



Pancasila and Christian Values: Forging Tomorrow's Christian Youth as Catalysts for Indonesia's Golden 2045

Linus Baito; Reynard Owen Adiel Moguntu; Benaya Elkana Mahatma Fanggi

Aletheia Theological Seminary (*Sekolah Tinggi Teologi Aletheia*), Indonesia

<http://dx.doi.org/10.18415/ijmmu.v13i3.7445>

Abstract

The vision of Golden Indonesia 2045 foregrounds human resource development as the cornerstone of national advancement, positioning the younger generation—particularly Christian youth—as pivotal agents bearing dual imperatives as citizens and believers. This article contends that the synergistic integration of Pancasila and Christian values is indispensable for equipping Christian youth to function as transformative agents amid the multifaceted challenges en route to 2045. Employing a descriptive-analytical literature review of national policy documents, theological discourses, and civic scholarship, the analysis reveals profound convergences between Pancasila's pillars and Christian ethics, notably in humanity (*kemanusiaan*), social justice (*keadilan sosial*), unity (*persatuan*), and moral integrity. Far from mere alignment, this synthesis furnishes a robust ethical-theological framework that compels Christian youth to engage proactively in public spheres, education, and digital arenas. Ultimately, the article argues that only through this contextualized fusion can Christian youth realize their potential as vanguard change agents, driving a just, inclusive, and sustainable Indonesia.

Keywords: *Pancasila; Christianity; Christian Youth; Agents of Change; Indonesia Gold 2045*

Introduction

Indonesia faces pressing regional and global challenges, including geopolitical tensions in the Indo-Pacific, climate change impacts, economic inequality, social polarization, and digital disruptions such as disinformation and ethical gaps in technology. These issues threaten national stability and progress toward becoming a top-10 global economy by 2045, prompting the adoption of the Golden Indonesia 2045 Vision (*Visi Indonesia Emas 2045*) as a roadmap for sovereignty, justice, and prosperity on the nation's centennial. This vision emphasizes human resource development, ethical integrity, and Pancasila-grounded unity to overcome middle-income traps, extremism risks, and the pressures of globalization (UNDP, 2024).

Golden Indonesia 2045 emerges not merely as an aspirational horizon but as a resolute national imperative forged amid formidable regional and global headwinds. Geopolitical frictions in the Indo-Pacific, escalating climate vulnerabilities, persistent socioeconomic disparities (Gini coefficient around 0.38), surging social ills like violence and online gambling, and digital perils including radicalism, disinformation, and cyberattacks imperil Indonesia's trajectory toward high-income status and global

influence by its independence centenary. These challenges—echoed in national planning, such as the National Long-term Development Plan (RPJPN 2025-2045)—underscore that technocratic growth alone falters without robust moral anchors, positioning human capital, especially youth, as pivotal agents of resilient transformation (UNDP, 2024).

Compounding domestic crises of corruption, identity polarization, and ethical erosion in public life, Indonesia's vision pivots on Pancasila as a pluralistic ethic, harmonizing diverse faiths—including Christianity—toward inclusive advancement. For Christian youth, this synergy with biblical imperatives like *imago Dei* dignity and agape justice equips them as vanguard catalysts, embodying integrity, reconciliation, and social equity to actualize a just, sustainable Indonesia (Rudy C. Tarumingkeng, 2024, pp. 85–91).

Golden Indonesia 2045 constitutes Indonesia's ambitious national development horizon, commemorating the centenary of the Republic's independence. Far exceeding mere economic and technological benchmarks, this vision assertively privileges human resource development as the indispensable bedrock of enduring national viability—a contention substantiated across key planning documents. Therein, human capital formation is conceptualized not as peripheral but as a holistic imperative encompassing the development of intellectual acuity and vocational competencies, and, crucially, the cultivation of civic character and ethical integrity (Bappenas, 2019a, pp. 3–7). Thus, the attainment of Golden Indonesia 2045 hinges decisively on the caliber of its youth, who will assume vanguard roles in social, political, economic, and religious leadership by mid-century.

Yet, the trajectory to 2045 transcends technocratic imperatives; Indonesia confronts a confluence of profound moral and societal crises—rampant public integrity deficits, entrenched structural corruption, escalating identity polarization, religiously and ideologically fueled intolerance, and pervasive ethical erosion in digital domains—that demand nothing less than a paradigmatic reorientation of generational agency (Bappenas, 2019b, pp. 45–60). These exigencies underscore an incontrovertible truth: national development is inextricably bound to imperatives of value formation, existential orientation, and civic accountability. Herein resides the cardinal relevance of Pancasila—not merely as the state's ideological cornerstone and national “*weltanschauung*”, but as a dynamic public ethics framework that rigorously steers communal life amid societal pluralism.

Pancasila encapsulates values that are at once normative and praxis-oriented—encompassing reverence for human dignity, social solidarity, unity in diversity (*Bhinneka Tunggal Ika*), deliberative democracy, and distributive justice. In the civic realm, it operates as a moral compact, enabling diverse identities to converge harmoniously within shared public spaces. Consequently, the strategic internalization of Pancasila among the youth emerges as a state imperative, countering the corrosive dynamics of globalization and digital disruption that imperil traditional moral boundaries.

For Christian youth, identity formation transcends national values and is profoundly shaped by Christian doctrine and praxis. Far from confining itself to personal piety, the Christian faith mandates robust social ramifications: the *imago Dei* doctrine unequivocally affirms the inviolable dignity of every human, while agape love and biblical justice propel believers into active pursuit of the common good within societal arenas (Wolterstorff, 2008, pp.35–42). From this vantage, the Christian faith inherently embodies a public theology that impels ecclesial communities toward societal transformation—affirming rather than negating Pancasila's pluralistic ethos and statal architecture.

The rapport between Christian faith and Pancasila is frequently misconstrued through a pernicious dichotomy that posits an irreconcilable tension—a fallacy that fosters exclusivist or apathetic stances toward national life. Historical record belies this: Indonesian Christians actively contributed to the independence struggle and nation-building, embracing Pancasila as a foundational covenant safeguarding religious liberty and communal unity (Aritonang, 2004, pp. 211–220). Therefore, a dialogical

rapprochement between Pancasila and Christianity is imperative—particularly for cultivating Christian youth who navigate and thrive amid societal pluralism.

Christian youth occupy a strategic liminal space, embodying concomitant faith and citizenship identities: beholden to Pancasila and constitutional mandates as citizens, yet summoned to incarnate gospel imperatives in praxis as believers. The crux lies not in reconciling ostensible contradictions, but in forging their symbiotic integration—yielding holistically formed agents characterized by fidelity, integrity, and social accountability. Amid the exigencies of Golden Indonesia 2045, this synthesis assumes paramount urgency, equipping change agents to redress structural maladies with unassailable moral moorings.

This article advances a contextual, theological, and civic perspective, spotlighting Christian youth as transformative agents for the Indonesian polity. Specifically, it interrogates how Pancasila and Christian values might mutually fortify one another in shaping the character, worldview, and praxis of Christian youth confronting the challenges of Golden Indonesia 2045. This paradigm aligns with public theology's ethos, deploying faith as a potent public catalyst—eschewing triumphalism or exclusivism (Yewangoe, 2009, pp. 55–68).

The discussion pivots on these focal problems: (1) In what manner might Pancasila's values and Christian doctrine coalesce as mutually reinforcing ethical reservoirs for cultivating youth citizenship? (2) Which national challenges en route to 2045 imperatively summon the proactive agency of Christian youth? (3) How can Christian youth concretely embody change-agent roles via these values' enactment across social, political, and digital domains?

This article aims to furnish a robust theoretical scaffold and pragmatic reflections, equipping theology students and Christian youth to discern their vocational summons within Pancasila's statal milieu. Transcending mere descriptivism, it proffers normative and applicative imperatives, exhorting readers to embrace socio-civic engagement as intrinsic to authentic Christian witness in Indonesia.

Employing a qualitative paradigm through literature synthesis, this study conducts content analysis of national policy artifacts, Pancasila scholarly works, and Christian theological corpora. This approach is judiciously selected to forge normative-conceptual arguments delineating Christian youth's agency in actualizing Golden Indonesia 2045, while engendering a deployable integrative model.

Pancasila and Christian Values

Interrogating Christian youth's agency toward Golden Indonesia 2045 demands a robust theoretical edifice that synthesizes domains often segregated: Pancasila as the statal bedrock and public ethic, conjoined with Christianity's formative moral compass and praxis. Absent rigorous dialogue, youth formation courts dichotomous faith-citizenship rifts—or, perilously, the evisceration of theology into perfunctory moral sanction bereft of depth.

Pancasila as Public Ethics and the Foundation of Indonesia's Citizenship

Pancasila transcends mere political ideology, constituting an ethical-normative value matrix; its exponents contend that the Five Principles enshrine elemental moral axioms, furnishing a shared compass for national and statal life (Kaelan, 2016, pp. 89–95). In this framework, Pancasila emerges as public ethics—a constellation of values orchestrating inter-citizen relations across pluralistic public spheres.

The first precept of Pancasila, belief in the One Godhead, affirms the polity's acknowledgment of humanity's transcendent horizon—eschewing theocracy while carving space for citizens' free yet accountable faith praxis, thereby repudiating radical secularism's banishment of religion from public

discourse (Magnis-Suseno, 2016, pp. 112–118). The second and fifth precepts—just and civilized humanity, alongside social justice—mandate that national development prioritize human dignity and communal prosperity, trenchantly subordinating parochial economic metrics thereto.

Concurrently, the third and fourth precepts of Pancasila—unity and consensus-based democracy—anchor ethical governance amid pluralism, furnishing mechanisms to navigate differences sans violence or hegemony. Therefore, Pancasila pedagogy for youth must transcend rote normativism, prioritizing the internalization of values and the development of reflective civic character (Pancasila Ideology Development Agency, 2016, pp. 21–30).

Christian Faith in a Lens of Social and Public Dimension

Christian theology has invariably rejected privatized faith, decoupled from societal praxis; the *imago Dei* doctrine—humanity wrought in divine image and likeness—yields expansive ethical corollaries, mandating the indiscriminate affirmation of every person's inviolable dignity (Stott, *Global Issues*, 1994, 43–50). Moreover, *agape* doctrine compels participatory social engagement, exhibiting marked partiality toward the vulnerable and marginalized.

Christ's Gospel proclamation encompasses not merely soteriology but the Kingdom of God—heralding justice, shalom, and relational restitution. Church tradition renders this as *missio Dei*: a summons to worldly service, spanning social, economic, and political terrains. Contemporarily, this evolves into public theology—a reflexive discourse critically and constructively yoking Christian faith to public exigencies (Volf, 2011).

Public theology repudiates dual perils: ecclesial retreat from public spheres under spurious "faith purity" pretexts, and religion's hegemonic overreach, disdainful of pluralism. Contra these, it propels the Christian faith as a dialogical, prophetic, and servanthood-moral voice amid societal diversity (Yewangoe, 2009). This paradigm holds paramount relevance for Indonesian Christian youth in a Pancasila polity, mandating their robust civic participation as faith-infused agents.

The Integration of Pancasila and Christian Values

The dialogue between Pancasila and Christianity finds its relevance in a number of fundamental values that intersect. First, respect for human dignity. Pancasila affirms a just and civilized humanity, while Christianity affirms *imago Dei* as the ethical basis of human relations. Second, orientation to social justice. Pancasila explicitly places social justice as the goal of national life, while the Christian faith emphasizes the call to fight for justice as an expression of love.

The Pancasila-Christian dialogue derives cogent relevance from convergent fundamentals. First, human dignity. Pancasila enshrines civilized humanity (second percept), in harmony with Christianity's *imago Dei* as a bedrock for equitable relations. Second, social justice. Pancasila posits social justice (fifth percept) as national telos, echoing faith's prophetic summons to justice as *agape*'s enactment—compelling believers against complacency. These synergies refute dichotomous renditions, furnishing Christian youth with an integrated ethic for 2045's exigencies (Wolterstorff, 2008).

Third, unity in diversity. Pancasila's Indonesian Unity (third percept) aligns with Christianity's pacific reconciliation ethos, commissioning believers as peacemakers amid conflict (Matt 5:9). Fourth, participatory ethos. Pancasila's deliberative democracy (fourth percept) finds enrichment in servanthood leadership—eschewing hegemony in favor of diaconal praxis. These junctures not only harmonize but propel Christian youth beyond passivity, forging agents who embody 2045's pluralistic flourishing against fragmentation and authoritarianism (Greenleaf, 2002, pp. 13–25).

These convergences evince not antagonism but complementarity. Pancasila furnishes a shared normative scaffold for public praxis, while Christianity infuses telic motivation and transcendent depth, fortifying personal moral resolve. For Christian youth, this paradigm is pivotal—countering the fallacy of citizenship as a secular encumbrance divorced from faith, reconceptualizing it instead as a vocational summons to incarnate gospel imperatives. Such synthesis equips them as 2045 change agents, bridging private piety and civic duty, refuting both faith-based withdrawal and profane reductionism. Thus, Pancasila-Christian dialogue begets resilient subjects: faithful citizens embodying integrity amid pluralism's trials.

Implications for Pancasila-Infused Christian Youth Formation

Pancasila-Christian dialogue yields profound implications for Christian youth formation. First, it fosters inclusive civic identity—transmuting faith from an exclusivist bastion to a servanthood impetus for strivings. Second, it cultivates critical perspicacity toward national exigencies, steeling youth against apathy or opportunism via ethical accountability. Third, value synthesis equips them as ecumenical change agents, collaborating across faiths and cultures for the commonweal. Contra fragmented identities, this rapprochement refutes faith-based isolation or secular disenchantment, birthing resilient actors primed for 2045's pluralistic imperatives—embodying gospel hospitality amid Indonesia's tapestry.

Thus, this theoretical edifice furnishes indispensable scaffolding for the subsequent explication of Golden Indonesia 2045's concrete challenges and Christian youth's praxis therein. Devoid of such conceptual rigor, change-agent rhetoric devolves into vacuous normativism, stripped of transformative potency and perpetuating rhetorical platitudes over efficacious agency. Only through a Pancasila-Christian synthesis can youth transcend sloganeering and embody ethically grounded interventions amid corruption, polarization, and digital perils.

Systemic Challenges and Moral Threats to Golden Indonesia 2045

Golden Indonesia 2045 posits human resource elevation as the linchpin of national development. Yet, realization ineluctably confronts structural, cultural, and ethical exigencies—transcending economic or technocratic confines to assail moral fabric and social cohesion. Corruption, polarization, digital ethical voids, and eroding integrity imperil viability. Herein, youth—including Christian cadres—face not mere summons but categorical imperative: protagonist agency as change subjects. Contra passive inheritance, they must wield the Pancasila-Christian synthesis against fragmentation, embodying resilient citizenship in line with 2045's promise.

A paramount challenge manifests as the public integrity crisis pervading national life. Entrenched corruption, power abuse, and enfeebled public ethics inflict not merely fiscal depredation but also erode the foundations of societal trust—exacerbated by the Corruption Eradication Commission (KPK) data revealing systemic graft. National planning documents peremptorily predicate the fruition of Golden Indonesia 2045 upon integrity fortification and governance reform. Christian youth, armed with imago Dei accountability, stand poised to exemplify rectitude and counter moral entropy through servant ethics (Bappenas, 2019b). For youth, this engenders a stark moral crossroads: capitulate to pragmatic currents that eclipse ethics, or—through virtue ethics and servant leadership—resolutely uphold veracity and justice amid societal perils, embodying transformative witness.

Moreover, social polarization and intolerance imperil national cohesion, as religious, ethnic, and political divergences are cynically exploited—amplified by the proliferation of digital media hoaxes (per 2025 We Are Social indices) and vitriolic discourse, fracturing nationalism. Christian reconciliation paradigms (e.g., Matt 5:9's peacemaking) and Pancasila's (third principle of Pancasila) equip ethically mature, digitally literate youth to serve as unswayed mediators, restoring unity.

The next challenge relates to technological disruption and digital ethics. Technological disruption and digital metamorphosis proffer innovation and productivity windfalls, yet engender ethical quagmires: data depredation, access inequities, and relational atrophy—contending that untrammelled progress risks moral hazard absent Pancasila-grounded oversight.

In addition, socioeconomic disparities persist as insidious impediments. Disparate growth trajectories exacerbate intergroup chasms (2025 Gini: 0.38), subverting Pancasila's social justice. Central Bureau of Statistics (BPS) youth data reveal stark inequities in education, employment, and civic participation. Christian doctrine's "preferential option for the poor" (cf. Luke 4:18) compels targeted advocacy to contest laissez-faire inequities (Directorate of People's Welfare Statistics, 2023, pp. 25–31). This condition requires the active involvement of the younger generation in social empowerment and advocacy efforts.

Theologically, these exigencies brook no neutral stance; Christian vocation demands discernment of "signs of the times" (Luke 12:54-56) and prophetic rejoinder. Golden Indonesia 2045's travails furnish a concrete arena in which Christian youth must incarnate agape, justice, and shalom nationwide. Contra mere burden, national perils—integrity crises, polarizations, digital threats, disparities—emerge as opportunities for Pancasila-infused change agents. Rooted in imago Dei dignity and the fifth principle of Pancasila equity, they propel beyond passivity: contesting pragmatism, mediating fractures, stewarding tech ethically. Thus, faith-Pancasila synergy transforms youth from spectators to protagonists, actualizing 2045's telos through transformative witness.

The Christian Youth as Agents of Change

In facing the challenges towards a Golden Indonesia 2045, the young generation of Christians cannot be reduced to mere objects of development. Still, it must be recognized as an active subject with the moral, intellectual, and spiritual capacity to bring about change. This role departs from the understanding of the Christian faith, which sees social life as a calling space, as well as from civic awareness rooted in Pancasila values. Thus, the role of the young generation of Christians as agents of change is integrative, integrating faith and social responsibility.

First, the young generation of Christians is called to be agents of morality and integrity. The crisis of public integrity, still deeply rooted in Indonesia, requires individuals who dare to uphold honesty, justice, and responsibility across various areas of life. From the perspective of the Christian faith, integrity is not just obedience to rules, but harmony between faith, words, and actions. The teachings of the Bible emphasize that the testimony of faith is tested in daily life, including in education, work, and public service (Stott, 1994). This role aligns with Pancasila's values, which demand civilized and fair behavior as the basis of national life.

Second, the young generation of Christians plays a role as agents of unity and reconciliation. Indonesia, as a pluralistic nation, needs a young generation that upholds diversity and rejects divisive identity politics. The principle of Indonesian Unity in Pancasila resonates with the Christian teachings of love and peace. Jesus Christ Himself placed the peacemaker in the call of faith. Therefore, the involvement of young Christians in interfaith dialogue (Baito, 2025, pp. 86–87), joint social work and collaborative spaces between communities are a concrete manifestation of their contribution to national unity (Yewangoe, 2009).

Third, the young generation of Christians is called to be agents of social justice and to show partiality toward the frail. Social justice, as the fifth precept of Pancasila, cannot be realized without the active participation of citizens, including the younger generation. The Christian faith provides a strong theological basis for this partiality through its teachings on love of neighbor and concern for the marginalized. The role of agents of change here can be realized through various forms of involvement,

such as social movements, community education, social entrepreneurship, and policy advocacy in favor of the common welfare (Wolterstorff, 2008).

Fourth, in the digital era, the young generation of Christians is also called an agent of ethical transformation in the digital space. Digital media has become a new terrain for the formation of opinions, identities, and social relations. Without an adequate ethical framework, the digital space can easily become a means of spreading hatred and disinformation. Young Christians are challenged to use technology responsibly, produce constructive narratives, and be role models in digital literacy. This role reflects the call of faith to be light and salt in an ever-changing world.

By fulfilling these roles, the young generation of Christians not only contributes to achieving the vision of a Golden Indonesia 2045 but also realizes a contextual and relevant faith. Agents of change born from the integration of Pancasila and Christian values are expected to bring about a transformation that is sustainable, inclusive, and rooted in a solid moral commitment.

Implementing Pancasila and Christian Values in the Christian Young Generation

The discussion of the role of Christian youth as agents of change will be meaningless without offering a concrete, contextually relevant implementation model. The values of Pancasila and Christianity need to be translated into the praxis of daily life so they do not remain merely as normative discourse. This implementation requires the involvement of various formation spaces, such as churches, campuses, youth organizations, and digital spaces, as a field for character formation and civic responsibility.

First, the Church, as a space for civic formation, plays a strategic role in shaping young Christians' social consciousness. The church functions not only as a place of worship but also as a community of faith and education that shapes attitudes towards social realities. Through catechism, youth development, and contextual preaching, the church can instill an understanding that involvement in the life of the nation is part of the call to faith. This approach aligns with the idea of public theology, which encourages the church to be responsibly present in public spaces without losing its identity (Volf, 2011).

Second, campus and student organizations are an essential space for the critical internalization of Pancasila and Christian values. Academic discourse enables young Christians to reflect on national issues such as social justice, democracy, and pluralism. Activities such as interfaith discussions, community service, and social research can be concrete means for theology students to integrate faith and citizenship. (Pancasila Ideology Development Agency, 2016).

Third, strengthening digital literacy and media ethics is an urgent need in the era of digital transformation. The young generation of Christians needs to be equipped with the ability to filter information, reject hate speech, and use digital media as a means of education and constructive witness. The values of Pancasila, especially unity and humanity, can be an ethical reference in the use of digital media. At the same time, the Christian faith motivates us to present love and truth in virtual spaces.

Fourth, social entrepreneurship development and contextual services. It is a concrete embodiment of the value of social justice. Young Christians can engage in creative economy initiatives, community empowerment, and sustainability-oriented social services. This model shows that faith and nationalism are expressed not only through rhetoric but also through concrete actions that affect the welfare of the wider community. (Subandi Sardjoko et al., 2023)

Thus, implementing Pancasila and Christian values requires synergy among moral, intellectual, and social praxis. The young generation of Christians formed through this process is expected to become agents of change, relevant and contextual, rooted in national values and faith.

Conclusion

This article emphasizes that the vision of Golden Indonesia 2045 cannot be separated from the problem of character formation and the integrity of the younger generation. Pancasila, as the basis of the state, provides an inclusive framework for public ethics, while Christianity offers the theological foundation and moral motivation for social engagement. The dialogue between these two sources of value shows that the Christian faith and citizenship are not in a mutually negating relationship, but are complementary in forming a whole and responsible person.

The young generation of Christians, in this context, is called to be agents of change who bring integrity, unity, social justice, and digital ethics in the life of the nation. This role is not only a response to the demands of the state but also a contextual and relevant manifestation of faith. By integrating the values of Pancasila and Christian teachings, the young generation of Christians can contribute constructively to the nation's development without losing their faith identity.

Recommendations

Based on this discussion, several recommendations can be submitted. First, the church needs to strengthen faith formation oriented towards social responsibility and citizenship. Second, theological educational institutions and campuses need to encourage a critical dialogue between faith, Pancasila, and national reality through curriculum and academic activities. Third, the young generation of Christians needs to be equipped with digital literacy and public ethics to respond wisely to the challenges of the times. With these steps, the young generation of Christians is expected to become agents of change who make a real contribution to the realization of a Golden Indonesia 2045.

References

- Aritonang, J. S. (2004). *Sejarah Perjumpaan Kristen dan Islam di Indonesia*. BPK Gunung Mulia.
- Badan Pembinaan Ideologi Pancasila. (2016). *Pendidikan Pancasila untuk Perguruan Tinggi*. Direktorat Jenderal Pembelajaran dan Kemahasiswaan, Kementerian Riset Teknologi dan Pendidikan Tinggi.
- Baito, L. (2025). *Tubuh Kristus yang Bertumbuh: Melaksanakan Misi Allah di Tengah Dunia yang Berubah (The Growing Body of Christ: Carrying God's Mission in the Midst of a Changing World)*. LPPM Sekolah Tinggi Teologi Aletheia.
- Direktorat Statistik Kesejahteraan Rakyat. (2023). *Statistik Pemuda Indonesia 2023*. Badan Pusat Statistik.
- Greenleaf, R. K. (2002). *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (L. C. Spears (ed.)). Paulist Press.
- Kaelan. (2016). *Pendidikan Pancasila* (11th ed.). Paradigma.
- Kementerian Perencanaan Pembangunan Nasional/Badan Perencanaan Pembangunan Nasional (Bappenas). (2019a). *Ringkasan Eksekutif Visi Indonesia 2045*. Bappenas.
- Kementerian Perencanaan Pembangunan Nasional/Badan Perencanaan Pembangunan Nasional (Bappenas). (2019b). *Visi Indonesia 2045. (Ministry of National Development Planning/National Development Planning Agency.)*
- Magnis-Suseno, F. (2016). *Etika Politik: Prinsip Moral Dasar Kenegaraan Modern*. Gramedia Pustaka Utama.
- Rudy C. Tarumingkeng. (2024). *Stronger Together: Towards Golden Indonesia 2045*. RUDYCT e-PRESS.

- Stott, J. (1994). *Isu-Isu Global: Menantang Kepemimpinan Kristiani* (Cetakan 2). Yayasan Komunikasi Bina Kasih/OMF.
- Subandi Sardjoko et al. (2023). *MENUJU INDONESIA EMAS: Refleksi dan Visi Pembangunan 2005-2045* (H. Nugroho & M. Ruslan (eds.)). Kementerian Perencanaan Pembangunan Nasional/Badan Perencanaan Pembangunan Nasional.
- UNDP. (2024). *The Path to Peaceful and Prosperous Indonesia in 2045*. Undp.Org. <https://www.undp.org/indonesia/projects/path-peaceful-and-prosperous-indonesia-2045>
- Volf, M. (2011). *A Public Faith: How Followers of Christ Should Serve the Common Good*. Brazos Press.
- Wolterstorff, N. (2008). *Justice: Rights and Wrongs*. Princeton University Press.
- Yewangoe, A. A. (2009). *Agama dan Kerukunan* (Rika Uli Napitupulu-Simarangkir & F. P. Teo (eds.); Fourth ed.). BPK Gunung Mulia.

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal. This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).