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**Koinomics : APPLICATION OF TRINITARIAN
ECONOMICS CONCEPT BASED ON LUKE
16:1-9**

**ROBBY CHANDRA & VICTOR CHRISTIANTO
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PROLOGUE

The separation between economy and theology occurs more profoundly after the industrial age.

Today we face a widening gap of wealth distribution

REALITY CHECK:
SEPARATION
BETWEEN MORAL
VALUES AND
ECONOMIC
CONCERNS

- ▶ *Economic leaders mainly use inflation rate, trade deficit, interest rate, gross domestic product (GDP), or foreign debts as the measurements in the macro-economic domain and do not include theological or moral consideration in their concerns.*
- ▶ *In daily business practices, efficiency and effectivity in achieving net profits, brand image, and productivity become the primary success measurements for the practitioners.*

REASON AND GOAL OF THE STUDY

Considering widening gap of wealth distribution in the world as the result of both capitalist and also socialist practices, we explore an alternative business and economic framework based on Christian theology of Godhead called *koinomics*. *Koinomics* mean a combine economic concerns with *koinonia* or interrelation community ideals.

- ▶ **The term koinomics derives from two terms "koinonia" and "economics." It has a broad meaning of fellowship, friendship, and close relationships (Fuchs, 2008) together with addressing the economic and business concerns.**
- ▶ ***Thus, koinomics is a concept that integrates the economy concepts and communal or relational framework to answer the wealth gap problems and to become an alternative for the current business and economic principles.***

WHAT IS KOINOMICS?

METHOD OF THE STUDY

Method of the study exploration: literature/text analysis on trinitarian concept of God primarily on the interrelation dimensions of Godhead added with analysis on real life models in Indonesia that try to apply the concept.

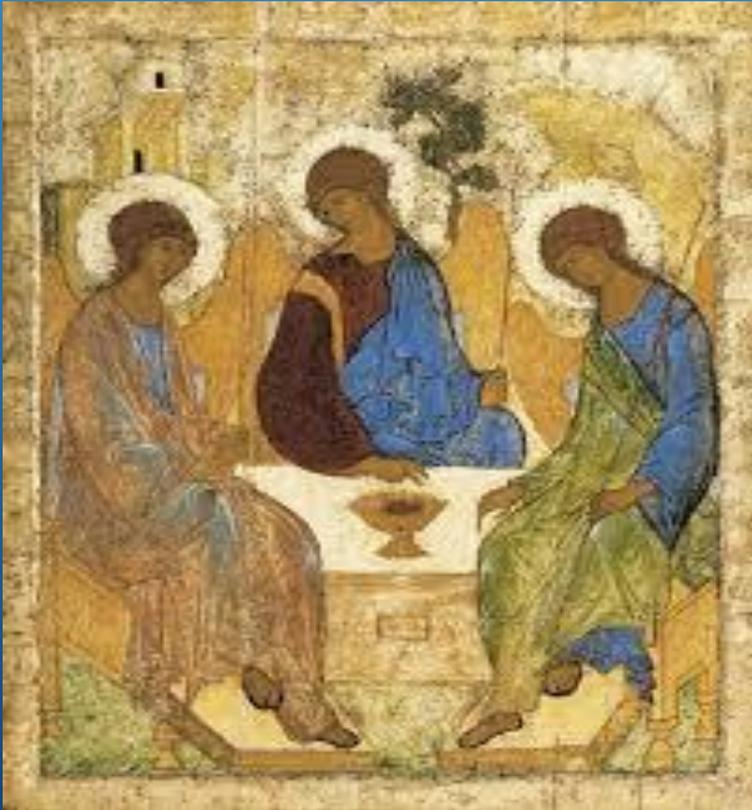
THE FIRST FINDING KOINONIA AND PERICHORESIS



Our study finds:

- ▶ God is one and the only one
- ▶ There are three dimensions in God's actions in human history, thus we use the term Trinity/Triune God. In Godhead, *koinonia* (fellowship/interrelatedness) is the main feature
- ▶ The word *koinonia* interconnects with the word *perichoresis*.
- ▶ *Perichoresis* means that the Triune God in the three dimensions of Godhead moves to one another in a cosmic dance, in-dwelling to each other.

THE SECOND FINDING: TRINITARIAN THEOLOGY



1. As there are three dimensions in God's actions in human history:
 - a) God is God who creates, gives life, and provides opportunity to choose, grow, and foster closeness
 - b) God is God who redeems, shows caring, self-sacrificing, and loving acts
 - c) God is God who transforms and guides people
2. Thus, God shows in the dimensions of Godhead a willingness to foster a sharing, participative- and *communion-based relation*.

**THE THIRD FINDING:
FORM NARRATIVE OF
A DISHONEST
TREASURER (LUKE
16:1-9)**

- ▶ Luke 16:1-9 consists of narratives about a dishonest servant or treasurer.
- ▶ 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.
- ▶ Success should relate more than just to materialistic domain.

APPLICATION

Logically, the relation between the theological view with business practices and principles will define the success of a business practice or economy:

1

The first dimension of business is the continuation of the creation process of God:

Business practitioners are God's co-creator. Thus, the business should create life, opportunities, choices, and potential for growth and multiplication.

APPLICATION

2.

The second dimension is the long-term redemptive process:

Business or economy principles should include a long-term view of success in bringing mutual wealth and in redeeming human beings or freeing them from the bondage of poverty, poor health, and lack of educational opportunity

APPLICATION

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 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.

THE CHALLENGES

- 1. Dualistic view that separates the secular and sacred life**
- 2. Self-centredness**

- ▶ *Presented at EuroAsia Summit, December 6th, 7th, 8th, 2020.*
- ▶ *For further discussions and questions, kindly contact:
Dr. Robby Igusti Chandra MA, MTh – Associate Professor at Cipanas
Theological Seminary*
- ▶ *Email: robbycha@yahoo.com*
- ▶ *Victor Christianto, MTh. Lecturer at Satyabhakti Theological Seminary*
- ▶ *Email: victorchristianto@gmail.com.*

THANK YOU