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Abstract

The purpose of this study is to describe the chronology of the development of the mission of evangelism and Christian GMIM education in Minahasa, to study zending biographical narratives, to evaluate and correct the quality of GMIM Christian schools and to design a model for the development of GMIM Christian education in the future. To achieve this goal, a qualitative research method is used with a biographical narrative criticism approach. To collect field data, this research uses observation, interview and documentation study techniques. Based on the results of the research that has been done, it can be concluded that; The foundation stone of the mission of evangelism and Christian education GMIM in Minahasa is Hellendoorn through the method of foster children, the establishment of schools and churches; Education is a shared responsibility of government, church and society. The government together with the Foundation are taking steps to rebuild the GMIM school as a shared responsibility, through the Ministry of Religion, in this case the Directorate General of Christian Community Guidance.

Keywords: Mission, Evangelism, Zending, Christian Education, Minahasa

INTRODUCTION

Christian education is generally seen as one of the ways the church communicates the gospel to its members. But starting from the essence of the church as a teaching and learning community, Christian education is the essence of the church itself.

The church must teach, just as it must preach, or it will not be the church. Teaching belongs to essence of the church and a church that neglects this function of teaching has lost something that is indispensable to its nature as a church. (Smart, 1954: 11).

The church will not be itself and lose its face if it does not carry out education. So it is right to say that school is a place where the gospel is nursed.

Since gospel and Christian education entered the land of Minahasa, evangelism and Christian education have been seen as components on two sides of the coin which cannot be separated. In fact, education is seen as something that is considered more important, to be precise it is more important to take precedence because it is considered more beneficial by presenting schools before Christianity. (N. Graafland, 1987: 414-415) Education paving the way for evangelism is a fact noted as a powerful strategy in winning the native people through conversion rather than Christianization. How young people are taught with various skills by *Zendeling*. Those who have received education show much progress in knowledge and character, so that the Pastor can confirm them with the seal of baptism. This is the reason for the establishment of Christian schools or *Alifuru* schools (the name for the indigenous people of Minahasa and eastern Indonesia), at that time which continues to develop until now.

From the journey and historical evidence, the field of education is the mission of the church in an effort to humanize humans. The involvement of churches in Indonesia in implementing formal education through the establishment of Christian schools is a form of church participation in the field of formal education in an effort to educate the lives of the nation's children and how the church becomes itself. The role of the church in establishing schools has contributed significantly to the development of the nation and state.

In the records of the Fellowship of Churches in Indonesia (PGI), there are 5000 Christian schools throughout Indonesia, 60% of which are in Eastern Indonesia. In North Sulawesi there are 1000 schools managed by the Evangelical Christian Church in Minahasa (GMIM), 400 *Gereja Masehi Injili Timor* (GMIT), the Indonesian Christian Church (GKI Papua) 400 schools, the Maluku Protestant Church (GPM) 400 schools and the Sumba Christian Church (GKS) 200 schools (PGI, 2015).

This data explains that the number of Christian schools in Minahasa managed by GMIM is the largest. GMIM has established Christian schools ranging from Early Childhood Education (PAUD), Elementary Schools, Junior High Schools, Senior High / Vocational Schools to Higher Education (PT). These schools are scattered in all districts and cities in Minahasa.

In their development, Christian schools are gradually experiencing various problems that need to be solved. There are indicators that the quality of education in GMIM schools is in poor condition. Since the 1990s, there have been indications that the productivity and academic performance of GMIM Christian educational institutions has decreased, the competitiveness of GMIM schools has weakened, and the work ethic has weakened. This is in line with the results of the Christian Education seminar on December 12, 2011 at Maranatha University, Bandung, which stated that the challenges of Christian education in Indonesia today in the formal realm are very concerning. A factual picture conveyed by David Yohanes Chandra (Chair of the Indonesian Christian Education Council) and Jonathan L. Parapak (Rector of *Pelita Harapan* University), that some Christian schools in Indonesia have been closed. Based on a ground research, it is stated that the uniqueness or characteristics of the approach and applied Christian education are no longer found. To make matters worse, in some areas such as Jakarta, Bandung, Manado, Central Java, and others, there are a number of schools that have closed and have radically removed the label or name of Christian schools and replaced them with public school names. Another thing that is very unfortunate is that the church synods do not think about the condition of the school. The school was deliberately left closed so as not to become a burden on the church continuously. Ironically, the neglect of schools occurs amidst so many church programs that are focused on proclamation with large budgets.

In 2013, through the Church Citizens Gathering (TRWG) which was held in Surabaya, an inventory of the problems of Christian schooling and Christian tertiary institutions was needed and reported that all parties, from church synod leaders, church leaders and church members, need to be involved and involve themselves to participate. as well as analyzing the

problems of Christian schools and Christian colleges throughout Indonesia. It was also reported that from the 1980s to 2013 many Christian schools were closed for various reasons. The closed schools are not only in Christian minority areas but also in Christian-majority areas, for example Eastern Indonesia. (Internet Archive, 2015)

THEORITICAL REVIEW

The Concept of Mission Mission Evangelism

Is the answer to the question, what does the Bible as a whole say in both covenants about why God's people exist and what they should do in the world? The answer to this "What" is, that mission. And the answer to that question is God's sovereignty. Peter Ferdinand Drucker (1983: 20) is the father of "modern management", as well as a consultant, management, and "social ecologist. Assuming that mission is a question of why you do what you do, and mission is the reason for the existence of an organization or its purpose. Edwin A. Locke (1997: 14) an American psychologist and pioneer in goal-setting theory argues that mission is a strategic action to achieve an organizational vision.

According to Christopher Wright, mission, not in the sense of going somewhere but of being something (Wright, 2007: 504). The church must become something by virtue of its existence as God's people in the world. Mission is not oriented towards humans, in what it does. But again according to Wright,

Fundamentally, our mission (if it is biblically informed and validated) means our committed participation as God's people, at God's invitation and command, in God's own mission within the history of God's world for the redemption of God's creation (Wright, 2007: 22-23).

In doing so, Christians strive to fulfill the divine mandate given to the church. Mission in this sense implies, faith is shared but not enforced, and missionaries are taught and enriched by discovering that God's salvation is already at work in the society and culture to which he is sent. This dialectical pattern overrides the imposition of a religious system that imposes on individuals or communities. The evangelist must recognize that he is not the owner of all truth but that he carries the gift of salvation from God which, in many cases, has been experienced by non-Christians. (Donald Senior, CP and Caroll Stuhlmueller, C. P, 1983: 3).

Evangelistic Mission in the Old Testament (OT)

In the OT, mission referred to God's sending with two main main purposes. Allah sends people, who act as agents of His deliverance and salvation to reveal the message one needs to hear. God's sending was closely related to two of God's great acts on Israel, namely salvation and revelation. In the OT it concerns the election of God. Some who have experienced God's calling and sending, namely: (Wright, 2007: 23-24)

- 1) In Abraham's calling explicitly to bless all nations of the earth.
- 2) Moses was sent to save His people, and communicate God's revelations.
- 3) The exodus provides the main OT model of God acting as Redeemer. It is an act that simultaneously shows God's loyalty, justice and love
- 4) to God's chosen people to be an example before the nations.
- 5) Isaiah was sent in a preaching call.
- 6) At Sinai, God gave His law as a gift to shape Israel as an exemplary people, to be a light to the nations.

The mission in the OT concerning the selection of Abraham, exodus, Moses, Israel as the chosen people, prophets, judges and kings, cannot be seen as an explicit blessing for all the

nations of the earth. Israel was chosen to deal with the human problem, namely the sins of the nations and division to answer its existence.

Mission Evangelism in the New Testament

1) Jesus Christ

New covenant mission centered on Jesus Christ who fulfilled the Messiah's promise to Israel, who remained faithful to their rebellion, was obedient until death, and would make it happen through His death and resurrection. Not only the restoration of Israel but also the salvation that was promised to the ends of the earth.

2). The Twelve Apostles

Jesus chose twelve significant numbers reflecting the twelve tribes of Israel. The apostles became the nucleus of Israel in the Messiah, who embodied Israel's role and mission.

3). The Apostle Paul The

calling and sending of Saul of Tarsus to the apostle Paul he saw as a birth like Jeremiah. Paul's life, dedicated to being a messenger of the good news of God's kingdom to the nations (Acts 20:25). (Wright, 2007: 435)

Based on the description above, the chronology of the mission can be divided into three main phases, namely Jewish Christian missions oriented in and to Israel, Hellenistic or Christian European and Western-universal missions.

The Concept of Christian Education

From the beginning it has been explained that the mission of evangelism and Christian education are two things that cannot be separated. Good preaching is also teaching and good teaching has a record of the preacher's preaching. (Smart, 1954: 19) The two merged so that one could not be totally separated from the other.

Including in Indonesia, education since the beginning of independence has been vital and decisive. In particular, in this era the government carried out the mandate of the 1945 Constitution by prioritizing the education budget of at least 20% of the state budget, and changing the system for implementing centralization to become decentralized.

The task of the educator in this case is to care for the past, to preserve it so that it is not forgotten or lost for use or reference. Therefore, according to Paulo Freire, education is a process of continuity, which places the past as a tool for knowing the present but not just passing on inheritance. It is the experience of the present that prepares humans for a deeper and broader experience of the future. Continuity is meant here which assumes the existence of development, development and interaction that occurs continuously between the internal conditions of students and the object being studied.

According to John Dewey, education must start from the existence of students who are adjusted to the standards of their community, which turn raw experiences into meaningful life experiences. Who refute the indoctrination style of dogmas or simply maintain the legacy of rigid "outer shell" traditions and rituals. (Dewey, 1938) According to John Dewey, education has a duty to ensure that "the capital we collect is preserved and provided for people today. Without it the present becomes poor and the future shrinks. (Thomas Groome, 2017: 8) Dewey sees education as a tradition of inheritance. What is called experience, memory and the past are assets, wealth and valuable inheritance for the survival of civilization. Educators must look at evaluations of past work in terms of what has been successful or failed, for future and present purposes. In a further explanation, past and experience Dewey's must be "reconstructed". (Dewey, 1938) This is the main task of educators as creators. Its success in reconstructing depends on what method is used. Will he use the Banking concept of Education, or Paulo Freire's Problem Posing Method, which makes people experience freedom.

RESEARCH METHODS

Method used in this research is qualitative research. According to Creswell, qualitative research is a process of research and understanding based on a methodology that investigates social phenomena and human problems (Creswell, 1998: 15). To study the development of the mission of evangelism and Christian GMIM education in Minahasa, the researcher used a narrative criticism approach that generally describes an individual's life, collects data through a collection of stories, reports on individual experiences, and studies with strategic analysis patterns developed by Creswell (2012 :). This analysis strategy allows the researcher to find and determine the themes of the narrative described.

This research was conducted in North Sulawesi, especially in the GMIM service areas in regencies and cities in North Sulawesi, namely Manado City, Tomohon City, Bitung City, Minahasa Regency, North Minahasa Regency, South Minahasa Regency and Southeast Minahasa Regency. The research period was 11 months, from January 2020 to November 2020. Primary and secondary data collection in the form of audio and video recordings, notes field, documentation and photos in this study the researchers obtained through systematic observation, unstructured interviews and documentation studies, which more researchers use. Researchers conducted interviews with informants, namely historical actors or actors, historians, anthropologists, theologians, observers of education, and persons who are directly related to the object of this research. Supporting tools that researchers use include recordings, documents, cameras, notebooks, cell phones, internet networks and others.

The data collected were analyzed descriptively narrative through three channels, namely data reduction, data presentation and drawing conclusions or verification. As well as qualitative research in general, data analysis in study this was carried out from the time the researcher determined the focus of the study, until the preparation of the research report. Checking the validity of the data is intended so that the data in this study can be accounted for as scientific research, through credibility, defendability, confirmability, transferability.

RESULTS AND DISCUSSION

Quality of Education at GMIM Christian Schools in Minahasa

Based on interviews, observations and documentation, the number of students in GMIM schools is getting smaller, children often do not learn because there are no teachers. Parents are reluctant to send their children to GMIM schools, arguing that teachers are no longer qualified. The foundation is not focused, there is no understanding between the foundation-congregation as a synod-stakeholder and the government and all parties involved. The fewer teachers in GMIM schools are also caused by the implementation of the Law on the President of the Republic of Indonesia No. 05/2014 concerning State Civil Apparatus (ASN) Chapter I Article 1 which requires ASN to work in government agencies. What is regrettable is that the PAK UKIT Faculty has only been closed for 5 years as an educational kitchen which was originally presented as an effort to fill educational needs, as a follow-up to the closure of the GMIM Christian Religion Teacher Education (PGAAKr) as a provider Education teachers of Christian Religious for GMIM schools. Table 4.3 Number of Foundation Teachers Ds. AZR Wenas.

Table 1 Number of Ds. A.
ZR Wenas

No.	District / City	ASN	GTY	Total
1	Tomohon	24	67	307
		0		

2	Bitung	18 2	13 3	215
3	Minahasa	36 6	41 2	778
4	Minahasa Utara	97	72	169
5	Minahasa Selatan	26 7	19 9	456
6	Southeast Minahasa	15 3	82	235
Total		13 05	96 5	2270

In order to improve the quality of 3 (three) GMIM Elementary Schools, the management of them was taken over by private foundations. With thousands of schools, GMIM needs to think of constructive solutions. In the current pandemic era, online education activities cannot be carried out, due to the unavailability of the necessary technological facilities. The teacher must take turns visiting students in their respective homes. (Interview: AK. 5 September 2020, via Phone).

DISCUSSION

Quality of Education of GMIM Christian Schools in Minahasa

Based on the research results, education in the zendeling period is the most important thing. Since the beginning of the mission journey in Minahasa, zendeling has chosen to prioritize education, even making education pave the way for evangelism. Even when the NZG no longer had the ability to fund the church, the NZG chose to hand over the church to the Indische kerk. NZG also established kweekschool as an antipative measure to maintain the quality of education as the number of schools increases from time to time, it also requires dedicated educators. The NZG and the government guaranteed educators' salaries by transferring Zendeling as a government employee to become a Hulpredikant.

All these efforts are made on the basis of the importance of education. However, the complexity of the problem of GMIM Christian education, is not just misconduct, not because MONEV does not work or the support of the congregation is lacking. This concerns the eight National Education Standards, Ferdinand Drucker, father of "modern management", argues that mission is a question of why you do what you do, and mission is the reason for the existence of an organization or its goals. From this opinion it can be said that the condition of GMIM education reflects the GMIM concept of education, or a place of education for GMIM.

CONCLUSION

1. Education and evangelism are inseparable and cannot be seen hierarchically in their implementation.
2. The foster education model and meeting invitations are key strategies for the success of the Zendeling in Minahasa. Foster children's education model
3. Education has not been regulated in the GMIM church structure since 1990 and there is no education program that is structured as a manifestation of the importance of education as part of the three pillars of GMIM's strength.

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