.<sup>40</sup> Similar research is conducted by Kasekea, who critiques subordinationism in the teaching of pluralism and asserts that subordinationism does not exist in the Triune God, also noting that pluralism often redefines Christology and the Trinity to accommodate religious diversity, ultimately opening gaps for theological errors.<sup>41</sup> Suryaningsih, in her research, reaffirms that Arianism was rejected at the Council of Nicaea in 325 AD, and that the doctrine of the Trinity is a central teaching in the Christian faith that must be understood by Christians.<sup>42</sup> This is similarly affirmed by Budiarmaja and colleagues, who state that the doctrine of the Trinity is a biblical

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<sup>38</sup> Exson Eduaman Pane, "Justification by Faith in Early Church: An Overview of Doctrinal Change from the Early Church to Medieval Time," in *Justification by Faith in Early Church: An Overview of Doctrinal Change from the Early Church to Medieval Time* (Universitas Advent Indonesia, 2024), 1719–35, <https://doi.org/https://doi.org/10.35974/isc.v11i7.3523>.

<sup>39</sup> Joas Adiprasetya, "Dua Tangan Allah Merangkul Semesta: Panentheisme Dan Theenpanisme," *Indonesian Journal of Theology* 5, no. 1 (July 2017): 24–41, <https://doi.org/https://doi.org/10.46567/ijt.v5i1.33>.

<sup>40</sup> Lyly Grace Mantiri, "Teologi Trinitarian Calvin: Doktrin Autotheos Sebagai De Novo Dan Koreksi Untuk Konsili Nicea?," *Jurnal Luxnos* 10, no. 2 (2024): 230–42, <https://doi.org/https://doi.org/10.47304/w4hc5j89>.

<sup>41</sup> Fanny Yapi Markus Kaseke, "Subordinasionisme Allah Tritunggal Dalam Pengajaran Pluralisme," *Missio Ecclesiae* 10, no. 1 (April 2021): 68–82, <https://doi.org/https://doi.org/10.52157/me.v10i1.133>.

<sup>42</sup> Eko Wahyu Suryaningsih, "Doktrin Tritunggal Kebenaran Alkitabiah," *PASCA: Jurnal Teologi Dan Pendidikan Agama Kristen* 15, no. 1 (April 2019): 16–22, <https://doi.org/https://doi.org/10.46494/psc.v15i1.64>.



truth that must be understood by Christians and show that a misunderstanding of the Trinity can result in heresies like Arianism.<sup>43</sup> This is also highlighted by Pandey, who in his research asserts that a misunderstanding of the Trinity can result in heresies, showing that the doctrine of the Trinity is a biblical teaching that must be understood by Christians.<sup>44</sup> There is a case study conducted in Indonesia through a documentary film, related to teachings developed in South Korea, one of which is a theological error in the interpretation of the Trinity.<sup>45</sup> Research on doctrinal orthodoxy continues with criteria for church teachers who align with the truth of the doctrine they adhere to. Sihite asserts the need to uphold the teaching of the Trinity and reject anti-Trinitarian views, and this must be possessed by Bible teachers to have specific qualifications in facing heretical teachings.<sup>46</sup> On the other hand, Setiawan and Santo highlight the controversy of the "Jesus Only" doctrine in Oneness Pentecostalism, explaining that although this teaching has similarities with Sabellianism and Modalism, there are reinterpretations that have developed in the Indonesian context.<sup>47</sup>

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<sup>43</sup> Rudy Budiarmaja et al., "Kepercayaan Orang Kristen Pada Konsep Allah Tritunggal Sebagai Kebenaran Firman Tuhan," *Jurnal Teologi Dan Pendidikan Kristen* 1, no. 2 (November 2022): 45–50, <https://doi.org/https://doi.org/10.56854/pak.v1i2.97>.

<sup>44</sup> Edward Pandey, "Allah Tritunggal: Sebuah Risalah Teologis Alkitabiah Tentang Keesaan Dan Ketritunggalan Allah," *Davar: Jurnal Teologi* 1, no. 1 (2020): 43–64, <https://doi.org/https://doi.org/10.55807/davar.v1i1.2>.

<sup>45</sup> Bonnarty Steven Silalahi, "THE CHARACTERISTICS OF PSEUDO-RELIGION: A Case Study of the Documentary Film In the Name of God - A Holy Betrayal," *QUAERENS: Journal of Theology and Christianity Studies* 5, no. 2 (December 28, 2023): 99–119, <https://doi.org/10.46362/quaerens.v5i2.224>.

<sup>46</sup> Franseda Sihite, "Kualifikasi Pengajar Alkitab Melawan Ajaran Sesat Anti-Tritunggal Berdasarkan 1 Timotius 4:1-16," *Phronesis: Jurnal Teologi Dan Misi* 6, no. 2 (2023): 329–31, <https://doi.org/https://doi.org/10.47457/phr.v6i2.415>.

<sup>47</sup> Hanny Setiawan and Joseph Christ Santo, "Kajian Historis Teologis Oneness Pentecostalism: Studi Kasus," *Magnus Opus* 2, no. 1 (2020): 13–26, <https://doi.org/https://doi.org/10.52220/magnum.v2i1.68>.



From a missiological perspective, Salurante and colleagues show how Trinitarian understanding influences the church's mission paradigm, finding that an integrative approach between ecclesiology and Trinitarian-based missiology can address contemporary mission challenges.<sup>48</sup> Manuputty and Gulo, in their research, add about the exclusivity and uniqueness of the proclamation of the cross of Christ as the core of biblical theology, and as the proclamation of the cross was received by the early church, this is inevitably relevant for modern Christian missions.<sup>49</sup> Still in the context of mission and ecclesiology, Augustan proposes an "Eucharistic Ecclesiology" approach in shaping church identity, where there is further discussion on liturgical practices in the Orthodox tradition that are considered to enrich the church's understanding in an evangelical environment.<sup>50</sup> Furthermore, Paledung highlights the Theology of the Eighth Day and its implications for the church's role in the public sphere, viewing the church as a community that participates in new life and performs erotic acts as a form of self-offering to the world.<sup>51</sup>

Addressing questions that may be directed at the oneness of God from the perspective of the Christian worldview, Rumbay compares the concept of the Trinity in John Owen's theology with the Supreme God in Pancasila, explaining that the oneness of God in Christianity is not quantitative but qualitative, that is, three

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<sup>48</sup> Tony Salurante et al., "Implikasi Pemahaman Tritunggal Terhadap Perbedaan Pandangan Tentang Misi," *JURNAL TEOLOGI GRACIA DEO* 4, no. 1 (January 22, 2022): 66–78, <https://doi.org/10.46929/graciadeo.v4i1.87>.

<sup>49</sup> Mozes Manuputty and Refamati Gulo, "Eksklusivitas, Keunikan Dan Antitesis Pemberitaan Salib Kristus Dalam Perspektif 1 Korintus 1:18-25," *Jurnal Luxnos* 10, no. 1 (June 2024), <https://doi.org/https://doi.org/10.47304/8rsjka77>.

<sup>50</sup> Hansel Augustan, "Eucharistic Ecclesiology: A Reorientation of Evangelical Ecclesiology in the Light of Alexander Schmemmann's Thoughts," *Veritas: Jurnal Teologi Dan Pelayanan* 22, no. 2 (December 6, 2023): 335–51, <https://doi.org/10.36421/veritas.v22i2.595>.

<sup>51</sup> Christanto Sema Rappan Paledung, "Menghasrati Sang Akhir, Mempersembahkan Diri Pada Dunia," *DISKURSUS* 17, no. 2 (October 2018): 219–40, <https://doi.org/https://doi.org/10.36383/diskursus.v17i2.258>.

persons in one essence who are equal in power and role.<sup>52</sup> Still in the context of diversity in Indonesia, Nassa highlights Augustine's contribution to Trinitarian theology and its relevance in interfaith dialogue, noting that Augustine's thought remains influential in Trinitarian studies.<sup>53</sup>

### ***Social Aspect of Nicene Creed in Indonesia***

The discourse surrounding the Council of Nicaea in Indonesia also includes social aspects that show how the doctrine of the Trinity influences various aspects of church and societal life. Although mentioned in the theological aspect, Adiprasetya's writing can be reviewed through a social lens, asserting that creation is never separated from God's love, and this concept has significant implications for how the church understands and fulfills its social responsibilities.<sup>54</sup> By integrating Trinitarian theology into social understanding, the church can more effectively engage in social and environmental issues.<sup>55</sup> Sitanggang asserts that the church must understand and engage in the work of the Holy Spirit in the socio-political realm. Sitanggang highlights the role of the Holy Spirit in Scripture, both in the Old and New Testaments, and how the Holy Spirit is connected to prophetic tasks and social justice. This research shows that attention to pneumatology can strengthen the church's role in social and political advocacy, as well as in striving for justice and societal welfare. The Theology of the Eighth Day in Paledung's research can also be mentioned here, emphasizing that Christ's resurrection is the beginning of a new

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<sup>52</sup> Charstar Arstilo Rumbay, "Constructing Contributive Dialogue Between the Doctrine of God in John Owen Thought and First Principle of Pancasila," *DUNAMIS: Jurnal Teologi Dan Pendidikan Kristiani* 5, no. 2 (April 1, 2021): 234–49, <https://doi.org/10.30648/dun.v5i2.331>.

<sup>53</sup> Grace Son Nassa, "Trinitas Dalam Pandangan Agustinus Dari Hippo," *Te Deum (Jurnal Teologi Dan Pengembangan Pelayanan)* 11, no. 2 (June 24, 2022): 215–35, <https://doi.org/10.51828/td.v11i2.191>.

<sup>54</sup> Adiprasetya, "Dua Tangan Allah Merangkul Semesta: Panentheisme Dan Theenpanisme."

<sup>55</sup> Asigor Parongna Sitanggang, "Roh Kudus Dan Kehidupan Sosial Politik: Sebuah Tawaran Peranan Roh Kudus Dalam Tanggung Jawab Sosial Politik Gereja," *KURIOS* 8, no. 1 (April 30, 2022), <https://doi.org/10.30995/kur.v8i1.423>.

world, and the church is viewed as a community that participates in this new life, thus having an important role in performing erotic acts as a form of self-offering to the world, which includes social actions and service to the community.<sup>56</sup> This contrasts with pseudo-religious teachings found to have erroneous approaches to the doctrine of the Trinity, which instead teach social isolation for their followers.<sup>57</sup>

Thus, the social aspect of the discourse surrounding the Council of Nicaea in Indonesia shows that the doctrine of the Trinity has not only theological but also social implications. These studies show that a deep understanding of the doctrine of the Trinity can enrich the church's social practices and strengthen the church's role in social and political advocacy. Additionally, these studies show that attention to the social aspects of the doctrine of the Trinity is crucial to avoid doctrinal deviations and to strengthen the church's social responsibility in society.

### **Implications of the Nicene Creed in the Indonesian Context**

A wealth body of research has explored various perspectives on the implementation of the Nicene Creed in Indonesia, classified based on local culture and general theology.

In studies on how the Nicene Creed is implemented in the context of local culture, the first mentioned is Vianeya's research on the naming system of traditional Ngadha houses in Flores and its relation to the concept of the Trinity in local traditions. This research reveals how the naming system of traditional houses reflects religious concepts associated with the teaching of the Trinity in Christianity through the concept of Dewa Saga Telu, facilitating intercultural dialogue between Catholic theology and local traditions.<sup>58</sup> Cultural context research is also conducted by

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<sup>56</sup> Paledung, "Menghasrati Sang Akhir, Mempersembahkan Diri Pada Dunia."

<sup>57</sup> Silalahi, "THE CHARACTERISTICS OF PSEUDO-RELIGION: A Case Study of the Documentary Film In the Name of God - A Holy Betrayal."

<sup>58</sup> Watu Yohanes Vianey, "The Naming System of Ngadha Houses and the Mysteries of the Trinity in Flores, Indonesia," *Heritage of Nusantara: International Journal of Religious Literature and Heritage* 13, no. 1 (June 30, 2024): 1–29, <https://doi.org/10.31291/hn.v13i1.743>.

Gultom, who discusses how the environmental crisis is not only a physical issue but also a spiritual crisis. By dialoguing the concept of the Trinity in Christian theology and the belief in Debata Mulajadi Na Bolon from the Batak Toba tradition, this research shows the interconnectedness between humans, God, and nature.<sup>59</sup> Nainggolan's findings are intriguing as they explore the relationship between the concept of *tondi* in Batak cosmology and the idea of Trinitarian Panentheism in Christian theology. This study finds that Jurgen Moltmann's Trinitarian panentheism theology can build an understanding of *tondi* in the Batak community that is more ecological and environmentally friendly.<sup>60</sup> Similarly, Abialtar's research on the belief system of Debata Tiga Batu Tungku among the To Salu tribe in Mamasa serves as an instrument to understand the doctrine of the Triune God in Christianity. Using qualitative methods, this research explores how the three-stone stove symbol in local culture reflects the existence of the Triune God from a contextual perspective.<sup>61</sup> For local cultural contexts, research has been conducted in the cultures of Flores (NTT), Batak Toba (North Sumatra), and Mamasa (West Sulawesi). Considering that churches in Indonesia are contextualized within local cultures, research on the implementation of the Nicene Creed, such as reflections on the dual nature of Jesus, the Triune God, or even the creed from a liturgical perspective, can still be conducted.

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<sup>59</sup> Josua Gesima Gultom, "Eko-Spiritualitas Trinitaris: Mendialogkan Konsep Trinitas Dan 'Debata Mulajadi Na Bolon' Dalam Kerangka Ekoteologis," *Collecta: Journal of Theology and Christian Tradition* 1, no. 2 (September 29, 2024): 167–80, <https://doi.org/10.62926/jtct.v1i2.50>.

<sup>60</sup> Herman Sutiono Nainggolan, "Trinitas, Tondi, Dan Ekologi: Dialog Konstruktif Ekologis Konsep Tondi Dalam Kosmologi Batak Dan Trinitas Panenteisme Jurgen Moltmann," *Kurios: Jurnal Teologi Dan Pendidikan Agama Kristen* 10, no. 2 (August 2024): 458–68, <https://doi.org/https://doi.org/10.30995/kur.v10i2.819>.

<sup>61</sup> Abialtar Abialtar, "Kepercayaan Kepada Debata Tiga Batu Tungku Sebagai Pola Kepercayaan Untuk Lebih Memahami Ajaran Allah Tritunggal Yang Kontekstual Di Mamasa," *BIA': Jurnal Teologi Dan Pendidikan Kristen Kontekstual* 4, no. 1 (June 28, 2021): 52–70, <https://doi.org/10.34307/b.v4i1.185>.

Other findings from the literature on this topic include how implementation occurs in the context of general theology. This differs from discourse as these studies relate to practices within specific congregations. For example, Santoso's research examines the role of the Holy Spirit in the formulation of the Trinity based on John Calvin's thought, highlighting how the Council of Nicaea affirmed Jesus' divinity but paid less attention to the role of the Holy Spirit. Using the *autotheos* approach, Santoso argues that the Holy Spirit should have an equal role without ontological subordination and proposes a reformulation of the doctrine of the Trinity that includes the Holy Spirit more in intra-Trinitarian relations.<sup>62</sup> Similar findings are made by Butarbutar and Pakpahan, who explore the concept of Trinitarian pneumatological theology as the basis for theology of religions in the context of diversity in Indonesia. Using *Veli-Matti Kärkkäinen's* thought, they discuss how the work of the Holy Spirit transcends church boundaries and can become a model of theology of religions that goes beyond exclusivism and pluralism.<sup>63</sup> Indirectly related to the Nicene Creed, alternative approaches have been undertaken within the context of non-dogmatic theological struggles in Indonesia.<sup>64</sup>

Hutagalung and Timo discuss the filioque debate between the Eastern and Western churches and its impact on theological development in Indonesia. They explain that the filioque controversy influences the local theology of churches in Indonesia, which have Eastern traditions but with Western

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<sup>62</sup> A. Santoso, "'In The Spirit': A Triune Reformulation," *Acta Theologica* 43, no. 1 (June 30, 2023): 153–73, <https://doi.org/10.38140/at.v43i1.7005>.

<sup>63</sup> Rut Debora Butarbutar and Binsar Jonathan Pakpahan, "Konsep Trinitarian Pneumatologis Sebagai Landasan Teologi Agama-Agama," *KURIOS: Jurnal Teologi Dan Pendidikan Agama Kristen* 7, no. 2 (October 2021): 463–77, <https://doi.org/https://doi.org/10.30995/kur.v7i2.205>.

<sup>64</sup> Eka Darmaputera, *Pergulatan Kehadiran Kristen Di Indonesia: Teks-Teks Terpilih Eka Darmaputera* (BPK Gunung Mulia, 2001), [https://books.google.co.id/books/about/Pergulatan\\_kehadiran\\_Kristen\\_di\\_Indonesi.html?id=g8HkMpM1yu8C&redir\\_esc=y](https://books.google.co.id/books/about/Pergulatan_kehadiran_Kristen_di_Indonesi.html?id=g8HkMpM1yu8C&redir_esc=y).

theological nuances.<sup>65</sup> Mawuntu and Tamaweol discuss the concept of Social Trinity developed by Leonardo Boff and its relevance to congregational life. This study shows that understanding the Social Trinity can help overcome individualism in congregations, encouraging cooperation, empathy, and togetherness.<sup>66</sup> Wenger and Panda also highlight Leonardo Boff's concept of the Trinity as a model of fellowship that can be applied in *Komunitas Basis Gerejawi (KBG)*.<sup>67</sup> Jonar discusses how the Nicene-Constantinopolitan Creed was not only born from theological struggles but also influenced by political interests.<sup>68</sup> Simatupang discusses how Christians can participate in the celebration of Eid al-Fitr through hospitality practices and *Halal bi-halal* in Indonesia.<sup>69</sup>

This study finds that the implementation of the Nicene Creed in the Indonesian context involves various theological approaches that integrate local traditions and Western theological thought. This research highlights the importance of intercultural and interreligious dialogue in understanding and applying the doctrine of the Trinity. Recommendations for future research include further exploration of the role of the Holy Spirit in local theology, the influence of the filioque debate on Indonesian theology, and the development of more inclusive and contextual theological models. Additionally, deeper research on the

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<sup>65</sup> Pitta Uli Hutagalung and Eben Nuban Timo, "Diskusi Filioque: Pengaruhnya Terhadap Teologi Lokal Gereja Di Indonesia," *Te Deum (Jurnal Teologi Dan Pengembangan Pelayanan)* 13, no. 1 (December 31, 2023): 45–65, <https://doi.org/10.51828/td.v13i1.306>.

<sup>66</sup> Dewinta Puput Mawuntu and Roy Dekky Tamaweol, "Kajian Dogmatis Tentang Konsep Social Trinity Leonardo Boff Dan Relevansinya Bagi Jemaat," *Education Christi* 5, no. 2 (2024): 166–76, <https://doi.org/https://doi.org/10.70796/educatio-christi.v5i2.132>.

<sup>67</sup> Agustinus R. Wenger and Herman Punda Panda, "Penerapan Trinitas Sebagai Persekutuan Perspektif Leonardo Boff Bagi Komunitas Basis Gerejawi," *Fidei: Jurnal Teologi Sistematis Dan Praktika* 7, no. 1 (June 1, 2024): 57–73, <https://doi.org/10.34081/fidei.v7i1.522>.

<sup>68</sup> Jonar, "Teologis Atau Politis?"

<sup>69</sup> Florian Simatupang, "Christian Hospitality in the Celebration of 'Id Al-Fitr,'" *Pneuma* 41, no. 2 (August 30, 2019): 218–35, <https://doi.org/10.1163/15700747-04102003>.

integration of the concept of the Trinity with local wisdom and ecology can significantly contribute to building theology that is relevant and responsive to the Indonesian context.

The implications of the Nicene Creed in the Indonesian context encompass two main approaches: local culture and general theology. In the cultural context, research shows how the doctrine of the Trinity is associated with local belief systems such as Dewa Saga Telu in Ngadha, Debata Mulajadi Na Bolon in Batak Toba, the concept of *tondi*, and Debata Tiga Batu Tungku in Mamasa. This asserts that Trinitarian theology can be understood contextually through local cultural symbolism. Meanwhile, in the realm of general theology, studies highlight the role of the Holy Spirit in the Trinity, the filioque debate in the Indonesian church, and the relevance of the Social Trinity for congregational life and interfaith dialogue. Some studies also link the doctrine of the Trinity with social issues such as ecology and religious diversity. In conclusion, studies on the implementation of the Nicene Creed in Indonesia emphasize the importance of intercultural and interreligious dialogue and open opportunities for further research on the integration of Trinitarian theology in cultural, ecological, and socio-religious contexts in Indonesia.

The analysis reveals a significant dominance of theological discourse (35 articles) over studies related to practical or social implementation (15 articles). This imbalance may reflect how Indonesian theological scholarship continues to prioritize doctrinal development over contextual engagement. The recurring appearance of Arian-related themes also suggests ongoing challenges in articulating the Trinity within local church contexts. These findings point to the need for deeper theological reflection that not only affirms doctrinal foundations but also connects them meaningfully to cultural, pastoral, and social realities of Indonesian congregations.

## CONCLUSION

This study has examined the development and implementation of the Nicene Creed in Indonesia over the past decade, demonstrating that its discourse can be analyzed through historical, theological,



and social lenses. Historically, the research highlights the persistence of alternative doctrines such as Arianism and the political significance of Emperor Constantine. Theologically, it emphasizes the centrality of the Trinity in Christian belief and its relevance to ethics, liturgy, and ecclesial mission. Socially, the study explores the Creed's role in shaping interfaith relations and advancing social justice.

While the doctrine of the Trinity is widely affirmed, debates regarding its interpretation and contextual relevance remain ongoing. This study contributes to broader theological discourse by contextualizing the Nicene Creed within the Indonesian religious landscape and underscores the importance of intercultural and interreligious dialogue. It calls for further research into themes such as the role of the Holy Spirit in local theology, the implications of the filioque debate, and the integration of Trinitarian theology with indigenous wisdom and ecological concerns.

Key findings affirm the Creed's multifaceted influence: historically through doctrinal continuity, theologically through ethical and liturgical application, and socially through its potential to foster inclusive communities. The study's practical implications include the following recommendations: (1) theological education should adopt contextual and interdisciplinary frameworks that engage local cultures, interfaith realities, and postcolonial discourse; (2) churches might integrate Trinitarian theology into indigenous liturgical expressions; (3) digital platforms should be leveraged to convey creedal teachings to younger audiences; and (4) Christian-Muslim dialogue could benefit from shared ethical and relational dimensions within Trinitarian thought.

Despite these insights, the study has several limitations. Its reliance on academic literature may not fully capture lived ecclesial experiences. Cultural and denominational diversity within Indonesia may also be underrepresented due to uneven access to scholarly publication. Additionally, the national focus limits broader applicability. Future research should address these gaps through empirical and interdisciplinary studies that assess the practical embodiment of the Nicene Creed in diverse ecclesial and cultural contexts.



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