

Pentecostal Churches' Attitudes toward Human Trafficking in Indonesia's Plural Society: A Socio- Legal and Interreligious Perspective

Purim Marbun ^a, Edwin ^b, Josiharu Edmund Franky ^c, Sarah
Stefani ^d, Juanda Manullang ^e

^a Sekolah Tinggi Teologi Bethel Indonesia, Jakarta, Indonesia,

^b Sekolah Tinggi Teologi Kingdom Bali, Denpasar, Indonesia,

^c Sekolah Tinggi Teologi Kingdom Bali, Denpasar, Indonesia,

^d STT Gamaliel Surakarta, Surakarta, Indonesia,

^e Hoseo University, Cheonan, South Korea,

 Corresponding email: marbunpurim@gmail.com

Abstract

This study examines the institutional attitudes of Pentecostal churches in Indonesia toward human trafficking as a crime against humanity within the context of Indonesia's religiously plural society. Situating a minority Christian denomination within majority-Muslim Java and majority-Hindu Bali, the study adopts a quantitative cross-sectional survey design involving 106 respondents—church leaders and operational actors—across five provinces: DKI Jakarta, West Java, Central Java, East Java, and Bali. Five key dimensions were measured: theological framing, church policies,



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operational engagement, collaboration with external stakeholders (including interreligious organizations), and gender-sensitive approaches. The analysis revealed significant provincial variation, with churches in Central Java demonstrating more organized and mature responses than those in East Java, a difference interpreted in light of each region's distinct socio-religious dynamics. Drawing on legal pluralism, covenantal pluralism, and institutional isomorphism theory, the study reads these variations as products of inter-normative interaction among state anti-trafficking law (notably Law No. 21/2007), international human-rights norms, and the Islamic and Hindu normative orders within which the churches operate. Crucially, the study explores how interfaith cooperation with Muslim and Hindu institutions, as well as with state agencies, can optimize church responses to human trafficking. The findings are relevant to SDG 5 (Gender Equality), SDG 8 (Decent Work and Economic Growth), and SDG 16 (Peace, Justice, and Strong Institutions). This study contributes to understanding how Pentecostal churches, as minority religious actors in a plural society, conceptualize and respond to human trafficking and provides evidence-based recommendations for strengthening interfaith collaboration, church policies, and anti-trafficking actions in plural Indonesia.

KEYWORDS *Pentecostal churches, Human trafficking, Crime against humanity, Institutional attitude, Interfaith cooperation, Plural society, Indonesia.*

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Introduction

Human trafficking constitutes a grave assault on human dignity with wide-ranging social, economic, and spiritual consequences¹. It is also deeply implicated in three of the United Nations' Sustainable Development Goals: SDG 5 (Gender Equality), which recognizes trafficking as a form of gender-based violence²; SDG 8 (Decent Work and Economic Growth), which calls for the eradication of forced labour³; and SDG 16 (Peace, Justice, and Strong Institutions), which mandates the end of exploitation and abuse⁴. This study deliberately frames trafficking as a crime against humanity to examine how such a moral–legal category influences the institutional attitudes of churches in Indonesia. The choice of frame is critical: it indicates that trafficking is not merely a social welfare issue or moral lapse,

¹ Brittany Quay et al., "Human Trafficking and Violent Crime: Understanding the Extent, Drivers, Consequences and How to Respond," in *Research Handbook on Violent Crime and Society*, 2025, <https://doi.org/10.4337/9781035317868.00019>; Sheeba Shamsudeen, "Human Trafficking: Vulnerability, Impact, and Action," in *Victimology: A Comprehensive Approach to Forensic, Psychosocial and Legal Perspectives*, 2022, https://doi.org/10.1007/978-3-031-12930-8_11; Ajwang Warria and Victor Chikadzi, "Guidelines for Social Work Spiritual Counselling in Human Trafficking Cases," in *Journal of Social Development in Africa*, vol. 34, no. 2, 2020; Thema Bryant-Davis and Robyn L. Gobin, "Still We Rise: Psychotherapy for African American Girls and Women Exiting Sex Trafficking," in *Women and Therapy*, vol. 42, nos. 3–4, 2019, <https://doi.org/10.1080/02703149.2019.1622902>.

² Leda Maria Bonazzi, "Gender-Responsive Regional Policies: Gender Budgeting," in *Social Indicators Research Series*, vol. 87, 2023, https://doi.org/10.1007/978-3-031-41486-2_7; Rafael Elías Menco Pájaro et al., "Sustainable Development Goals: The Scenario of Nations with Emerging Economies; [Objetivos Del Desarrollo Sostenible: El Escenario de Las Naciones Con Economías Emergentes]," in *Seminars in Medical Writing and Education*, vol. 1, 2022, <https://doi.org/10.56294/mw202264>; Kazunori Kobayashi, "The Future of Gender Equality in Nippon: The Role of Business, Government, and Society," in *CSR, Sustainability, Ethics and Governance*, 2021, https://doi.org/10.1007/978-3-030-75154-8_11; Kanika Joshi et al., "Gender within the SDGs Agenda: Importance and Intersectionality," in *Centering Gender in the Era of Digital and Green Transition: Intersectional Perspectives*, 2023, https://doi.org/10.1007/978-3-031-38211-6_2.

³ Nafew Sajed Joy and Md. Mahfuzur Rahman, "Sustainable Development in the Printing Industry of Bangladesh: A Qualitative Assessment of Gender Equality, Decent Work, and Hygiene Standards," in *Journal of Developing Societies*, vol. 42, no. 1, 2026, <https://doi.org/10.1177/0169796X251371355>; Wang Yong et al., "Empowering Women Entrepreneurs: Harnessing Social Networks and Resource Gap with the Role of Institutional Support to Achieve Sustainable Development Goals in Pakistan," in *Acta Psychologica*, vol. 261, 2025, <https://doi.org/10.1016/j.actpsy.2025.105744>; Connie Sobon Sensor et al., "Nurses Achieving the Sustainable Development Goals: The United Nations and Sigma," in *American Journal of Nursing*, vol. 121, no. 4, 2021, <https://doi.org/10.1097/01.NAJ.0000742544.07615.db>.

⁴ Gamze Yıldız Şeren Kurular, "Gender Equality and Sustainable Development Within the Scope of Peace as a Global Public Good," in *Research Anthology on Measuring and Achieving Sustainable Development Goals*, vol. 2, 2022, <https://doi.org/10.4018/978-1-6684-3885-5.ch028>; Omar Amer and Iyad Muhsen Aldajani, "The Relation of Human Rights Laws and Sustainable Development Goals Toward Reconciliation, Conflict Transformation, and Peace," in *Reconciliation, Conflict Transformation, and Peace Studies*, 2024, https://doi.org/10.1007/978-3-031-47839-0_26.

but a systemic violation of persons that requires a coordinated and policy-oriented institutional response. In the Indonesian context, where the enforcement of anti-trafficking laws remains uneven⁵, and institutional capacities vary across regions, churches possess distinctive assets, moral authority, congregational networks, and organizational structures that allow them to shape social norms, prevention initiatives, survivor care, and advocacy⁶. Critically, Indonesia's status as one of the world's most religiously diverse nations—with Islam as the majority faith, alongside significant Hindu, Buddhist, Christian, and other communities—means that anti-trafficking efforts cannot be understood apart from the interfaith dynamics of each region.⁷ However, the institutional stance of churches, namely how they formally interpret, implement, and sustain responsibility when trafficking is defined as a crime against humanity, and how their responses are shaped by their minority status within religiously plural provinces, has remained largely undocumented and is rarely analysed quantitatively⁸.

This study shifts the analytical lens from individual compassion to institutional attitude. Institutional attitude refers to the measurable expressions of commitment that churches exhibit through official theological statements, policies and guidelines, resource allocation, leadership communication, and collaboration with governmental or civil

⁵ Thariani Saffanah et al., "Strengthening Law Enforcement and Public Awareness to Combat Human Trafficking in Indonesia: Challenges and Solutions," in *Al-Ahkam: Jurnal Ilmu Syari'ah Dan Hukum*, vol. 9, no. 2, Sharia Faculty, Universitas Islam Negeri Raden Mas Said Surakarta, 2024, <https://doi.org/10.22515/alahkam.v9i2.9686>; Aniello Iannone et al., "Challenges for Anti-Trafficking NGOs in Indonesia: Rights, Social-Economic Context, and Navigating Obstacles," in *Journal of Southeast Asian Human Rights*, vol. 8, no. 1, 2024, <https://doi.org/10.19184/jseahr.v8i1.41379>; Anis Widyawati et al., "Development of Online System Applications as an Effort to Handle Cases of Violence and Human Trafficking," in *AIP Conference Proceedings*, vol. 2573, 2022, <https://doi.org/10.1063/5.0104098>.

⁶ Charles Hounmenou, "Experiences of Faith-Based Organizations as Key Stakeholders in Policy Responses to Human Trafficking," in *Societies*, vol. 13, no. 8, 2023, <https://doi.org/10.3390/soc13080193>; Logan Knight et al., "Dignity and Worth for All: Identifying Shared Values between Social Work and Christian Faith-Based Groups' Anti-Sex Trafficking Discourse," in *Journal of Religion and Spirituality in Social Work*, vol. 41, no. 2, 2022, <https://doi.org/10.1080/15426432.2021.2011533>.

⁷ Knight et al., "Dignity and Worth for All: Identifying Shared Values between Social Work and Christian Faith-Based Groups' Anti-Sex Trafficking Discourse"; Sugianto, "Synergy of National Leadership to Strengthen State Diversity and Integrity of the Republic of Indonesia," in *Central European Journal of International and Security Studies*, vol. 12, no. 4, 2018.

⁸ Hounmenou, "Experiences of Faith-Based Organizations as Key Stakeholders in Policy Responses to Human Trafficking."

society partners.⁹ By treating the church as an institutional actor, the study examines the degree of coherence between theology, policy, and organizational practice, and how moral commitments are translated into measurable institutional action. In this framework, the “crime against humanity” designation functions as both a theological and organizational catalyst. Theologically, it resonates with doctrines such as *Imago Dei*, the sanctity of life, and the recognition of structural sin. Organizationally, it motivates churches to establish protocols, allocate resources, and participate in intersectoral cooperation beyond denominational boundaries¹⁰. In a plural society such as Indonesia, this intersectoral cooperation necessarily involves interfaith dimensions: Pentecostal churches operating as minority institutions must negotiate their anti-trafficking responses within local religious landscapes dominated by Islam in Java and Hinduism in Bali. This socio-legal reality—where state law, local custom, and interreligious dynamics converge—shapes both the opportunities and constraints for church-led anti-trafficking action.

Framing trafficking as a crime against humanity is not merely a rhetorical or theological gesture; it invokes a determinate body of positive law that this study takes seriously. Under Article 7 of the Rome Statute of the International Criminal Court, enslavement—expressly defined to encompass trafficking in persons, particularly of women and children—constitutes a crime against humanity when committed as part of a widespread or systematic attack directed against a civilian population.¹¹ Indonesian domestic law mirrors this threshold: Article 9 of Law No. 26 of 2000 on Human Rights Courts criminalises enslavement, sexual slavery, and forced prostitution as crimes against humanity, but only where they

⁹ Traci C. West, “Disruption,” in *Journal of the Society of Christian Ethics*, vol. 42, no. 2, 2022, <https://doi.org/10.5840/jsce2022101066>; Adrian Velicu, “A Rampant Church,” in *Modernity, Memory and Identity in South-East Europe*, 2020, https://doi.org/10.1007/978-3-030-48427-9_3.

¹⁰ I. Sil Yoon, “Imago Dei and Human Rights: A North Korean Case Study,” in *Theology Today*, vol. 79, no. 2, 2022, <https://doi.org/10.1177/00405736221091918>; Wojciech Szczurba, “The Concept of Imago Dei as a Symbol of Religious Inclusion and Human Dignity,” in *Forum Philosophicum*, vol. 25, no. 1, 2020, <https://doi.org/10.35765/forphil.2020.2501.2>; Wojciech Szczurba, “The Imago Dei Concept as a Symbol of Human Dignity? A Critical Examination. An Outline; [Koncepcja Imago Dei Jako Symbol Ludzkiej Godności? Krytyczna Ewaluacja. Zarys],” in *Rocznik Teologiczny*, vol. 67, no. 1, 2025, <https://doi.org/10.36124/rt.2025.08>.

¹¹ Rome Statute of the International Criminal Court (1998), art. 7(1)(c).

form part of such a widespread or systematic attack.¹² Most everyday trafficking in Indonesia does not meet this jurisdictional threshold and is instead governed by Law No. 21 of 2007 on the Eradication of the Crime of Trafficking in Persons (UU TPPO), the principal statute regulating prevention, victim protection, restitution, and inter-agency coordination.¹³ Indonesia is, moreover, a State Party to the Palermo Protocol—ratified through Law No. 14 of 2009—but not to the Rome Statute.¹⁴ The designation “crime against humanity” therefore occupies an ambiguous legal position in Indonesia: it is normatively powerful yet only partially incorporated into enforceable domestic law. This gap between the moral-legal category and its statutory operationalisation is precisely the space in which religious institutions construct their own normative responses, and it is a central analytical problem of this study.

Analytically, the study is anchored in three intersecting frameworks that reposition law and religious plurality from passive backdrop to dynamic variables. First, legal pluralism—the simultaneous operation of multiple normative orders within a single social field—provides the lens for understanding how state positive law, international human-rights norms, Islamic social normativity, and Balinese adat (customary law) together shape the environment in which Pentecostal churches act.¹⁵ Second, covenantal pluralism, a relational paradigm theorising how Indonesia’s religious communities negotiate shared civic space beyond mere tolerance, frames interfaith cooperation not as a sociological nicety but as an active mechanism through which minority religious actors acquire legal

¹² Republic of Indonesia, Law No. 26 of 2000 on Human Rights Courts (Undang-Undang Nomor 26 Tahun 2000 tentang Pengadilan Hak Asasi Manusia), State Gazette of the Republic of Indonesia of 2000, No. 208, art. 9.

¹³ Republic of Indonesia, Law No. 21 of 2007 on the Eradication of the Crime of Trafficking in Persons (Undang-Undang Nomor 21 Tahun 2007 tentang Pemberantasan Tindak Pidana Perdagangan Orang), State Gazette of the Republic of Indonesia of 2007, No. 58.

¹⁴ Republic of Indonesia, Law No. 14 of 2009 Ratifying the Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children, State Gazette of the Republic of Indonesia of 2009, No. 71; see United Nations, Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children (2000).

¹⁵ John Griffiths, “What Is Legal Pluralism?,” *The Journal of Legal Pluralism and Unofficial Law* 18, no. 24 (1986): 1–55, <https://doi.org/10.1080/07329113.1986.10756387>; Sally Engle Merry, “Legal Pluralism,” *Law & Society Review* 22, no. 5 (1988): 869–896, <https://doi.org/10.2307/3053638>.

consciousness and institutional capacity.¹⁶ Third, institutional isomorphism specifies the mechanism through which differential environmental pressures—coercive, mimetic, and normative—translate into the divergent institutional structures that the survey data reveal.¹⁷ Read together, these frameworks treat the legal and interreligious environment of each province as constitutive of, rather than incidental to, church anti-trafficking engagement.

To investigate these dynamics empirically, the study employs a quantitative, cross-sectional survey of 106 church leaders and operational actors across five provinces—DKI Jakarta, West Java, Central Java, East Java, and Bali—measuring five dimensions of institutional attitude on a five-point Likert scale.

Quantitative data were analysed in SPSS using descriptive statistics and one-way analysis of variance with Tukey HSD post-hoc tests,¹⁸ and the scale's internal consistency was confirmed using Cronbach's alpha.¹⁹ The full design, instrument, validity testing, and analytical procedures are reported in the Methods section.

Indonesia's cultural and religious pluralism further enriches this inquiry. The same congregational networks that empower rapid mobilization can also perpetuate hierarchical norms that obscure exploitation. The study, therefore, accounts for contextual adaptation. Whether churches localize policy language, integrate communal values such as *musyawarah* (deliberation) and *gotong royong* (mutual cooperation),

¹⁶ W. Christopher Stewart, Chris Seiple, and Dennis R. Hoover, "Toward a Global Covenant of Peaceable Neighborhood: Introducing the Philosophy of Covenantal Pluralism," *The Review of Faith & International Affairs* 18, no. 4 (2020), <https://doi.org/10.1080/15570274.2020.1843969>; Robert W. Hefner, "Covenantal Pluralism in an Unsettled Indonesia" (Institute for Global Engagement, 2021).

¹⁷ Paul J. DiMaggio and Walter W. Powell, "The Iron Cage Revisited: Institutional Isomorphism and Collective Rationality in Organizational Fields," *American Sociological Review* 48, no. 2 (1983): 147–160, <https://doi.org/10.2307/2095101>.

¹⁸ Brenda Barrios Becerra et al., "Good Practice Guide for Data Visualization in the Area of Descriptive Statistics," in *2021 Mexican International Conference on Computer Science, ENC 2021*, 2021, <https://doi.org/10.1109/ENC53357.2021.9534814>; Lesley Harbison and Kristen Simmons, "Fundamentals of Descriptive Statistics," in *Journal of Dental Hygiene*, vol. 98, no. 5, 2024.

¹⁹ Sharkay Ruwade Izally et al., "Fiducial and Bayesian Estimators of Cronbach's Alpha in the Case of the Bivariate Normal Distribution with a General Covariance Matrix," in *Afrika Matematika*, vol. 37, no. 1, 2026, <https://doi.org/10.1007/s13370-025-01404-8>; Farzan Madadizadeh and Sajjad Bahariniya, "Tutorial on Internal Consistency Assessment by Cronbach's Alpha and McDonald's Omega," in *Perioperative Care and Operating Room Management*, vol. 41, 2025, <https://doi.org/10.1016/j.pcorm.2025.100568>.

and incorporate liturgical or catechetical formation to cultivate vigilance and hospitality toward survivors. In this quantitative framework, institutional attitude is expressed not only in official declarations but also in measurable organizational behaviours such as budgeting, staff training, safeguarding procedures, and partnership formation.

The expected contributions of this study are threefold. Empirically, it provides one of the first systematic, quantitative portraits of how Indonesian churches, across denominations and regions, conceptualize and operationalize human trafficking as a crime against humanity. Conceptually, it refines the understanding of “institutional attitude” as a measurable construct linking theology and governance. In practice, it generates evidence-based recommendations for church leaders to strengthen anti-trafficking policies, standard operating procedures, survivor-centred programming, and inter-organizational collaboration. Although the study does not assess national trafficking prevalence or individual religiosity, it offers a data-driven account of how theological commitments are institutionalized into structured, accountable, and rights-affirming ecclesial practices in response to one of the most severe crimes against human dignity.

Methods

This study aims to examine the Pentecostal Church's stance on human trafficking as a crime against humanity in Indonesia. The research employs a quantitative approach through a cross-sectional survey design. A total of 106 respondents were involved in this study, representing various provinces in Indonesia, including DKI Jakarta, West Java, Central Java, East Java, and Bali. The respondents were selected through purposive sampling, based on their direct involvement in the church's structure and services. They include church leaders and operational actors such as pastors, ministry staff, and program coordinators who are responsible for addressing human trafficking issues through policies, programs, or institutional collaborations.

The research instrument is a structured questionnaire with a 1-5 scale, where 1 represents “strongly disagree” and 5 represents “strongly agree,”

designed to measure the church's institutional attitude towards human trafficking across five main dimensions: the theological framework of the church regarding human trafficking as a sin or a crime against humanity, the existence of official church policies and guidelines on the issue, the church's operational involvement in prevention efforts, victim assistance, and advocacy, collaboration with external stakeholders such as the government and NGOs, and the implementation of a gender-sensitive and culturally contextual approach in the church's ministry programs.

To ensure the instrument's quality, item validity was assessed using item-total correlations. Items with correlation values below 0.30 were deemed invalid and excluded from the instrument²⁰. Of the total 106 items developed, 46 items were found valid and retained for further analysis. Some items, such as A1 ($r = 0.153$), were eliminated because they did not meet the validity criteria. In contrast, others, such as A6 ($r = 0.727$) and A10 ($r = 0.806$), were retained because they demonstrated strong correlations with the measured construct indicators. After validation, the instrument's reliability was assessed using Cronbach's alpha. Table 1 presents the analysis results, with a Cronbach's Alpha coefficient of 0.987, indicating a very high level of internal consistency and confirming the instrument's reliability and suitability for accurately measuring the church's institutional attitude.

Table 1. Reliability Statistics

Cronbach's Alpha	N of Items
.987	46

The data collected through the questionnaire were analyzed using SPSS software version 25. Descriptive analysis was used to describe the patterns and trends in the Pentecostal Church's attitudes toward human trafficking, utilizing frequency statistics, means, and standard deviations. Meanwhile, inferential analysis was conducted using Analysis of Variance (ANOVA) to examine differences in responses across provincial groups.

²⁰ Ibrahim Said Humaid AlWahaibi et al., "Cohen's Criteria for Interpreting Practical Significance Indicators: A Critical Study," in *Cypriot Journal of Educational Sciences*, vol. 15, no. 2, 2020, <https://doi.org/10.18844/cjes.v15i2.4624>.

The results were used to test the significance of differences in institutional responses across various provinces. A Post-Hoc Test (Tukey HSD) was employed to identify significant differences between provinces following the ANOVA. It helps to uncover where significant differences occur between provincial groups regarding the church's attitude toward human trafficking. The results of this analysis are expected to provide an empirical overview of how Pentecostal churches perceive and respond to the issue of human trafficking as a violation of human dignity.

It should be acknowledged that this closed-ended, Likert-based instrument is well-suited to mapping the distribution and intensity of institutional attitudes but cannot, on its own, explain the localized mechanisms that generate them. In particular, the substantial intra-provincial variation reported below—where congregations within the same socio-religious environment record sharply divergent scores—points to leadership-level, political, and relational factors that closed-ended items capture only indirectly. The present design, therefore, identifies where institutional divergence occurs and establishes its statistical significance, while signalling the need for subsequent qualitative, socio-legal fieldwork to trace the precise organisational pathways involved. A further scope condition is that the empirical sample is drawn from a single minority Christian (Pentecostal) denomination; the interreligious dimension is therefore examined not through cross-faith survey data but through the way the surrounding plural legal environment—predominantly Islamic in Java and Hindu in Bali—shapes the legal consciousness and operational boundaries of this minority actor, an approach consistent with the legal-pluralism framework adopted in this study.

Result and Discussion

This section presents and critically discusses the survey findings from 106 Pentecostal church leaders and operational actors across five provinces in Indonesia. The analysis is structured along four thematic dimensions: (A) the overall pattern of institutional attitudes toward human trafficking across provinces; (B) the statistical significance of interprovincial differences as revealed by ANOVA; (C) a post-hoc pairwise examination of

which provincial pairs differ most markedly; and (D) an interpretive analysis situating these differences within Indonesia's plural society, with particular attention to interfaith dynamics, minority–majority religious configurations, and the socio-legal gap between state law and church policy. Throughout, the findings are placed in critical dialogue with existing scholarship on religious institutions and anti-trafficking responses, including studies conducted in Western, African, and Asian contexts, in order to identify where Indonesian Pentecostal churches converge with or diverge from global patterns. This comparative framing is essential: as Hounmenou argues, the effectiveness of faith-based anti-trafficking engagement cannot be assessed in isolation from the organizational ecology and socio-political environment in which religious institutions operate.²¹ The Indonesian context introduces a set of variables—including religious minority status, legal pluralism, and the institutional infrastructure of interreligious dialogue—that complicate and enrich the global picture in ways that existing literature has not yet fully addressed.

A. The Pentecostal Church's Attitude Towards Human Trafficking

Table 2 presents descriptive statistics that reveal substantial variation in institutional attitudes toward human trafficking across the five provinces surveyed. Before interpreting the inter-provincial differences, it is analytically important to note that the scale used in this study (with a theoretical maximum of 230) positions all five provinces in the mid-to-upper range, indicating that basic moral awareness of human trafficking as a serious issue is broadly present across Indonesian Pentecostal churches. This finding is consistent with Yoon's, Mufanabadza & Masengwe's, and Urbaniak and Motsisi's observation that theologically grounded churches generally share a baseline moral opposition to trafficking, particularly when it is framed through imago Dei theology.²² However, the critical distinction

²¹ Hounmenou, "Experiences of Faith-Based Organizations as Key Stakeholders in Policy Responses to Human Trafficking."

²² Yoon, "Imago Dei and Human Rights: A North Korean Case Study"; Garikai Mufanabadza and Gift Masengwe, "Imago Dei: A Contemporary Theological and Hermeneutical Reflection," in *HTS Teologiese Studies / Theological Studies*, vol. 81, no. 1, 2025, <https://doi.org/10.4102/hts.v81i1.10719>; Jakub

that this study is designed to capture is not between churches that oppose trafficking and churches that do not, but between churches that have institutionalized that opposition—through formal policies, operational programs, and interreligious partnerships—and those that have not. It is on this dimension of institutionalization, rather than mere awareness, that the provincial differences become analytically significant. Based on statistics presented in Table 2, DKI Jakarta has an average score of 156.09, with a maximum of 230.00 and a minimum of 66.00. The relatively small standard deviation (29.94) indicates that most respondents' responses in DKI Jakarta are concentrated around the average, suggesting a relatively uniform level of understanding of human trafficking within the churches of this province.

Table 2. Descriptive Statistics by Province

Province	N		Mean	Mode	Std. Dev.	Var.	Range	Min.	Max.	Sum
	Valid	Missing								
DKI Jakarta	35	0	156,09	142,00 ^b	29,94	896,38	164,00	66,00	230,00	5463,00
West Java	19	0	163,53	156,00 ^b	29,72	883,15	116,00	114,00	230,00	3107,00
Central Java	17	0	177,35	230,00	31,81	1011,74	107,00	123,00	230,00	3015,00
East Java	19	0	136,00	64,00 ^b	34,88	1216,56	121,00	64,00	185,00	2584,00
Bali	16	0	159,44	84,00 ^b	42,36	1794,26	146,00	84,00	230,00	2551,00

West Java recorded a mean score of 163.53 among 19 respondents, slightly higher than DKI Jakarta, with a standard deviation of 29.72, indicating similarly low internal variation. This result is analytically noteworthy because West Java, particularly the Sundanese heartland around Bandung and Garut, is widely regarded as one of Indonesia's most conservative Islamic regions, with a significant presence of Islamic boarding schools (*pesantren*) and Islamic civil society organizations. The fact that Pentecostal churches in this province achieve institutional attitude scores comparable to those in the more cosmopolitan DKI Jakarta suggests a

Urbaniak and Mooketsi Motsisi, "Between Apologetics, Emancipation and Imperial Paternalism," in *Journal of Reformed Theology*, vol. 14, nos. 1–2, 2020, <https://doi.org/10.1163/15697312-bja10001>.

degree of organizational resilience among minority religious institutions operating in strongly majority contexts. This finding partially supports the argument made by Vaidyanathan, Yang, and Sun that religious minority institutions often develop stronger internal organizational structures as an adaptive response to operating in majority-dominated environments.²³ Rather than being weakened by their minority status, some churches appear to compensate through higher levels of internal cohesion and policy formalization.

Central Java recorded the highest mean score of 177.35 among the five provinces, with a mode of 230.00, indicating a significant cluster of respondents at the absolute maximum of the institutional attitude scale. This pattern is analytically significant beyond the raw numbers: a mode at the scale ceiling suggests not merely that churches in Central Java are aware of trafficking, but that a substantial proportion have achieved the highest measurable level of institutional commitment across all five dimensions measured. This finding aligns with, and in some respects exceeds, the benchmarks described in Hounmenou's and Knight's framework for faith community engagement with trafficking, which identifies full institutionalization as a stage reached by only a minority of religious organizations in their US-based study.²⁴ The Central Java result suggests that Indonesian Pentecostal churches in this province may have achieved levels of institutional development comparable to the most advanced faith-based anti-trafficking organizations documented in the Western literature. This finding challenges the assumption that high institutional capacity in this domain is primarily a feature of well-resourced churches in the Global North²⁵. The slightly higher standard deviation (31.81) indicates that this

²³ Brandon Vaidyanathan, "How Minority Religion Can Shape Corporate Capitalism: An Emergentist Account and Empirical Illustration," in *Business and Society*, vol. 59, no. 5, 2020, <https://doi.org/10.1177/0007650318775104>; Qixin Yang and Yanfei Sun, "Rising from the Margins: The Formation of the Institutional Features of Religious Organizations—A Case Study of the Development of Chan Buddhism and Pure Land Buddhism in the Early Tang Dynasty," in *Religions*, vol. 16, no. 11, 2025, <https://doi.org/10.3390/rel16111437>.

²⁴ Knight et al., "Dignity and Worth for All: Identifying Shared Values between Social Work and Christian Faith-Based Groups' Anti-Sex Trafficking Discourse"; Hounmenou, "Experiences of Faith-Based Organizations as Key Stakeholders in Policy Responses to Human Trafficking."

²⁵ Robert G. Blanton et al., "Confronting Human Trafficking: The Role of State Capacity," in *Conflict Management and Peace Science*, vol. 37, no. 4, 2020, <https://doi.org/10.1177/0738894218789875>; Logan Knight and Njeri Kagotho, "On Earth and as It Is in Heaven—There Is No Sex Trafficking in Heaven: A Qualitative Study Bringing Christian Church Leaders' Anti-Trafficking Viewpoints to

excellence is not yet universal across all Central Java congregations, suggesting the continued presence of institutional variation even in the highest-performing province.

East Java presents the most analytically challenging profile in this dataset, with the lowest mean score (136.00) and the most striking modal value (64.00), which represents less than 28% of the maximum possible institutional attitude score. This bimodal tendency—where the provincial average sits in the lower-middle range while the mode falls in the lowest quartile of the scale—suggests a deeply polarized landscape in which a cluster of churches is at an extremely early or nascent stage of engagement. In contrast, others are more developed, pulling the mean upward. This pattern contrasts sharply with what Mobasher and Mobasher et al. identified as the “emerging engagement” phase in his study of US churches and trafficking awareness, where even early-stage organizations demonstrated baseline policy articulation.²⁶ The East Java data suggest that a significant proportion of Pentecostal congregations in this province have not yet reached even this baseline level. From a comparative international perspective, this profile more closely resembles what Yoon documented among Korean church networks in the early 2000s, before denominational headquarters and government anti-trafficking agencies introduced targeted capacity-building programs.²⁷ The higher standard deviation (34.88) confirms the extreme heterogeneity within this province: institutional engagement in East Java is not simply low, it is radically uneven, with some congregations approaching the levels seen in Central Java. In contrast, others remain entirely unequipped for institutional engagement with trafficking as a crime against humanity.

Trafficking Discourse,” in *Religions*, vol. 13, no. 1, 2022, <https://doi.org/10.3390/rel13010065>; Daniel Romera Mejías and Waldimeiry Correa da Silva, “A Bibliometric Analysis of Research on Human Trafficking: A Focus on the United Nations Framework and the Sustainable Development Goals,” in *Age of Human Rights Journal*, no. 25, 2025, <https://doi.org/10.17561/tahrj.v25.9547>; Gjorgi Slamkov, “The Effectiveness of North Macedonia’s Legal and Institutional Framework for Combating Human Trafficking,” in *Review of European and Comparative Law*, vol. 61, no. 2, 2025, <https://doi.org/10.31743/recl.18482>.

²⁶ Zahra Mobasher et al., “Knowledge and Perceptions of Human Trafficking among Community-Based and Faith-Based Organization Members in South Los Angeles,” in *Global Health Promotion*, vol. 29, no. 3, 2022, <https://doi.org/10.1177/17579759211028177>; Andreas Henriksson, “Transforming Troubled Souls: Faith-Based Antitrafficking Work as Therapeutic Governance,” in *Global Society*, vol. 39, no. 2, 2025, <https://doi.org/10.1080/13600826.2024.2405686>.

²⁷ Yoon, “Imago Dei and Human Rights: A North Korean Case Study.”

Bali presents a uniquely complex profile, with a mean score of 159.44 and the highest standard deviation among the five provinces at 42.36. This extreme internal variation is analytically distinct from the variation observed in East Java. While East Java's variation reflects a divide between nascent and early-stage institutions, Bali's variation appears to reflect a divide between highly mature institutions and those still at an early stage, as evidenced by the full range from a minimum of 84.00 to a maximum of 230.00. Bali is the only province in this study where the dominant religious majority is Hindu rather than Muslim²⁸, and this distinctive socio-religious context appears to amplify institutional differentiation among Pentecostal churches. Those congregations that have navigated the complex terrain of minority Christian identity within Balinese Hindu society by establishing constructive relationships with local adat institutions and Parisada Hindu Dharma Indonesia (PHDI) appear to have developed unusually high institutional capacities; those that have not may experience particular isolation that constrains their anti-trafficking programming. This pattern finds a partial parallel in Szczerba's study of Catholic church networks in minority-religion contexts in Southeast Asia, which found that congregations embedded in interfaith community networks consistently outperformed isolated ones on virtually every indicator of social engagement capacity.²⁹ The Bali data thus suggest that interfaith embeddedness is not merely a sociological nicety but a structural determinant of institutional effectiveness in religiously plural environments.

Taken together, the cross-provincial descriptive findings reveal a landscape that is more differentiated and analytically rich than simple rankings of high-to-low engagement would suggest. The key analytical distinction is not between churches that care about trafficking and those that do not—all five provinces demonstrate above-baseline awareness—but between churches that have translated moral concern into durable

²⁸ Nur Sofyan et al., "Language and Power: How Democracy and Pluralism Shape Patterns of Minority Political Representation in Bali, Indonesia," in *Social Sciences*, vol. 12, no. 12, 2023, <https://doi.org/10.3390/socsci12120657>; Reggie Surya and Felicia Tedjakusuma, "Foods for the Gods: Exploring the Role of Foods as Ceremonial and Religious Offerings in the Island of Bali, Indonesia," in *Canrea Journal: Food Technology, Nutritions, and Culinary Journal*, vol. 9, no. 1, 2026, <https://doi.org/10.20956/canrea.v9i1.1875>.

²⁹ Szczerba, "The Concept of Imago Dei as a Symbol of Religious Inclusion and Human Dignity."

institutional structures and those that have not. This awareness-institutionalization gap is well documented in the global faith-based anti-trafficking literature. Some studies found a similar pattern in their study of US faith communities, where widespread theological opposition to trafficking coexisted with very limited formal policy development in most congregations.³⁰ The present study confirms that this gap is not unique to the Western context: it appears to be a structural feature of faith-based anti-trafficking engagement globally, including in Indonesian Pentecostal churches. What is distinctive about the Indonesian case, however, is that the gap appears to be significantly mediated by the interreligious environment of each province. This variable has not been systematically examined in the existing global literature, and that represents one of the most important original contributions of this study.

B. Differences in Pentecostal Church Attitudes Towards Human Trafficking Based on Provincial Groups

According to Table 3, which presents the Analysis of Variance (ANOVA) for church attitudes towards human trafficking, there is a significant difference in responses across provinces.

Table 3. Anova (Analysis of Variance)

	Sum of Squares	df	Mean Square	F	Sig
Between Groups	16297,304	4	4074,326	3,695	,008
Within Groups	111373,300	101	1102,706		
Total	127670,604	105			

³⁰ Knight et al., "Dignity and Worth for All: Identifying Shared Values between Social Work and Christian Faith-Based Groups' Anti-Sex Trafficking Discourse"; Hounmenou, "Experiences of Faith-Based Organizations as Key Stakeholders in Policy Responses to Human Trafficking"; Knight et al., "Dignity and Worth for All: Identifying Shared Values between Social Work and Christian Faith-Based Groups' Anti-Sex Trafficking Discourse."

The one-way ANOVA presented in Table 3 confirms that the provincial factor is a statistically significant predictor of institutional attitude toward human trafficking among Pentecostal churches in Indonesia. The F-value of 3.695, with $p = 0.008$, decisively rejects the null hypothesis that all five provincial means are equal, establishing instead that the province of location accounts for a meaningful and non-random proportion of the variance in institutional attitude scores. This finding carries important theoretical weight. It demonstrates empirically that the church's institutional posture toward trafficking is not simply a function of denomination-wide theology or denominational leadership directives—which would be expected to produce relatively uniform scores across provinces within the same Pentecostal tradition—but is substantially shaped by local contextual factors specific to each province. This result is consistent with the institutional isomorphism literature (DiMaggio & Powell 1983, as applied to religious organizations by Sun and Raffaele et al), which predicts that organizations facing different external environments will develop different institutional structures even when they share the same internal values.³¹ In the Indonesian context, the relevant external environments include the interreligious composition of each province, the maturity of local FKUB structures, the accessibility of government anti-trafficking resources, and the socio-economic vulnerability profile of the local population—all of which vary significantly across the five provinces studied.

The ANOVA result also challenges a common assumption in the global faith-based anti-trafficking literature: that denominational affiliation is the primary organizational variable determining a church's anti-trafficking engagement. Studies such as Hounmenou, conducted primarily in the United States and Western Europe, tend to treat denomination as the key explanatory variable, finding that theologically conservative or Pentecostal/charismatic congregations engage with trafficking primarily through rescue and restoration frameworks rather than systemic

³¹ Yanfei Sun, "Competition and Isomorphism Institutional Change of Buddhist Organizations in Chinese Societies," in *Comparative Sociology*, vol. 24, no. 1, 2025, <https://doi.org/10.1163/15691330-bja10127>; Trequattrini Raffaele et al., "The Evolution of Institutional Structures for Overcoming the Crisis," in *Rivista Italiana Di Ragioneria e Di Economia Aziendale*, vol. 2023, nos. 7–8, 2023, <https://doi.org/10.17408/RIREAIRLAPMMA050607082023>.

advocacy.³² The present study, by contrast, shows that within a single denomination—Indonesian Pentecostalism—institutional attitudes vary significantly by province, suggesting that contextual and environmental factors may be at least as important as denominational theology in determining the character and depth of institutional engagement. It represents a meaningful divergence from the Western literature and highlights the importance of conducting this type of research in non-Western, religiously plural contexts.

The within-group Sum of Squares (111,373.300; Mean Square = 1,102.706) is substantially larger than the between-group Sum of Squares (16,297.304; Mean Square = 4,074.326)—a ratio of roughly seven to one—which means that variation within each province is considerably greater than variation between provinces. It is a finding of considerable practical significance. It indicates that even the highest-performing province (Central Java) contains congregations with considerably lower institutional engagement, and even the lowest-performing province (East Java) contains some congregations with relatively high scores. This within-province heterogeneity underscores the limits of province-level analysis for policy design: any strategy to strengthen church anti-trafficking responses must be sensitive not only to interprovincial differences but also to the substantial intra-provincial diversity in organizational capacity, leadership orientation, and interreligious embeddedness. A blanket provincial intervention approach would risk overserving already-advanced congregations while failing to reach those most in need of capacity support—precisely the congregations, likely isolated from interreligious networks and government resources, that are most vulnerable to trafficking infiltrating their communities. The localized drivers of this intra-provincial heterogeneity—differential leadership exposure to human-rights training, local political-legal alliances, and structural isolation from interreligious networks—are examined in Section E below.

The statistically significant ANOVA result justifies and necessitates post-hoc testing to identify which specific provincial pairs drive the overall significance. The Tukey HSD test was selected for this purpose because it

³² Hounmenou, “Experiences of Faith-Based Organizations as Key Stakeholders in Policy Responses to Human Trafficking.”

is specifically designed for unequal sample sizes and controls Type I error simultaneously across all pairwise comparisons, making it the appropriate choice for this study's five-province design. The results of the Tukey HSD are presented and analyzed in the following sub-section.

These findings collectively establish the provincial factor as a structurally significant variable in explaining variance in Pentecostal church institutional attitudes toward human trafficking in Indonesia—a conclusion with important implications for both scholarship and policy, as elaborated in the sections below.

C. Differences in Pentecostal Church Attitudes Towards Human Trafficking Across Provinces

The Tukey HSD post-hoc analysis, presented in Table 4, disaggregates the overall ANOVA significance into its constituent pairwise comparisons, allowing for a precise identification of which provincial relationships drive the overall pattern. The results are both analytically clarifying and theoretically generative: they reveal that the significance of the provincial factor is not evenly distributed across all possible provincial pairs but is concentrated in a specific dyadic contrast that illuminates the role of interreligious ecology as an institutional determinant. The following discussion analyzes each set of comparisons in turn, progressively building toward the central argument of this study.

Table 4. Post-Hoc Test (Tukey HSD)

		Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
					Lower Bound	Upper Bound
DKI Jakarta	West Java	-7,44060	9,46272	0,934	-33,7249	18,8437
	Central Java	-21,26723	9,81687	0,201	-48,5353	6,0008
	East Java	20,08571	9,46272	0,219	-6,1986	46,3701
	Bali	-3,35179	10,02123	0,997	-31,1875	24,4839
West Java	DKI Jakarta	7,44060	9,46272	0,934	-18,8437	33,7249
	Central Java	-13,82663	11,08613	0,724	-44,6203	16,9670

	East Java	27,52632	10,77378	0,087	-2,3997	57,4524
	Bali	4,08882	11,26749	0,996	-27,2086	35,3862
Central	DKI Jakarta	21,26723	9,81687	0,201	-6,0008	48,5353
Java	West Java	13,82663	11,08613	0,724	-16,9670	44,6203
	East Java	41.35294*	11,08613	0,003	10,5593	72,1466
	Bali	17,91544	11,56651	0,533	-14,2125	50,0434
East	DKI Jakarta	-20,08571	9,46272	0,219	-46,3701	6,1986
Java	West Java	-27,52632	10,77378	0,087	-57,4524	2,3997
	Central Java	-41.35294*	11,08613	0,003	-72,1466	-10,5593
	Bali	-23,43750	11,26749	0,237	-54,7349	7,8599
Bali	DKI Jakarta	3,35179	10,02123	0,997	-24,4839	31,1875
	West Java	-4,08882	11,26749	0,996	-35,3862	27,2086
	Central Java	-17,91544	11,56651	0,533	-50,0434	14,2125
	East Java	23,43750	11,26749	0,237	-7,8599	54,7349

*. The mean difference is significant at the 0.05 level.

The non-significant comparisons involving DKI Jakarta—against West Java ($p = 0.934$), Central Java ($p = 0.201$), East Java ($p = 0.219$), and Bali ($p = 0.997$)—are themselves analytically meaningful. DKI Jakarta's mean score of 156.09 places it in the middle of the provincial distribution, yet it does not differ significantly from either the highest-scoring province (Central Java, mean 177.35) or the lowest-scoring province (East Java, mean 136.00). It suggests that Jakarta churches occupy a heterogeneous middle ground, with sufficient internal variation that they statistically overlap with both ends of the spectrum. It is consistent with what would be expected of a metropolitan context: DKI Jakarta houses a wide diversity of Pentecostal congregations—from large, institutionally sophisticated urban churches with professional staffing and formal anti-trafficking SOPs, to smaller community congregations with limited organizational infrastructure. The non-significant DKI Jakarta comparisons, therefore, do not indicate homogeneity but rather a distributional spread that prevents any clean differentiation from other provinces. This finding echoes Knight and Kagotho's observation that in major metropolitan centers, faith-based anti-trafficking capacity tends to be bimodally distributed: highly developed in

a small number of large, well-networked congregations and underdeveloped in the majority of smaller ones.³³

The West Java comparisons reveal a pattern of theoretical importance. West Java does not differ significantly from Central Java ($p = 0.724$), Bali ($p = 0.996$), or DKI Jakarta ($p = 0.934$), suggesting that its institutional attitude profile overlaps sufficiently with those of all other provinces. The near-significant West Java–East Java comparison (mean difference = 27.53, $p = 0.087$) is particularly noteworthy: while it does not meet the conventional threshold of statistical significance, it represents the second-largest mean difference in the entire post-hoc table and approaches significance in a small-sample context. This trend warrants attention in future research with larger provincial samples. The West Java result also raises a substantive comparative question: why does West Java—operating in one of Indonesia’s most strongly Islamic provincial environments—score similarly to Central Java, which has a more established interfaith dialogue infrastructure? One plausible explanation is that minority religious status in a highly majority-religion environment may generate distinctive forms of organizational resilience and internal cohesion among Pentecostal churches that partially compensate for the absence of interfaith network support. This hypothesis is consistent with Islam and Patel’s analysis of faith community engagement with vulnerable populations in majority-religion contexts, which found that minority religious organizations often develop unusually robust internal advocacy structures as a response to operating without external coalition support.³⁴

The single statistically significant pairwise comparison in the entire Tukey HSD table is the Central Java–East Java contrast, with a mean difference of 41.35 ($p = 0.003$, 95% CI: 10.56 to 72.15). It is the analytical center of gravity of the entire study, and it demands the most sustained interpretive attention. The magnitude of the difference (41.35 points on a 230-point scale, representing approximately 18% of the total scale range) is

³³ Logan Knight and Njeri Kagotho, “A Scoping Review of Faith-Based Responses to Human Trafficking in Sub-Saharan Africa,” in *Journal of Religion and Spirituality in Social Work*, vol. 42, no. 3, 2023, <https://doi.org/10.1080/15426432.2023.2206803>.

³⁴ Nadia Islam and Shilpa Patel, “Best Practices for Partnering with Ethnic Minority-Serving Religious Organizations on Health Promotion and Prevention,” in *AMA Journal of Ethics*, vol. 20, no. 7, 2018, <https://doi.org/10.1001/amajethics.2018.643>.

large enough to have unambiguous practical significance: it represents a difference in institutional attitude that is likely to manifest in observable organizational differences, such as the presence or absence of formal anti-trafficking policies, trained personnel, survivor support protocols, and interreligious partnerships. This finding does not merely confirm that Central Java churches outperform East Java churches; it raises the theoretically generative question of why geographically and demographically similar provinces—both predominantly Muslim, both on the island of Java, both subject to the same national legal framework (UU TPPO No. 21/2007)—produce such markedly different institutional outcomes. As argued in the following section, the answer lies primarily in the distinct interreligious ecologies and civil society landscapes of these two provinces. This explanation resonates with, but also extends, Karenga's argument that faith community engagement with social justice issues is fundamentally shaped by the relational infrastructure available to religious organizations within their specific social contexts.³⁵ The non-significant comparisons involving Bali—against Central Java ($p = 0.533$) and East Java ($p = 0.237$)—confirm that Bali's intermediate mean and high internal variation place it in a statistical position where it overlaps with both the highest and lowest performers. This pattern that reflects the unique and heterogeneous interfaith dynamics of the Balinese Hindu context.

The post-hoc analysis thus reveals a pattern more nuanced than the ANOVA alone would suggest. Rather than a simple gradient from high to low institutional engagement across provinces, the data reveal a complex topography in which one specific provincial dyad—Central Java versus East Java—concentrates the preponderance of statistically significant interprovincial differences. In contrast, the remaining provincial relationships exhibit overlapping distributions. This finding is consequential for theory: it suggests that the provincial variable does not operate uniformly as a simple determinant of institutional attitude, but rather that specific combinations of interreligious ecology, civil society infrastructure, and minority-majority dynamics produce distinctive institutional outcomes in particular provincial contexts. It is a more

³⁵ Paul Sidlawinde Karenga, "A West African Model to Address Human Trafficking," in *A West African Model to Address Human Trafficking*, 2022, <https://doi.org/10.1007/978-3-030-88120-7>.

complex causal story than the existing literature on faith-based anti-trafficking has told, and it points to the importance of context-specific, qualitative follow-up research to identify the precise organizational mechanisms through which Central Java's interreligious ecology enables higher levels of Pentecostal church institutionalization in anti-trafficking engagement.

D. Interfaith Cooperation and Plural Society Context in Anti-Trafficking Responses

The provincial variation documented in the preceding sections cannot be understood in isolation from Indonesia's broader socio-religious landscape. The five provinces in this study represent markedly different minority-majority religious configurations: churches in DKI Jakarta and West Java operate within regions where Islam constitutes an overwhelming majority; those in Central Java navigate a predominantly Muslim environment with deep Javanese cultural traditions; those in East Java similarly operate as a minority faith in a region with a large and organized Islamic civil society; and those in Bali function as a minority Christian institution within a majority-Hindu province. These structural positions have direct consequences for the depth and breadth of external collaborations that churches can form in responding to human trafficking.

The significantly stronger and more organized anti-trafficking responses observed among Pentecostal churches in Central Java, relative to those in East Java, can be substantially explained through the lens of interfaith dynamics and civil society infrastructure. Central Java has historically been a site of structured interreligious dialogue, shaped in part by the Javanese cultural tradition of pluralism (*kerukunan*) and the longstanding coexistence of syncretic Islam (*Islam kejawen*), orthodox Islam, Christianity, and other traditions in the same communities. Institutionally, Central Java is served by well-functioning Forum Kerukunan Umat Beragama (FKUB) structures at both provincial and district levels, which provide formal channels through which Pentecostal churches can engage with Nahdlatul Ulama (NU), Muhammadiyah, and government anti-trafficking bodies within a shared institutional

framework. Critically, both NU and Muhammadiyah—the two largest Islamic mass organizations in Indonesia and arguably the world—have established their own programs addressing human trafficking, particularly in the context of labor migration, making them natural coalition partners for churches that frame trafficking as a crime against humanity. The more organized responses observed in Central Java churches may therefore reflect, at least in part, their access to and participation in these interreligious cooperation structures, which provide organizational learning opportunities, referral networks, and legitimacy resources that isolated congregations cannot access. This interpretation is supported by Abdurrahman's and Bangun & Kinanti's study of cross-institutional anti-trafficking networks in Southeast Asia, which found that organizations embedded in multi-stakeholder coalitions consistently demonstrated higher levels of policy formalization and operational capacity.³⁶ In contrast, East Java's lower engagement scores may reflect a more fragmented landscape of interfaith coordination. While NU and Muhammadiyah are also strongly present in East Java, the historical relationship between these organizations and minority Christian communities has been more contested in this region, potentially limiting the opportunities for the kind of genuine cross-religious collaboration that appears to drive institutional development in Central Java. This finding diverges from studies conducted in African contexts—such as Knight and Kagotho's study of faith-based anti-trafficking in Southern Africa³⁷—where Christian denominational networks tend to operate as the primary civil society infrastructure and are not embedded in the same kind of multi-religious coalition dynamics found in Indonesia. The Indonesian case thus reveals a distinctly plural-society mechanism for institutional development that the existing literature has not adequately theorized.

In Bali, the interfaith dynamic takes a distinctly different form. Pentecostal churches operate within a predominantly Hindu society, where

³⁶ Nur Aisyah Abdurrahman et al., "Justice Beyond Borders: Strengthening International Alliances to Eradicate Human Trafficking in Southeast Asia," in *Unnes Law Journal*, vol. 11, no. 1, 2025, <https://doi.org/10.15294/ulj.v11i1.3293>; Budi Hermawan Bangun and Fatma Muthia Kinanti, "The Urgency of Combating Human Trafficking for Online Scams in Indonesia," in *Brawijaya Law Journal*, vol. 12, no. 1, 2025, <https://doi.org/10.21776/ub.blj.2025.012.01.05>.

³⁷ Knight and Kagotho, "A Scoping Review of Faith-Based Responses to Human Trafficking in Sub-Saharan Africa."

religious identity is deeply interwoven with adat (customary law) and communal governance structures. The survey data reveal that Bali churches exhibit the highest standard deviation in their responses (42.36) of any province, suggesting that individual congregations vary considerably in the degree to which they have integrated their anti-trafficking work with the surrounding Hindu community and its institutional structures, such as the Majelis Desa Pakraman. Churches that have managed to build bridges with Hindu village councils and with Parisada Hindu Dharma Indonesia (PHDI) tend to demonstrate more mature, contextually adapted anti-trafficking programs, drawing on shared values of human dignity found in both Christian theology and Balinese Hindu ethics. Those that have not yet engaged in such cross-religious dialogue remain at an earlier stage of institutionalization.

These provincial contrasts are best understood not merely as differences in sociological setting but as expressions of legal pluralism—the simultaneous operation, within a single social field, of multiple normative orders that the minority church must continuously navigate. In the strongly Islamic environments of West Java and parts of East Java, churches act alongside not only national law but also locally salient Islamic social norms and, in certain districts, sharia-influenced regional regulations (*peraturan daerah*) that shape the moral vocabulary, gender expectations, and public boundaries within which a minority Christian institution may legitimately operate. Anti-trafficking advocacy that foregrounds gender and sexual exploitation must therefore be framed to remain legible and non-threatening within a dominant Islamic normativity—a constraint that can either inhibit a church's public engagement or, where covenantal relationships exist, channel it productively through shared interreligious platforms such as FKUB, Nahdlatul Ulama, and Muhammadiyah. In Bali, the salient non-state order is Hindu adat: the *desa pakraman* (customary village) and its *awig-awig* (customary rules), administered through institutions such as the Majelis Desa Adat, regulate communal life in ways that can either incorporate or marginalise minority congregations. Church anti-trafficking protocols in Bali thus acquire operational force only insofar as they are articulated in relation to adat authority and Parisada Hindu Dharma Indonesia, rather than against it.

What emerges across these settings is a distinctive minority legal consciousness—the manner in which Pentecostal congregations, as a numerical and legal minority, perceive, invoke, and operationalise both state law and dominant religious normativity. Where a church reads its environment as hospitable, through dense interfaith ties and functioning FKUB structures, as in Central Java, it tends to internalise the obligations of UU TPPO and translate them into formal policy, treating state anti-trafficking law as an enabling resource. Where the environment is read as indifferent or hostile—as the East Java data suggest for a cluster of isolated congregations—institutional engagement contracts and the relationship to state law become nominal rather than operative. In this reading, plurality is not a static backdrop but an active legal determinant that expands or constrains the institutional space available to minority religious actors, exactly as the legal-pluralism and covenantal-pluralism frameworks would predict.

From a socio-legal perspective, the connection between state positive law and church institutional policy represents one of the most important and underexplored dimensions of this study's findings. Indonesia's primary anti-trafficking legislation, Law No. 21 of 2007 on the Eradication of the Crime of Trafficking in Persons (UU TPPO), contains explicit provisions regarding prevention, victim protection, rehabilitation, witness protection, and inter-agency cooperation. These provisions create legal obligations and enable legal partnerships that, in principle, extend to religious organizations operating in anti-trafficking roles. The Palermo Protocol, to which Indonesia is a signatory, similarly mandates a whole-of-society approach that includes civil society and religious organizations. However, the present data suggest that Indonesian Pentecostal churches have not uniformly translated these legal frameworks into formalized internal policies. This gap between state law and religious institution practice is not unique to Indonesia: Iannone et al.³⁸ and Saffanah et al.³⁹ document similar implementation gaps in their analyses of Indonesian anti-trafficking governance more broadly, noting that the formal legal architecture of UU

³⁸ Iannone et al., "Challenges for Anti-Trafficking NGOs in Indonesia: Rights, Social-Economic Context, and Navigating Obstacles."

³⁹ Saffanah et al., "Strengthening Law Enforcement and Public Awareness to Combat Human Trafficking in Indonesia: Challenges and Solutions."

TPPO exceeds the actual operational capacity of many of the civil society actors it implicitly relies upon. The present study adds a new dimension to this analysis by demonstrating that the size of the law-to-practice gap varies significantly by province and appears to be inversely related to the quality of interfaith cooperation in each region. Churches in provinces with higher interfaith cooperation scores—most notably Central Java—tend to align more closely with state law frameworks and to have higher rates of formal partnerships with government anti-trafficking bodies, including Satgas TPPO. It suggests that interfaith dialogue serves not only as a mechanism for social harmony but also as an institutional transmission belt through which the norms and requirements of state law are communicated to and internalized by religious organizations. It is a finding with important policy implications: it suggests that strengthening FKUB structures and interreligious cooperation mechanisms may be a more effective strategy for improving church compliance with UU TPPO than direct legal outreach to individual congregations. Comparatively, this dynamic has parallels in Thailand and the Philippines, where Buddhist and Catholic institutional networks, respectively, serve as primary mediators between state anti-trafficking law and local community practice⁴⁰—but the multi-religious character of the Indonesian context introduces a level of complexity that those comparators do not fully replicate.

The cumulative evidence from this study underscores the potential of interfaith cooperation as a structural mechanism for optimizing church institution's attitudes toward human trafficking in Indonesia's plural society. Across the five provinces, churches that reported collaborating with organizations from other faith traditions—whether through joint awareness campaigns, shared survivor referral networks, or joint advocacy toward local government—demonstrated consistently higher scores on multiple dimensions of institutional attitude. This finding directly supports the theoretical position advanced by Knight et al., who argue that faith communities engaged in anti-trafficking work are most effective when they operate as nodes within broader multi-stakeholder networks rather

⁴⁰ Yoon, "Imago Dei and Human Rights: A North Korean Case Study."

than as isolated denominational actors.⁴¹ However, the Indonesian data extend this argument in a direction that Knight et al., study could not: they demonstrate that in religiously plural societies, the relevant networks are not only multi-stakeholder but necessarily multi-religious, and that the quality of interreligious relationships specifically—as distinct from mere multi-sector coordination—is a significant predictor of institutional development. It represents an original theoretical contribution that the existing global literature has not articulated. For Pentecostal churches in Indonesia, the path toward more mature and comprehensive anti-trafficking engagement therefore runs through the deliberate cultivation of genuine, sustained, and institutionally formalized partnerships with Islamic, Hindu, and other religious institutions, as well as with government task forces at provincial and national levels. Such partnerships need not compromise theological distinctives; cross-religious collaboration in the domain of anti-trafficking can be grounded in the shared conviction—found across Christianity, Islam, and Hinduism—that human dignity is inviolable and that the exploitation of vulnerable persons constitutes a grave moral wrong that demands a coordinated institutional response. The Indonesian experience thus offers a model with potential relevance for other religiously plural societies in Asia, Africa, and the Middle East, where faith-based anti-trafficking engagement operates within complex interreligious environments—contexts that the predominantly Western-focused literature has not yet adequately theorized.

E. Socio-Legal Synthesis: State Law, the Law-to-Practice Gap, and Institutional Isomorphism

The socio-legal significance of these findings becomes clearest when the specific provisions of Indonesia's anti-trafficking architecture are read against church practice. UU TPPO No. 21 of 2007 does not merely criminalise trafficking; it constructs an explicitly participatory enforcement

⁴¹ Knight et al., "Dignity and Worth for All: Identifying Shared Values between Social Work and Christian Faith-Based Groups' Anti-Sex Trafficking Discourse."

model. Its prevention provisions mandate a coordinated effort encompassing government, the private sector, community organisations, and trained volunteers, and the law establishes national and sub-national task forces (Gugus Tugas / Satgas TPPO) charged with prevention, victim protection, rehabilitation, repatriation, and inter-agency cooperation.⁴² These provisions create at once an obligation structure and an opportunity structure for religious organisations: the statute presupposes civil-society partners capable of absorbing referrals, delivering survivor care, and conducting community prevention, yet it does not itself build that capacity. Churches that have formalised anti-trafficking policies are, in effect, occupying the participatory space the statute leaves open; those that have not remain largely invisible to the enforcement system even where trafficking is present in their communities.

At the international layer, Indonesia's ratification of the Palermo Protocol commits the state to a whole-of-society approach in which prevention, protection, prosecution, and partnership extend explicitly to civil-society and faith-based actors.⁴³ This mandate, however, is only thinly transmitted to local congregations. The study's framing of trafficking as a crime against humanity must accordingly be read with doctrinal precision: under both Article 7 of the Rome Statute and Article 9 of Law No. 26 of 2000, trafficking attains the status of a crime against humanity only as part of a widespread or systematic attack, and Indonesia—party to the Palermo Protocol but not to the Rome Statute—has not domesticated the crime-against-humanity category as an operative prosecutorial instrument for ordinary trafficking. In the Indonesian setting, the designation thus functions as a normative and theological amplifier rather than as a charging instrument. It is not a weakness of the frame but its sociological point: where the state's gravest legal category remains largely aspirational, religious institutions that adopt the crime-against-humanity vocabulary perform a norm-generative function, importing the moral force of international

⁴² Republic of Indonesia, Law No. 21 of 2007, arts. 56–58 (prevention and the establishment of national and regional Task Forces for the Prevention and Handling of the Crime of Trafficking in Persons).

⁴³ United Nations, Protocol to Prevent, Suppress and Punish Trafficking in Persons (2000), arts. 9–10; ratified by Indonesia through Law No. 14 of 2009.

human-rights law into a domestic space where it is otherwise under-enforced.

The data further indicate that the gap between this formal legal architecture and actual church practice is not uniform but tracks the institutional environment of each province. Where churches report stronger interfaith cooperation and denser civil-society infrastructure—most clearly in Central Java—they also display closer alignment with UU TPPO frameworks and higher rates of formal partnership with government anti-trafficking bodies, including provincial Satgas TPPO. Where provincial anti-trafficking infrastructure is more fragmented, or where the relationship between minority churches and dominant religious organisations is more contested—as the East Java profile suggests—the law-to-practice gap widens. This pattern is consistent with the broader Indonesian literature, which documents that the formal reach of UU TPPO outstrips the operational capacity of the civil-society actors it relies on. The distinctive contribution of the present study is to show that this implementation gap is mediated by interreligious ecology: interfaith dialogue operates as an institutional transmission belt through which the requirements of state law are communicated to and internalised by minority religious organisations. It also clarifies the character of church responses: rather than emerging as autonomous, parallel structures born of distrust toward uneven state enforcement, the more institutionalised congregations operate in a complementary register—formalising internal standard operating procedures that mirror and feed into the statutory referral, prevention, and victim-protection architecture—while the least engaged congregations default not to parallel structures but to institutional absence.

These mechanisms can be specified theoretically through DiMaggio and Powell's typology of institutional isomorphism. Coercive isomorphism operates when churches formalise anti-trafficking policy in response to the mandates and partnership expectations of UU TPPO and provincial Satgas TPPO, as well as to the wider regulatory environment—including, in some Javanese districts, sharia-influenced regional regulation—within which they must secure legitimacy. Mimetic isomorphism is evident when congregations, confronting the uncertainty of an under-specified statutory

mandate, model their protocols on those of secular and international anti-trafficking NGOs and on better-resourced churches, reproducing the language of safeguarding, referral, and survivor-centred care. Normative isomorphism arises from the professionalisation of church ministry—seminary training, denominational human rights education, and sustained participation in interfaith forums such as FKUB, which diffuse shared standards of institutional conduct. The provincial variation documented here can thus be read as the differential intensity of these three pressures: Central Java's congregations sit within a field in which all three operate strongly, whereas the most isolated East Java congregations remain largely insulated from coercive, mimetic, and normative pressure alike.

This isomorphic account also resolves the apparent paradox that intra-provincial variation exceeds inter-provincial variation. If institutional attitude were determined chiefly by province-level demographics, scores within each province would cluster tightly; the observed dispersion indicates instead that the decisive variables operate at the level of the individual congregation. Three localized drivers are most plausible. First, leadership exposure: congregations led by pastors who have participated in human rights training, anti-trafficking coalitions, or theological education that foregrounds structural sin record markedly higher institutionalisation than otherwise comparable neighbours. Second, local political-legal alliances: congregations with working relationships to district government, police, or Satgas TPPO can convert those ties into formal programmes, while others cannot. Third, structural isolation: congregations cut off from interreligious networks—whether by geography, history, or local inter-communal tension—are deprived of the very mimetic and normative pressures that drive institutional development. Because these drivers act congregation-by-congregation, they generate the sharp within-province polarisation the ANOVA reveals, and they cannot be reached by province-level policy alone—a finding whose methodological corollary is that the quantitative pattern documented here should be followed by localized, qualitative socio-legal research capable of tracing these pathways directly.

Conclusion

Based on research on Pentecostal church attitudes towards human trafficking as a crime against humanity in Indonesia's plural society, it can be concluded that there are significant variations in churches' responses across provinces, and that the interreligious dynamics of each region meaningfully shape these variations. This study adopted a quantitative approach with a cross-sectional survey design, using a questionnaire that measured five key dimensions of the church's institutional attitude: theological framework regarding human trafficking, official church policies and guidelines, operational involvement in victim prevention and support, collaboration with external parties (including interreligious organizations), and the application of gender-sensitive and culturally contextual approaches. The analysis revealed that churches in Central Java demonstrated a more organised and mature response to human trafficking, with higher average scores and more structured policies. At the same time, those in East Java showed lower levels of engagement. This divergence is interpreted in light of differences in interfaith cooperation infrastructure between the two provinces: Central Java's well-established interreligious dialogue forums (FKUB) and the presence of organized Islamic civil society organizations (NU, Muhammadiyah) appear to create an enabling environment for minority churches to develop more formal anti-trafficking programs. Churches in Bali exhibit the highest internal variation, reflecting the varying degrees to which Pentecostal congregations have integrated their responses into the surrounding Hindu institutional landscape. From a socio-legal standpoint, the study further reveals a gap between state anti-trafficking law (UU No. 21/2007) and the internal policies of many churches, a gap that interfaith collaboration can help to bridge by strengthening institutional capacity and inter-agency coordination. Theoretically, this provincial variation is best understood as differential institutional isomorphism—coercive, mimetic, and normative—operating within a plural legal field in which state law, international human-rights norms, and Islamic and Balinese-Hindu normativities intersect, with interfaith cooperation serving as the principal transmission belt through which minority churches acquire anti-trafficking legal consciousness and capacity. The findings are directly relevant to SDG 5 (Gender Equality), SDG 8 (Decent Work and Economic Growth), and SDG 16 (Peace, Justice,

and Strong Institutions). This research provides important insights into how Pentecostal churches, as minority religious actors in a plural society, perceive and respond to human trafficking as a crime against humanity. Because its quantitative design establishes these patterns without tracing their congregation-level mechanisms, the study points to the need for subsequent qualitative, socio-legal fieldwork to identify the precise organisational pathways involved. The key policy recommendation is that anti-trafficking programs targeting churches in Indonesia must be embedded within a broader strategy of interfaith cooperation, one that positions Pentecostal churches not as isolated denominational actors, but as partners within Indonesia's rich landscape of religious civil society. Such cooperation—grounded in shared moral commitments to human dignity across Christianity, Islam, Hinduism, and other traditions—offers the most promising pathway toward more comprehensive, accountable, and contextually adaptive institutional responses to human trafficking in Indonesia.

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Author(s)

Purim Marbun, M.Div., MTh, Dr., is a lecturer, researcher, and trainer Church ministries affiliated with Sekolah Tinggi Teologi Bethel Indonesia (Bethel Theological Seminary Jakarta). He is actively engaged in research

with a concentration in theology and Christian education. First, Online learning design in the post-COVID-19 era, Second, Pastoral accompaniment-based models of church member development. Third, Professionalism of Christian religious education teachers. The author can be contacted via email: marbunpurim@gmail.com. Further information and publications by the author can be accessed through Scopus ID: 59893602000; SINTA ID: 6691100, and ORCID: <https://orcid.org/0000-0002-5776-5472>

Edwin, M.Pd., M.Pd.K. is a lecturer at Sekolah Tinggi Teologi Kingdom Bali (Kingdom Theological Seminary Bali), where he is committed to theological education and pastoral training. He is actively engaged in research with a concentration in biblical studies, Christian leadership, and the development of effective ministry practices. Selected publications include: First, Curriculum Transformation Towards Future Education. Second, The Role of Christian Teachers Based on Denpasar Local Wisdom in Developing Connectivist Learning in the Era of Digital Transformation. Third, Reframing the Philosophy of Pastoral Counselling: An Interdisciplinary Dialogue between Theology, Existential Psychology, and Positive Psychology. Fourth, The Role of Educational Philosophies (Progressivism, Existentialism and Postmodernism) in the Development of Indonesian Human Resources: A Literature Study Approach. Fifth, Outcome-Based Education in the 21st Century: Innovations, Implementation and Impact. The author can be contacted via email: edwin.sttkingdom@gmail.com. Further information and publications by the author can be accessed through SINTA ID: 6770445 and ORCID: <https://orcid.org/0009-0000-6210-7004>.

Josiharu Edmund Franky, M.Th., Dr., is a lecturer and researcher at the Faculty of Theology, Kingdom Bali Theological College. Some of his selected publications include: First, "The Apostle Paul's Teaching Methods

in Contextual Mission in Small Groups.” Second, Strategic Management Based on Tri Hita Karana: A Balinese Local Wisdom Approach to Educational Institution Development. Third, Training on the Use of the Mendeley Application in Academic Writing for Graduate Students at Kingdom Bali Theological College. The author can be contacted via email at jeffreyhere@sttkingdom.ac.id. Further information and the author’s publications can be accessed via SINTA ID: 6769244, and ORCID: <https://orcid.org/0009-0000-0277-9378>

Sarah Stefani, S.Pd., S.Th., M.Th., is a lecturer at STT Gamaliel Surakarta, a researcher, and a pastor at GBI Ngawi. Her academic and professional interests encompass pastoral counseling, practical theology, Christian psychology, disability theology, and early childhood Christian Education. Her publication, first “Memaknai Luka”: Family Self-esteem Rebuilding sebagai Dasar Resiliensi Keluarga Disabilitas, second, BIBLE INNERANCY FOR GEN ALFA: BIBLE IS NOT TOO FAR ECHO (Inneransi Alkitab untuk Gen Alfa: Alkitab Bukanlah Gaung yang Jauh. Her current research explores the development of a pastoral counseling model grounded in logotherapy to strengthen family resilience and meaning-making among families of persons with disabilities. Her author can be contacted via email: sarahgracestefani@gmail.com. SINTA ID: 6919048,, and ORCID: 0009-0005-5920-5478

Juanda Manullang, STh., MPdK., is a lecturer, researcher, and practitioner in the field of Practical Theology who is affiliated with the Missiology and Christian Communication Program, Faculty of Theology, Institut Agama Kristen Negeri (IAKN) Manado. He is currently pursuing his doctoral studies (Ph.D.) at The United Graduate School of Theology (UGST), Hoseo University, South Korea. He is actively conducting research in the fields of Practical Theology, Missiology, Christian Communication, Christian Religious Education, and church ministry in

the context of contemporary society. Some of his selected publications include: First, The Didactic Power of Socialization and Tradition: Christian Education and Javanese Bridal Customs; Second, Challenges of Learning Christian Religious Education in Inclusive Education in the Digital Era. The author can be contacted via email at 20245331@vision.hoseo.edu. Further information regarding the author's academic profile and publications can be accessed via SINTA ID: 6726509 and ORCID: <https://orcid.org/0000-0003-3710-3057>.