

## ***Koinomics:***

### **Application of Trinitarian Economics Concept based on Luke 16:1-9**

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#### **Abstract**

*The separation between the economic concept and moral values or theology occurs after the industrial age. Economic leaders who define the measurements in the macro-economic domain such as inflation rate, trade deficit, interest rate, gross domestic product (GDP), or debts do not include theological or moral concepts to their concerns. In daily business practices efficiency and effectivity in achieving net profits, brand image, and productivity becomes the success measurements. Thus, people accept the gap in wealth distribution as normalcy. Only in 2020 when humanity ends up being shaken by multiple crises such as COVID-19, social or political conflicts, global economic crises, people tend to evaluate such practice and the consequences. This article explores koinomics, a concept that combines economy and interrelational concerns with the theology about Christian view of Godhead as a proposed framework to deal with the wealth gap and economic success concerns. Thus, literature textual study becomes the main method. The study also analyses two communities as models that have been applying such a theological concept. As the result, the exploration on the relational dimensions of the Trinitarian God and the narrative in Luke 16 yields a finding that, there should be three main concerns and success measurements of business and economy: continuous creation process, inter-communal share and caring practices, added with mutual sustainable growth. The analysis on two models shows that they apply such idea successfully. Thus, the potentials of koinomics as a framework for business practices are affirmed, yet various challenges in business or economic contexts need to be answered from theological perspectives.*

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## **Introduction**

Today, people tend to disassociate the success measurements in the macro-economic domain such as inflation rate, trade deficit, interest rate, gross domestic product (GDP), or debts from theological or moral concepts to their concerns. As the result, among others, they do not view the gap in wealth distribution as a moral problem as long it does not create a social or economic disturbance. Meanwhile, in business routine, people spending their energy to create efficiency and effectiveness in achieving their net profits, brand image, and productivity with minimum theological or moral considerations. Success measurement is mostly on materialistic domain.

One of the reasons for such disassociation is that theology or moral standards only relate to one religion or faith and as the consequence uses the terminologies, languages, or metaphors of their religion. People who come from different religious backgrounds or unaffiliated with any will feel excluded in such a situation. Therefore, first, it becomes a consensus in modern life, that religious or theological concepts will be separated from the business. If theology or religion is applied to business, it is used only for the adherents of a particular religion such as Shariah Islam for the Moslem, *Subak* concepts for the Hindu believers in Bali, and the communal ethics of the Quakers or Brudderhoff.

With such a phenomenon, although most people might not have realized it, in the last three decades, the wealth gap in many countries has grown wider. For example, in Indonesia, although income per capita has been growing, compared to other countries in the world, Indonesia becomes the sixth country of greatest wealth inequality. Meanwhile, in the world, inequality has reached unprecedented levels. A new United Nations report states that more than 70% of the global population living in countries where the wealth gap is increasing. Aside from Indonesia or other countries in Africa, World Social Report mentions that social and economic disparities have grown even in countries such as Argentina, Brazil, and Mexico, where inequality had been falling in recent decades. The forecast during the Covid-19 Pandemic shows that the wealth gap that is already there in the world population will worsen significantly. More than that, growing wealth inequality is undermining economic growth and threatening social cohesion. As the poorest citizens receive low wages and deal with insecurity at work or their low-quality health care, the accumulation of frustration and anger increases that might erupt or express itself in violence. Especially when people watch that corruption is rampant.

As humanity ends up being shaken by multiple crises along with COVID-19, social or political conflicts, global economic crises, and even ecological disasters, people tend to evaluate many business practices and principles. Evidently, capitalist or socialist practices are inadequate to assure mutual benefits among nations, business entities, or the future of humanity. Thus, gradually emerges the realization to practice cross-border synergy, sharing, mutually benefiting relations, and collaboration. It is evident with the vaccine production process and distribution plans. Slowly, discourses related to cross-border food supply and various cooperation also take place.

This article discusses the concept of relationality and its relationship to business or economic concerns that derives from the Christian theology of God as a possible framework for a new economic concept or business principles. In this article, it is coined as *koinomics*.

*Koinomics* originates from the term trinitarian God. The term means that even though there is only one God, there is interrelation among the three dimensions, wishes, roles, personalities, and mysteries in the Divine. The main substance of God is *koinonia* and *perichoresis* which point out to share, care, and a wider sense of interconnection or interrelation. Further, this article studies two communities as models to identify the requirements in making such a theological concept applicable in modern business. As the result, the potentials of *koinomics* as a framework for community development are affirmed, yet various factors in business principles need more theological enlightenment.

### **The Method**

The first method of this study is theological literature study mainly those related to the concept of God and then the Biblical understanding of the economy. The second is to identify similar frameworks from other major religions or spiritualities as an enriching comparison. The third is to study the opportunities, and obstacles of applying the results of those analyses to the grass-root community or business practices. Therefore, the result is an applicative theology that might contribute some “how-to” to the new spirit of the synergistic or interrelated business principles or economy.

## **The Results**

### **A. Revisiting the Theology of Trinitarian God**

Theology about the nature of God in the Christian context seems to be esoteric. On the one hand, all Christian theologians insist on emphasizing that Christians only believe in one God who is the only one. On the other hand, the theologians never cease to guide people to believe in God, the Father, Son, and the Holy Spirit—a belief that other religious believers view as a polytheistic one. The Christian theologians have numerous explanations of the nature of the Trinitarian God, among others that it states about God’s roles, mysteries, or unspoken essence or personalities of the Divine.

Whatever the emphasis of the concept, the theology of God serves as the root of many other areas of theology including ethics or specifically economic ethics. The emphasis of such theology is on the character of God which is love. Therefore, in discussing the Loving God, LaCugna<sup>3</sup> states that “*By connecting the doctrine of the Trinity with the concrete language and images of the Bible, creeds, and liturgy, the Christian doctrine of God can be reconnected with other areas of theology, as well as to ethics, spirituality, and the life of the church*”. Even though there are various doctrines and disagreements of the Trinitarian theology, it is fairly evident that there is a consensus or agreement: there are mysteries in God but in essence, there is a relational dimension of the Trinitarian or Godhead.

The term “dimension” is chosen as there are multiple dimensionalities of God which is beyond human capability to grasp and to articulate. It can also be described as the mystery of God. Yet, in the heart of such multi dimensionalities of God lies an interrelationship. In the essence of it lies love together with life-giving, caring, sharing, synergy, interdependence, and mutual support. Succinctly, Robert Vosloo from Africa points out that the concept of relationality in Trinity can be applied to the economic domain in which it permeates our understanding of human place, roles, and sense of community together with other creations of God.<sup>4</sup> Vosloo is correct as he shows that all human beings need community, sharing, caring, and interrelationship that enhance their life.

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<sup>3</sup> LaCugna, C M, *God for Us, The Trinity & Christian Life* (New York, Harper San Francisco, 1991),

<sup>4</sup> Robert Vosloo, “The Gift Of Participation: On The Triune God and The Christian Moral Life,” *Scriptura*, 2013, <https://doi.org/10.7833/79-0-775>.

By using the conventional view, in Christian theology, God, who is called God, the Father is understood as the Creator, the Giver of Life, and the universe. By God's grace human beings receive the capacity to become the stewards and shepherd of God's creation. In short, God has the intention that human beings will grow, multiply, and glorify the Almighty.

It is also the basic tenet of Christian faith that God has the intention that human beings learn to choose to have a deep relationship with the Almighty or merely with themselves. As human beings made a wrong choice by placing their wish and self-centredness as their focus, they live with a broken relationship with God, with others, and the universe. Selfishness, cruel competition, domination, self-protection, and the likes become the consequences and rules of life. The creation gradually evolves toward extinction.

Christian faith anchors in God's grace. Despite human selfishness, God gives a special grace to redeem them from their flaw and the consequences. God incarnates and dwells among humans to redeem them. Reconciliation between the creature and the Creator is given freely. Further, Christian theologians then, point out that Christian ethics should be based on thankfulness for such a redemptive act of God and to foster a communal relation based on gratefulness.

Last but not the least, God has invited the redeemed human beings for gradual transformation. In theology, it is stated that God has entered their lives as the Holy Spirit. The Spirit gives them the capacity to make choices either to live primarily for themselves or to live in relation and participation with others and with God. They can live according to the original plan of God by following God's internal relationality. This is God's transformative grace.

Based on such acts of God in history, Christians use the term: Trinitarian God or Triune God. The interpretation of the term varied across Christian theological schools, but all agree that in expressing love and interrelation, God appears in three personalities yet one, something that humans cannot fathom thoroughly by using the popular Aristotelian logic or its derivatives. Yet all Christian theologians believe that the core of God's substance is the interrelation of God's dimensions.

A theologian, Cunningham wrote that in God, the relationality is still challenged by self-centeredness, sectoral identity, and separateness in which people live.<sup>5</sup> The common grace or the redemptive and transformative ones can remain only in the cognitive and doctrinal domain of human life. In the domain of economy, the concepts and intention of relationality or sharing life (or sharing grace) have to compete with the human tendencies to cling to individuality, self-protection, and a narrow definition of national identity, or to foster separation frameworks.

A theological framework based on the relationality or participative dimension of Godself might need a further description to make it applicative. This dimension is known as a communion, fellowship, or in Greek, *koinonia*. To apply such a concept for example, in the business world, each business practitioner or community learns to view themselves as an inseparable part of humanity. Participating or being in fellowship means to enter other peoples' lives and to allow others to enter our own life. It also means to have a life rotates or centres in share, care, and grace. Without continuously living and being with others or partaking in humanity, an individual, a community or, a nation already degrades their essence as human beings in their seclusion or isolation and self-centeredness.

Another word in Greek to explain the interrelation is *koinonikos*. Its meaning is social, sociable, apt to form and maintain communion or fellowship. It also means the inclination to make others share in one's possessions and to be willing to give. In short, happiness is in giving and not in receiving.

This dimension of *koinonia* or *koinonikos* will be incomplete without being connected with the term *perichoresis*. Slobodan Stamatović state that "... *perichoresis* as a theological *terminus technicus* originally appeared in the late Patristics (7th and 8th century) and that it irretrievably entered the theological endeavour through the influential work of John Damascene (†750 AD).<sup>6</sup> Conventionally, McGrath explains *perichoresis* in the following way: "*The basic notion is that all three persons of the Trinity mutually share in the life of the others so that none is isolated or detached from the actions of the others.*"<sup>7</sup> In short, *perichoresis* means mutual union or blending process. Perichoresis does not emerge if there is isolation or detachment. The

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<sup>5</sup> Cunningham, DS, "Participation as a Trinitarian Virtue: Challenging the Current 'Relational Consensus'." *Toronto Journal of Theology* 1998: 14/1, 7-25.

<sup>6</sup>Stamatović, Slobodan. (2016). The Meaning of Perichoresis. *Open Theology*. 2. 10.1515/opt-2016-0026. p. 303.

<sup>7</sup> McGrath, Alister. E. *Christian Theology: An Introduction*, (5th edition). Wiley-Blackwell, 2011, p. 469

common text of the Bible as its foundation is John 14:11 “I am in the Father and the Father in me.”

Stamatovic states Western theology has preserved only *perichoresis* within the Trinitarian framework that is the relationship, blending process, or union between Godself, the Giver of common Grace, redemptive Grace, and the transformative grace whom the Scripture calls as Father, Son, and the Holy Spirit. Here, *perichoresis* is viewed as a consubstantial and homogenous permeation.<sup>8</sup>

Further, Sahinidou states that there is a place in theology for another kind of *perichoresis*, i.e. the one between the Trinitarian God and His creation, together with man and the entire nature.<sup>9</sup>

Based on the above literature analyses of the aspects of *perichoresis*, the term *koinomics* is offered in this article to underline the relationality which emphasizes synergy and interdependency, the larger sense of identity, partaking, communion, and sharing life.

Logically, the relation between the theological view as described above with business practices and principles can be described as follow,

1. The first dimension of business is the continuation of the creation process of God: Business or economy is the continuation of God’s creation process. Business practitioners are God’s co-creator. Thus, the business should create life, choices, and potential for growth and multiplication.
2. The second dimension is the long-term redemptive process: Business or economy cannot by its essence become a process merely to benefit the capital or opportunity owners. Business is not supposed to become a self-centred endeavour if it will be sustainable. Thus, the business principle should have a long-term view of success in bringing mutual wealth such as God takes ages to redeem human beings and free them from the bondage of poverty, poor health, and lack of educational opportunity.
3. The third dimension of business is transformation: The business process should bring along a transformative process to all stakeholders: enable, empower, and ennoble. The

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<sup>8</sup> Slobodan Stamatović, “The Meaning of Perichoresis,” *Open Theology* 2 (2016): 303–23, <https://doi.org/10.1515/oph-2016-0026>.

<sup>9</sup> Ioanna Sahinidou, “Christological Perichoresis,” *Open Journal of Philosophy*, 2014, <https://doi.org/10.4236/ojpp.2014.44057>.

most important is that business should bring a sense of relationality, wider community, and interconnectedness between companies, regions, and the world that enable human beings to recognize and develop their potentials.

Is it then possible for people with different religious orientations to embrace such a concept that originates from ancient Christian theology? What are the challenges of applying such a concept of interconnectedness and relationality?

## **B. Modern Business Practices and Principles**

Koinomics as a relational-participative-and communion concept will contradict the existing and popular economic and business practices that disregard human dignity as follow.

- a. Business practitioners have tended to put their self-centeredness first than others. Such a tendency should be accepted as normalcy as formulated by Adam Smith, "...among other things society will prosper if everyone is free to pursue his interests individually." That is what then becomes the premise of "*the utility maximization*" principle in a capitalistic economy.
- b. Such a principle received further confirmation in Richard Dawkins' book entitled "*The Selfish Gene*"<sup>10</sup>, which states that the cells in the human body prioritize their own interests. Dawkins is known as a figure of *Neo-Darwinism*. In other words, self-centredness seems to be acceptable in modern economics. It is considered normal that many people today become very individualistic and just chase their prosperity. The spirit of individualism with various metaphors and narratives that modern media spread is offered as a promising lifestyle to follow. It permeates political and economic systems that are developed based on the separation between "*I from Thou*" a term that Martin Buber used.<sup>11</sup> Narrow religious, national, and communal identities strengthen it. Furthermore, there is globalization that serves as a framework to promise justice and economic equal wealth that justifies the creation of walls to distinguish nations or communities based on their social class.

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<sup>10</sup> See also Phil Madgwick, <https://medium.com/@philmadgwick/are-genes-really-selfish-eda0ef2b3a24>

<sup>11</sup> John G. Scott et al., "Healing Relationships and the Existential Philosophy of Martin Buber," *Philosophy, Ethics, and Humanities in Medicine*, 2009, <https://doi.org/10.1186/1747-5341-4-11>.



The underlying premise of the shape of business principles and economic, social, or political systems that relate to the production system, supply chain system, competition, spirit of consumerism, global financial market or fund management and regulations is that humans become merely one of the sources of productivity. Meanwhile, people tend to relate human dignity merely to psychosocial and material achievement. Spiritual achievement is neglected.

James Halteman and Edd Noell in *Reckoning with Markets: Moral Reflection in Economic* state that “*Unless a more holistic approach to economic analysis becomes part of the economist’s tool kit, the social and cultural richness that comes from a contextual, historical, and interdisciplinary methodology will continue to be lost and our understanding of how the social order evolves will be lacking.*”<sup>12</sup> They indicate that a separation between economy concepts from moral theories has caused more than just the gap of wealth, but also the emergence of injustice, unfair competition, widening gap between the capital owners and the workers, neglects of the consumers’ voice, and the destruction of natural resources. As has been stated in the beginning, such disjunction or separation started with presumptions that economic theory or concept should be value-free, something that in the past never happened. Unfortunately, countries with Christians as their predominant citizens frequently subscribe to such disjunctions as proven in the rise of colonialism and capitalism. How do we explain the believers of God’s grace, become so far apart from practicing love, grace, or mutual benefiting relationship? Do they read their religious text and use it as their foundation of economy or business principles?

### **Luke 16:1-9: Utility maximization and individualism?**

Luke 16:1-9 consists of narratives about a dishonest servant or treasurer. There are five categories of interpretations of the text. For this analysis, this work uses the socioeconomic interpretation. Gibson and Derrett are the main advocates of this interpretation as also Fitzmyer. They believe that this narrative is one of the most puzzling parables taught by Jesus.<sup>13</sup> At a glance, the parable (Luke 16:1-9) seems to be irrelevant to *oikonomics*. However, when one realizes the multi-dimensionality of this parable in the Luke text, it turns out that many valuable lessons can be extracted for socio-economic life.

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<sup>12</sup> James Halteman and Edd Noell, *Reckoning with Markets: Moral Reflection in Economics*, (New York: Oxford University Press, 2012), p. 135

<sup>13</sup> J.A. Fitzmyer. *The Story of The Dishonest Manager. Theological Studies*. Sep 1964

First, there are six times the word treasurer appears (Greek: *oikonomon*) in Luke's gospel, and five times in the text Luke 16:1-9. The fact must give a hint that Jesus gives a message about financial management principles. He simply combines or relates daily business conduct (in this issue: financial dishonesty) with a religious perspective.<sup>14</sup>

- a. In Luke 16, it appears that the accusations of the master that the dishonesty indeed has been done by the treasurer. He took the opportunity irresponsibly when he was in his position. In the language of business, this conduct is expressed in the words: maximizing utility or taking advantage of the opportunity. Some studies in the USA by P. Gerlach etc. might explain the phenomenon. Gerlach found that the economics graduates, tend to be more "selfish" and obsessed with money, compared to other majors.<sup>15</sup> His statement is in agreement with Dawkins' view who wrote a book called "*Selfish Gene*" (our genes are purely selfish). Thus, Luk 16 describes the temptation that most business finance managers face.
- b. However, the narrative continues. Similar to the story of Zacchaeus, who used some of his funds to return what he had obtained unethically, in the Gospel of Luke 16, the treasurer realized that he must start investing in social assets especially to prepare for an uncertain future: namely building a friendship with the people who had debts. Interestingly, in the text, the master commended his shrewd action.
- c. This change in perspective is expressed in the praise of the master to his treasurer. At the end of the parable, Jesus summarizes His teaching in the closing sentence: "*And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting.*" (Luke 16: 9, KJV).

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<sup>14</sup> <sup>14</sup> For commentaries on Luke 16 parable, see for example:  
<https://www.biblegateway.com/resources/commentaries/IVP-NT/Luke/Generosity-Handling-Money>

<sup>15</sup> P. Gerlach. The games economists play: Why economics students behave more selfishly than other students. PLoS One. 2017; 12(9): e0183814. DOI: 10.1371/journal.pone.0183814

The last verse can easily be multi-interpretable:

“No servant can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.” People can interpret it that either the followers of Christ choose God and neglect money (Mammon) or choose money and neglect God. However, such a view is incorrect as the term in verse 9 is “the Mammon of unrighteousness.”

To summarize, the dualistic view of worldly possession or money is an alien concept for the Jews during that time. The narrative teaches people to either devote themselves to righteous and almighty God or to serve unrighteousness based on self-centeredness and irresponsible actions at the cost of their relations with God and others.

Further, the Bible teaches that God’s authority and domain include and encompass money matter or economic sphere in life. Thus, the verse means that the Bible teaches people to love God and be devoted to God while serving successfully and righteously as stewards all resources that God gives to human beings while also develop social relation that is redemptive. Those are achievements in spiritual assets.

Relating to economic life or *koinomics* concept, temporary conclusions can be drawn:

First Jesus seems to be quite positive about financial management in this text as also in others  
Second, there are three different levels of assets: material assets, social assets (friendship), and then spiritual treasures. The material assets are the bottom, followed subsequently by social assets, and on top of them, there are spiritual assets that God prepares for those who understand and yearn to obtain them.

Third, many people in the world are masterful to use worldly treasures in selfish ways. They do not care about the consequences as far they do not have to take the negative impact. Thus, changes can happen if they are guided and system-wise brought into an understanding of the consequences of their choices.

Fourth, they need to learn to be wise in using the resources around them that they know. Referring to Greek interlinear, the word "*huparcho*" is used in Luke. 8: 3 which means "what's in you."

Fifth, using possession and material wealth is not only to yield economic gains but to build a relationship with others and create social assets. Without such perspective and practice, no economic gain is long-lasting and free from global and local catastrophic risks. Using resources can create an economy of hospitality and grace-centered life.

In short, combining the exploration on the essence of relational dimensions of the Trinitarian God and Luke 16, there are three dimensions of business and economy as the foci of business and economic principles: gain assets in terms of relation to God, to others, and one's self economic community or business entity. Success measurement should include all those three dimensions.

Therefore, Success measurement should include business or economy as

- a. a process of creating new opportunity and life,
- b. as a process of sharing grace: caring, self-sacrificing, developing mutual benefit and strengthening embracing and widening community,
- c. as a process of growing.

### **C. Observing two models and the challenge of applying *Koinomics***

#### ***Subak in Bali, Indonesia***

Bali is the largest Hindu community outside India. The *Subak* of the Island of Bali is a system of rice cultivation that has been there for ages. Rice fields in Bali are kept watered by an old water system that goes back to the eleventh century. This system serves to establish the Balinese farming and social life.<sup>16</sup> A *Subak* is a holistic system that consists of the economic, social, and religious systems of the Balinese.

*Subak* has a root in Hindu philosophy and spirituality called *Tri Hita Karana*. While 'Tri' means "three", 'Hita' means happiness and wealth, 'Karana' means the cause. Thus, *Tri Hita Karana* means three causes of happiness and wealth.

There are three principles applied to the *Subak* system:

- *Parahyangan* is harmony in the relationship between human and God,
- *Pawongan* means harmonious relation among human beings and,
- *Palemahan* means harmonious relations between human beings and nature and the environment.

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<sup>16</sup> Internet source. <https://volunteerprograms Bali.org/subak-the-1000-year-old-irrigation-system/>

Those three principles are manifested in a set of the written traditional rule of *Subak* management. Cultural and natural protection or conservation called *awig-awig* that governs the people and set their rights and obligations. For centuries, the system works based on relationships, community, harmony, and togetherness that foster justice, openness, and traditional democracy. In August 2020, a researcher, Triwahyuni states that “the Bali land contour causes the land irrigation is difficult to create. Added to such a problem, Bali is a heavily populated island. However, the people of Bali still learn to manage water with their underlying spiritual principles: justice, openness, and togetherness. Such principles drive people to distribute and share water resources to all of them who need it.”<sup>17</sup>

The challenge to such a sustainable system comes from the development priority of the island. A study by Sriartha *et al.*<sup>18</sup> examined the maintainability of the *Subaks* despite the development of cities in Badung Regency, Bali Province. By studying the 69 *Subaks* as the units of the survey, and the information on the components of local advancement was gathered by collecting community reports. The outcomes demonstrated that as a system, *Subak* consists of three main elements: the farming land (rice paddy fields), the community, the temple, and the water system all of them are interconnected and synergistic with a deep consideration of the need to maintain harmony between human beings, communities, elements of nature, and spirituality.

Today, as Bali becomes popular tourism destinations, areas of *Subaks* are presently overwhelmed by travellers. The islands' rich rice patios are gradually eaten up by temporary manors and lodging proprietors competing for a paddy field.<sup>19</sup> According to a study by Dwipradnyana,<sup>20</sup> the issue confronting Indonesian agriculture is the recovery of farmers. Badan Pusat Statistik (BPS/National Statistic Organisation) shows the quantity of cultivating business families encountered an intense diminishing land of them. Initially in 2003 farming lands were used by 492,394 families. In 2013 it was

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<sup>17</sup> Tri Wahyuni, *Subak, Warisan Budaya Ribuan Tahun, dan Tantangan Pelestarian ke Depan (Thousand Years-Cultural Heritage and its Future Challenge to Maintain)*, In Mongabay: Website for Environment, August 2, 2020

<sup>18</sup> I Putu Sriartha, Suratman, Sri Rum Giyarsih. The Effect of Regional Development on The Sustainability of Local Irrigation System. *Forum Geografi*, Vol. 29 (1) July 2015: 31 – 40

<sup>19</sup> Internet source. <https://i-discoverasia.com/bali-subak/>

<sup>20</sup> I M.M. Dwipradnyana. TANTANGAN BERAT REGENERASI PETANI BALI DALAM MEMPERTAHANKAN SUBAK SEBAGAI WARISAN BUDAYA DUNIA. *AGRICA*, 10 (2) : 75 – 82 (2017) ISSN : 1979-0368

diminished to 408,233 family units or diminished by 84,161 families. In 2020, the number decreases more. This will be a difficult issue in keeping up the *Subak* system that became the world legacy.

The issue is that the traditional economic system is influenced by the practice of transforming ranch and farm into town, factories, or hotels and tourism hubs at the cost of the social system and the ecosystem. The strength of *Subak* that essentially and practically is a manifestation of *Koinomics* lies in a spiritual framework, water system, social system, and farming culture that has proved to be sustainable. The three dimensions of success are achieved. Oppositely, the modern economic system supported by the corporation and government often does not seriously emphasize the ecosystem's sustainability and social relationship. They even move discourses on the economy as far as possible from a deep dialogue concerning values.

#### ***The Experimental Food Station of The Indonesian Christian Church***

The Experimental Food Station of the ICC started in May 2020 as a response to the fact that many farming communities could no longer sell their agricultural products as no middleman comes to buy and send them to the urban markets. The Christian leaders in the ICC realized that they should continue God's creative action by creating an economic bridge between the rural and the city communities. They planned to buy vegetables, fruits, and nuts from the farmers at a better price and sell them in the city by taking only a little profit to cover the operational cost. As human resource cost might become quite an expenditure, they invited volunteers.

Many people laugh at their effort as it will not make much difference in the larger context, but for the volunteers, their work creates an opportunity or new hope for the desperate farmers—an act of grace and sharing life or a redemptive action to free the farmers from their poverty following God's redemptive and loving act.

The food station begins with less than 2000 USD as their capital to buy food, a fridge, or a promotional tool. In six months, their effort inspired many people who have similar intentions and they learned together to deal with quality control, consistency of supply cycles, and team working. They even managed to make the farmers learning about

natural fertilizer to remedy their farmlands. For them, it is an act of continuing the transformative dimension of Godhead in real life.

The Food Station opens once a week. Through a computer application, customers could place their orders and send their money. The customers who mostly were the middle-class members of the society and church members will receive their orders at home. The farmers came to the city once a week to bring the food. The volunteers of the Food Station learned to sort food products out by their types, to create a rugged packaging, to record the transaction, and to create a promotional channel that later becomes primarily word-of-mouth and applications.

The challenges are numerous. In the operation management domain, quality control is a big issue. Products that are good enough for the farmers might not meet the customers' expectations. Also, the continuation of the farmer's supply is important. In the marketing management domain, the online application does not receive an enthusiastic response from the consumers who are mostly the baby boomers. Thus, the Food Station changes its approach. The customer can call a customer service centre to place their orders. At the human resource management, the volunteers learn new product knowledge as they deal with more than 200 products. They are enthusiastic as they know their efforts become parts of God's creative force while giving a better life to the farmers and causing everyone involved to grow in mindset or skill set. However, later they learn that the farmers need help to rejuvenate their lands that have been damaged by fertilizers given by the government. Thus, the profit from the endeavour is limited. After six months of works, they get only around 3000 USD net profit.

The Food Station management concludes that the main challenge of applying *Koinomics* lies in

1. the narrow sense of identity of the Christian middle-class community as expressed in the question "Why does a church have to be involved in the business world?" It means that some people, even religious adherents tend to have a dualistic mind: separating faith from trade.

2. Managerial issues: relating moral values of generosity and fairness to managerial practices at the microeconomic level that focus to gain more profits instead of narrowing the wealth gap is not easy.
3. Measurement of success in doing business needs to be formulated holistically, not merely materialistically.

## **Conclusion**

Creating a holistic view of the dimensionalities of The Trinitarian and true *koinonia* primarily is the prerequisite to apply *koinomics*. Thus, a dualistic faith that splits the sacred and secular will hamper the effort to cause business bringing creativity, redemption, and growth.

We hope that the narrative of a dishonest servant in Luke 16:1-9 could trigger more discussions and then, convinces the readers that the ideas of gaining spiritual, social, and economic assets are possible.

If the Hindu-Bali religion has influenced a cultural heritage to create a sustainable and holistic system that brings justice, togetherness, harmony, and a sense of interconnectedness, other major religions in the world might have similar teachings or achievements. However, the macro-economic spirit might prefer to replace their influence with a short term and partial or material achievement while ignoring past heritage or spiritual assets or, overemphasizing the horizontal dimension of life while neglecting the vertical one. Perhaps, various religious heritages have a similar view of human dignity, success, and holistic achievement in each of their theology. The pandemic might trigger interreligious dialogue to arrive at similar and operative concepts that globally could enlarge the horizon of people for sharing life, mutual support, and interrelatedness mindset.

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