Sarcouncil Journal of Multidisciplinary

ISSN(Online): 2945-3445

Volume- 05| Issue- 07| 2025

Research Article

Received: 15-06-2025 | Accepted: 10-07-2025 | Published: 25-07-2025

"Worship as a Liminal Space": A Study of Disaster Response Worship Through the Perspective of Liminality and Community Victor Turner

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Abstract: The study "Worship as a Liminal Space" is a study of Disaster Response Worship through the Perspective of Liminality and Community by Victor Turner, implemented in disaster situations. Liturgy can be a means for people to express their experiences of suffering. Through prayer, Bible reading, singing, symbols, and other liturgical actions, the congregation is given space to express their grief and find hope in their faith in God. Thus, worship is understood not only as a formal ritual, but also as a space for people to encounter God and each other in the face of crisis. Worship can also be a forum for building togetherness in the recovery process. The church, as a community of faith, not only invites people to pray and surrender to God but also encourages them to embrace, strengthen, and help one another. In post-disaster situations, congregational life requires a space to process the experience of loss together. Therefore, liturgy can play a crucial role in helping people cope with suffering and rebuild their lives.

Keywords: Worship, Liminality, Community.

INTRODUCTION

As an archipelagic nation located at the confluence of three major tectonic plates: the Eurasian Plate, the Indo-Australian Plate, and the Pacific Plate, Indonesia is located in a region with high seismic activity. Furthermore, Indonesia lies within the Pacific Ring of Fire, a region characterized by numerous active volcanoes resulting from the collision and movement of tectonic plates. These geographic and geological conditions place Indonesia at high risk of various natural disasters, such as earthquakes, tsunamis, and volcanic eruptions (BMKG, 2025).

Over the past two decades, Indonesia has experienced several major natural disasters, resulting in losses, both in terms of loss of life and damage to homes and infrastructure. One of the most devastating disasters was the 2004 earthquake and tsunami in Aceh, which claimed hundreds of thousands of lives. Furthermore, the eruption of Mount Merapi in 2010 and the earthquake and subsequent tsunami in Palu in 2018 also had significant impacts on the community. Several years later, North Tapanuli Regency also experienced a 6.0 magnitude earthquake on October 1, 2022. This tremor was followed by several aftershocks that were still felt until October 7, 2022. The disaster caused damage to homes, places of worship, office buildings, roads, bridges, and irrigation channels. One significant area of damage occurred to the Aek Sigeaon River embankment in Sipoholon District (North Tapanuli Regency Government, 2025).

A similar disaster occurred in Simangulampe Village, Bakti Raja District, Humbang Hasundutan Regency on December 1, 2023. The disaster involved a rockslide that had a serious impact on the community. Within a short time, large rocks fell on several homes and vehicles belonging to residents. The landslide was also accompanied by flash floods, further exacerbating the situation and endangering public safety. The incident not only caused material losses but also resulted in fatalities and left several residents missing (Kompas, 2025).

The church can participate in the recovery process through teaching, prayer, pastoral care, and various forms of humanitarian service. The church's presence is not only to provide material assistance, but also to strengthen faith and build solidarity within communities experiencing crisis. One form of the church's presence can be realized through worship services designed as a space for the congregation to express lamentations, express grief, build hope, and experience healing together.

When disasters bring physical destruction and leave a community with traumatic experiences, worship can provide a space for the congregation to lament, express grief, and seek solace in the togetherness of the faith community. However, worship does not stop at lamentation. Worship also provides a space for cultivating hope, namely the belief that God remains present and accompanies His people amidst suffering and on their journey toward recovery.

Thus, liturgy is dynamic in nature because it can adapt to the lives and needs of the congregation in specific contexts. Bernardus Boli Ujan emphasized that the church needs to be present and adapt to the

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DOI- https://doi.org/10.5281/zenodo.23882962

lives and contexts of the congregation in every age and place. Therefore, liturgy should not be understood as rigid and unchangeable, but rather needs to be open to processes of adaptation and inculturation to remain meaningful to the lives of the congregation (Ujan, 2017).

This idea can also be linked to Anscar Chupungco's idea of liturgical creativity. According to Chupungco (1989), liturgy can integrate forms appropriate to the context of the congregation, thereby making liturgical celebrations more meaningful. Liturgical creativity can be achieved through adaptations of texts, symbols, and ritual actions based on the congregation's concrete experiences. In disaster situations, liturgical creativity is crucial because it allows worship to respond to the spiritual needs and concrete experiences of the congregation experiencing suffering.

Within this framework, worship can be understood as a transitional or liminal space. In this space, the congregation experiences the process of coping with the various changes caused by the disaster. Lament, hope, and healing do not always occur immediately but rather unfold through a process. Worship provides a space for the congregation to bring their experiences of suffering into their faith life, while rediscovering hope and strength through God's presence and community support.

Worship in post-disaster situations therefore has a broader function than simply celebrating faith. Worship can be a space for the community to collectively confront and make meaning of traumatic experiences. In this study, Victor Turner's liminality and community approach is used to analyze how worship rituals build meaning, solidarity, and spiritual resilience for disaster-affected communities. Through this approach, this study aims to examine how disaster experiences are processed through liturgy and how congregational togetherness is formed in the process of recovery.

LITERATURE REVIEW

Disaster Response Worship as a Religious Ritual

Worship in church life is not only understood as a routine activity to carry out religious observances, but also as a communal action with religious and social significance. During worship, the congregation gathers, prays, sings praises, listens to God's word, and expresses their faith experiences together. Therefore, worship can be seen as a ritual practice that fosters the congregation's relationship with God while strengthening bonds between community members (Grimes, 2014).

In disaster situations, worship takes on a more special meaning because the congregation finds itself in an unusual situation. Disasters can cause loss, fear, anxiety, and uncertainty. In these circumstances, worship can be a place for the congregation to bring their experiences of suffering to God and face them together as a community of faith. Thus, disaster response worship is not only a religious activity but also a space for collectively processing the experience of crisis (Cuneo, 2016).

Victor Turner's Liminality Theory

Victor Turner's primary concept used in this research is liminality. The term "liminality" comes from the Latin word "limen," meaning "threshold." Turner developed this concept from Arnold van Gennep's thinking on rites of passage. Rites of passage consist of three stages: separation, liminality, and reincorporation. The liminal stage is a state where an individual or group has left their previous state but has not yet fully entered a new one (Turner, 1969).

According to Turner, individuals in a liminal state are in an "in-between" position. They are no longer fully in their previous status, but they have not yet achieved a new one. Because they are outside the normal state, the social structures that normally govern a person's life can temporarily weaken. This situation opens up the possibility for new experiences, changes in identity, and the formation of social relationships that differ from everyday circumstances.

In Turner's theory, liminality does not mean a state devoid of meaning. Rather, a liminal state is a space that allows an individual or community to undergo a process of formation and change. Therefore, the liminal phase has a transformative nature because individuals can look back at previous circumstances, process the experiences they are facing, and prepare themselves to enter a new state.

Worship as a Liminal Space in Disaster Situations

Based on this theory, disaster response worship is understood as a liminal space. Congregations experiencing a disaster find themselves in a different state than they were before the disaster. Life, which had previously been running normally, is disrupted, leaving the congregation in a state that has not yet fully returned to normal. In this

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situation, worship becomes a space for the congregation to pause from the crisis and face it together in the light of faith.

Worship becomes a liminal space because it involves the congregation undergoing a process of transition. They come bearing experiences of loss, fear, and uncertainty, then engage in the worship process through prayer, singing, Bible reading, preaching, and fellowship. This process does not mean that the disaster is immediately over or that suffering disappears, but worship provides a space for the congregation to interpret the experience and find strength to move on.

Thus, the term "Worship as a Liminal Space" indicates that worship is not only a gathering place for the congregation but also a symbolic space where the congregation transitions from a state of crisis to the possibility of recovery. In this space, the experience of disaster is not merely understood as a personal experience but becomes a shared experience brought to God and faced together as a community of faith.

Ritual Stages: Separation, Liminality, and Reintegration

To understand disaster response worship as a liminal space, Turner's theory can be analyzed through three stages of rites of passage: separation, liminality, and reintegration. In the separation stage, an individual or group experiences separation from their previous state or status. In the context of a disaster, this state can be seen when the congregation's life experiences changes due to the disaster, making it impossible to resume their previous routines and living conditions as usual.

The second stage is liminality. At this stage, the congregation is in an "in-between" state. They have experienced changes due to the disaster, but have not yet fully entered a new life. In this state, disaster response worship can provide a space for processing the experience of the crisis. The congregation gathers, prays, listens to the Word, and provides encouragement to one another. This stage is the primary focus of this research because it aligns with the concept of worship as a liminal space.

The third stage is reintegration. After passing through the liminal state, individuals or communities return to social life with a changed state or understanding. In the context of a congregation experiencing a disaster, this stage can be understood as the process by which the congregation begins to rebuild its life, bringing with it the hope, experience of faith, and solidarity gained during the crisis.

Community as a Form of Congregational Togetherness

The second crucial concept in Turner's theory is community. Community is a form of togetherness that emerges in a liminal state. This togetherness differs from ordinary social relationships because it emphasizes shared experiences, equality, closeness, and solidarity. When individuals are in a liminal state, differences in social status and position can become less prominent, allowing them to meet as fellow human beings.

Turner describes community as an unstructured or minimally structured community composed of relatively equal individuals. Thus, community is not simply a gathering of many people in one place, but a deeper experience of togetherness stemming from shared circumstances or experiences.

In the context of the GKPI Tarutung City disaster response service, community can be understood through the togetherness of the congregation, who are all experiencing the impact of the disaster. Differences in social background, economic background, age, and status are not the focus when the congregation gathers for worship. They come together as fellow members of a faith community in need of strength and comfort.

Disaster Response Worship as a Space for Community Formation

Disaster response worship services can be a space for community building because the congregation is not merely present individually, but also engages in ritual actions performed together. Prayer, singing, reading of Scripture, and the congregation's responses during worship create a shared experience that unites them in a crisis. This experience can strengthen the awareness that the suffering faced does not have to be endured alone.

In a disaster, togetherness is crucial because a crisis can make someone feel alone, afraid, and insecure. Through worship, the congregation has the opportunity to see that there is a community present with them. Therefore, community in disaster response worship can be seen through mutual support, caring for one another, and building solidarity among congregation members.

Thus, the community that emerges during worship has not only spiritual significance but also social significance. The experience of togetherness in worship can encourage the congregation to

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continue it in concrete actions, such as helping members experiencing difficulties, providing care for affected families, and carrying out joint service. In this way, the experience of community can produce more concrete solidarity in congregational life.

Congregational Transformation through Liminality and Community

The relationship between liminality and community demonstrates that disaster response worship has transformative potential. Liminality provides space for the congregation to be in a state of "in-betweenness," while community provides an experience of togetherness within that state. Through both, the congregation can process the disaster experience not only as an experience of suffering, but also as an experience that can strengthen faith and social relationships.

This transformation can be seen in the changes in how the congregation perceives itself after experiencing a disaster. Congregants who may have previously felt afraid and helpless can rediscover hope through God's Word and community support. Therefore, the change referred to by Turner's theory is not only a formal change in status but can also be understood as a change in how an individual views themselves, their community, and their life after experiencing a crisis.

In the context of this research, the GKPI Tarutung City disaster response worship service can be seen as a process that moves the congregation from an experience of division to one of togetherness. Disasters can disrupt life and social relationships, while worship provides a space for rebuilding these relationships. Thus, worship becomes a space of transition as well as a space for fostering congregational solidarity.

The Relevance of Victor Turner's Theory to Disaster Response Worship

Based on Victor Turner's theory, disaster response worship can be understood as a ritual that serves a broader function than simply performing worship services. Worship becomes a liminal space because the congregation is in a state of transition due to the disaster experience. They are no longer in their pre-disaster state of life, but they have not yet fully entered a state of life after recovery.

In this liminal space, community can emerge through the congregation's togetherness. They gather as fellow believers experiencing crisis, pray together, listen to God's word, and provide mutual encouragement. Therefore, community becomes one tangible manifestation of the social function of worship in disaster situations.

RESEARCH METHODS

This research uses a qualitative approach. This qualitative approach was used because it focuses on understanding the experiences, meanings, and responses of the congregation in participating in disaster response worship at the GKPI Tarutung City. Through this approach, researchers seek to understand how the congregation, pastors, and elders experience and interpret worship in post-disaster situations.

RESULTS AND DISCUSSION

The Liminal Condition of the GKPI Tarutung City Congregation Post-Disaster

Disasters bring congregations into a state that differs from their previous lives. What was once normal can transform into a situation filled with uncertainty, loss, fear, and the need for help. In this situation, the congregation is no longer fully in its pre-disaster state, but it has not yet reached a state of complete recovery. This state can be analyzed through Victor Turner's concept of liminality, a state "between" a previous state and a new one.

According to Turner, liminality is a phase in the transition process when an individual or group has left a previous state or status but has not yet attained a new one. This phase is unusual because the structure of daily life is changing. Individuals or groups in a liminal state may experience uncertainty, but at the same time have the opportunity to experience change and construct new meaning for their lives.

If this concept is applied to the GKPI Tarutung City congregation after the disaster, the disaster experience can be understood as a condition that places the congregation in a liminal space. The congregation experiences life changes that require them to adapt to new circumstances. They still carry the experiences of life before the disaster, but at the same time must face the new realities that have emerged as a result of the disaster. Therefore, the post-disaster period is not only a time of physical recovery, but also a time when the congregation seeks to re-understand its life experiences.

In this situation, the congregation's needs extend beyond material assistance. The congregation also requires spiritual and social strengthening. Experiences of loss and uncertainty can raise questions about life, the future, and God's presence

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in suffering. Therefore, the church has a crucial role in providing a space for the congregation to bring these experiences into their life of faith. One such space is disaster response worship (Cunoe, 2016).

Thus, the congregation's liminal state provides an important foundation for understanding why disaster response worship has special significance. Congregations in a state of "in-betweenness" need a space to pause, gather, listen to God's word, pray, and encourage one another. This is where worship begins to be seen not simply as a religious activity, but as a space that helps the congregation navigate the transition caused by the disaster.

Disaster Response Worship as a Liminal Space

The GKPI Tarutung City disaster response worship service can be understood as a liminal space because it provides a place for the congregation, in transition, to collectively process the disaster experience. From Turner's perspective, a liminal state is not simply a state where someone is between two states, but also a state that allows for the emergence of new experiences and meanings. Therefore, worship can be a space that connects the experience of crisis with the process of strengthening faith.

During worship, the congregation temporarily leaves behind the activities and pressures of daily life to gather as a community of faith. Prayer, singing, reading of God's Word, sermons, and other liturgical activities provide an opportunity for the congregation to bring their experiences before God. These rituals create a setting different from everyday life, allowing the congregation to direct their attention both to God and to their situation as a community facing disaster (Grimes, 2014).

When linked to the concept of liminality, worship becomes a space "in between" suffering and hope. The congregation is not necessarily free from the impact of the disaster when they attend worship, but through worship they gain the opportunity to view those experiences in the light of faith. Thus, worship does not directly erase suffering but helps the congregation cope with it in a different way.

This demonstrates that the meaning of Worship as a Liminal Space lies in its function as a transitional space. The congregation comes with experiences of crisis, and through the worship process they have the opportunity to hear God's Word, pray, and experience the presence of the community. Thus, worship becomes a space that bridges the crisis and the process of recovery.

Therefore, disaster response worship can be analyzed as a liminal space that serves not only a spiritual but also a social function. In it, the congregation can process the experience of suffering while rebuilding relationships with others. The worship space becomes a place where personal experiences meet the experiences of the community, so that suffering is no longer understood solely as an individual problem, but as an experience that can be faced together.

The Process of Separation, Liminality, and Reintegration in Disaster Response Worship

Victor Turner's theory of rites of passage can be used to examine the process that congregations experience in facing disasters. Turner developed Arnold van Gennep's ideas about the three stages of rites of passage: separation, liminality, and reintegration. These three stages help explain that change in the life of an individual or community does not occur immediately, but through a process.

The first stage is separation. In the context of a disaster, this stage can be seen when the congregation's life experiences a separation from its previous normal state. Disasters can disrupt family life, work, social activities, and church life. This condition makes the congregation realize that they are in a different situation than before.

The second stage is liminality. At this stage, the congregation is in an "in-between" state. They have experienced changes due to the disaster, but have not yet fully returned to normal life. In this stage, disaster response services play a crucial role because they provide a space for processing these experiences. The congregation gathers, prays, listens to the Word, and receives encouragement from the faith community.

The third stage is reintegration. This stage refers to the process by which an individual or community re-enters social life under changed circumstances. In the context of a post-disaster congregation, reintegration can be understood as the process of rebuilding life after a period of crisis. The experiences of faith and togetherness gained during this liminal period can provide valuable resources for the next life.

Thus, disaster response worship can be placed at the center of this transitional process. Worship becomes a space that helps the congregation navigate this liminal period before rebuilding their life together. This demonstrates that worship not only functions as a response to emergencies but can also be part of the community's recovery process.

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Formation of Community in Disaster Response Worship

The concept of community is inseparable from Victor Turner's concept of liminality. If liminality describes the state of being "in-between," then community describes the form of togetherness that can emerge in such circumstances. Turner viewed community as a more egalitarian, closer social relationship based on shared experiences.

In disaster situations, shared experiences can strengthen the congregation's sense of togetherness. They face the same situation and need each other's support. Worship becomes one place where these experiences are shared. The congregation gathers as one community, praying together, listening to God's word, and offering encouragement to one another.

From Turner's perspective, community is not primarily based on one's social standing, but on shared experiences that enable individuals to meet as equals. Therefore, in disaster response worship, differences in social background and status can become less dominant. What is more prominent is the awareness that all congregants are part of a community facing shared suffering.

Thus, community in disaster response worship can be seen through the emergence of a sense of shared destiny, concern, togetherness, and mutual support. Worship becomes a space where the congregation not only connects with God but also experiences the presence of others. This togetherness provides social strength for the congregation in facing difficult circumstances.

From Community to Congregational Solidarity

The community that emerges in worship should not be limited to the experience of togetherness during the ritual. If this experience of togetherness truly becomes part of the congregation's life, then community can develop into solidarity in everyday life. Turner shows that the experience of community can develop and then connect with more structured forms of social life.

In the context of a disaster, solidarity can be manifested through attention and concern for congregation members experiencing hardship. The togetherness experienced in worship can encourage the congregation not only to pray for others but also to be present and help in real needs. Thus, worship is connected to the social life of the congregation because the ritual experience can influence how congregants treat one another.

This demonstrates that the success of disaster response worship can be seen not only in the implementation of the worship service but also in the relationships formed and the actions that emerge after the service. If worship fosters concern and encourages congregants to help one another, then the experience of community has moved toward social solidarity.

Therefore, the relationship between liminality and community can be seen more clearly. Disaster conditions place congregations in a liminal state. Worship becomes a space for experiencing togetherness. This togetherness forms community, and community can be manifested in acts of solidarity.

Congregational Transformation through Liminality and Community

Liminality and community not only explain the state of congregations during disasters but can also be used to observe the transformation process that occurs in their lives. Turner understands the liminal phase as a state with the potential for transformation because individuals or groups find themselves in a position different from normal. In this state, old experiences can be questioned and new meanings can be formed.

In the context of disaster response worship, transformation can occur when congregations begin to view the disaster experience not only as an experience of loss, but also as an experience faced together in faith. God's Word, prayer, and togetherness can provide new perspectives for congregations in facing suffering. Thus, change occurs not only in the congregation's external circumstances but also in how they understand themselves and their community.

The experience of community can also strengthen this transformation process. Congregants who initially faced the disaster individually can realize that they are part of a community that supports each other. This awareness can foster a sense of belonging, care, and responsibility for communal life.

Therefore, transformation in this study does not have to be understood as an immediate and sweeping change. Transformation can occur gradually through shifts in mindset, the emergence of hope, the formation of togetherness, and a willingness to help one another. Worship is one space that supports this process because it brings together the dimensions of faith and the social life of the congregation.

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Worship as a Space for Healing and Rebuilding Community

Based on Victor Turner's concepts of liminality and community, disaster response worship can be understood as a space for healing for the congregation. This healing relates not only to the physical condition after a disaster, but also to the restoration of social and spiritual life. Worship provides an opportunity for the congregation to bring their experiences of suffering to God and experience them together as a community.

In the worship space, the congregation can rediscover a sense of togetherness that may have been disrupted by the disaster. When they gather and perform rituals together, opportunities arise to rebuild relationships that were previously strained. Thus, worship becomes a place to strengthen the congregation's identity as a community of faith.

The concept of communitas helps explain that community healing occurs not only through material assistance but also through relationships. The congregation needs presence, attention, comfort, and a sense that they are not facing suffering alone. In this regard, the experience of community that emerges in worship can become the foundation for reshaping the congregation's community life.

Viewed through Turner's overall theory, the GKPI Tarutung City disaster response worship service can be placed within a process: the disaster causes a separation from normalcy, the congregation enters a liminal state, worship becomes a liminal space, the shared experience gives birth to community, and from this community, solidarity and a process of recovery can emerge. Thus, worship plays a crucial role in helping the community move through the crisis and toward a new life.

Ultimately, the concept of "Worship as a Liminal Space" demonstrates that disaster response worship is not simply understood as a church activity carried out after a disaster, but as a ritual space that allows the congregation to experience a transitional process. Liminality describes the congregation's position in an "in-between" state, while community describes the togetherness formed in that state. Both demonstrate that worship can be a space for recovery, fostering solidarity, and rebuilding the congregation's community after a disaster.

CONCLUSION

Based on the research findings, the GKPI Tarutung City disaster response worship service is not merely a worship activity, but also a ritual space for the congregation to confront the disaster experience through prayer, song, the Word, and liturgical symbols. From Victor Turner's perspective, this service constitutes a liminal space, a space "in-between" life before and after a disaster, where the congregation processes the experience of crisis toward hope and recovery. Within it, community is formed through a sense of shared destiny, mutual support, caring, and solidarity. Thus, disaster response services help the congregation give meaning to the experience of trauma through faith, strengthen relationships with God and others, and rebuild community life after the disaster.

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Source of support: Nil; **Conflict of interest:** Nil.

Cite this article as:

Hutagalung, F. H., Tambunan, J. M., Situmorang, D., Situmorang, T. Y., Simangunsong, M. & Sihombing, R. ““Worship as a Liminal Space”: A Study of Disaster Response Worship Through the Perspective of Liminality and Community Victor Turner.” *Sarcouncil Journal of Multidisciplinary* 5.7 (2025): pp 1069-1075.

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