



Mission Sparks

9th Edition

Academic Journal of Asia Region

**25 Years of UEM International
Influence to churches**



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MISSION SPARKS:
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AN EDITORIAL NOTES

Since 1996, UEM is a communion of churches and all members of UEM are “united in mission”. They express it through equality of all members structurally, through participation of all members in decision making and in all programs which are planned jointly, regionally and internationally.

UEM turns 25 years in 2021 and it is time to make reflections, to conduct an evaluation, determine future steps to achieve the goals. The important question should be raised is how the 25 years of UEM affects churches and societies.

This special edition of Mission Spark in your hand focuses on this question which is reflected through not only academic writings but also a summary of interviews, reflections on 25 years of UEM.

Interview conducted by Petrus Sugito covers the opinions and ideas of church leaders, youth, former UEM co-workers, united action coordinators, members of UEM governing organ in Asia on 25 years of UEM. In this edition is also presented an interview by Claudia Währisch-Oblau sharing ideas and opinions of the South African who becomes Pastor of the Protestant Church in the Rheinland.

Reflection regarding future of the UEM on climate justice and the role of the churches presented by former UEM co-worker

Longgena Ginting. Call for evaluation, self-criticism and future ideas on Partnership which are written by three Management Team Member, Andar Parlindungan-John Wesley Kabango-Dyah Ayu Krismawati—is a provoking paper to be discussed in Asia, Africa and Germany.

The last three articles in this edition concern on the topic of the struggle of the Javanese church (Kiai Sadrach Community) to become equal in the colonial era written by Suwarto Adi; the traditional and biblical values in marriage and family elaborated by Iky Sumarthina P.Prayitno and new paradigm of church leadership shared by John Ricky Purba.

I hope all articles, interviews and reflections in this edition which are available in English and Indonesian language help readers to get to know UEM closely and may bring inspirations to celebrate 25 years of UEM in a more meaningful way. Enjoy reading!

Rev. Dr. Dyah Ayu Krismawati
Executive Secretary of UEM Asia
Department and Chief Editor





INTERVIEW WITH REVEREND QUINTON CEASAR

Rev. Dr Claudia Währisch-Oblau

Quinton Ceasar comes from South Africa. He studied theology in Stellenbosch and completed his vicariate in the Uniting Reformed Church in Southern Africa. After completing his postgraduate studies in Religion and Culture at the Humboldt University in Berlin, he became a pastor of the Protestant Church in the Rhineland. He has been living in Wuppertal-Cronenberg, Germany, for two years.

Do you perceive Germany as a secularised country?

I already have the impression that faith has less and less to offer people, or means less and less, the more prosperity they have. But at first I found it very restful in Berlin [laughs]. I come from a small town where everyone looks after each other, and where you go to church twice or three times a week. And in Berlin I was able to find out: What does faith actually mean to me, beyond this tradition? That was also liberating! And it was also during this time that I came into contact for the first time with people who are not socialised in the church. I didn't know that from South Africa.

But these people also have a strong faith, only different, outside the church or in other faith communities.

How did you meet these people?

I have to back up a bit. When the missionaries came to South Africa, they turned their Eurocentric understanding of Christianity into “good work”. But they trampled on the faith and self-conception of the people. They thought that this did not fit in with the Christian faith at all. (Missionary work and their close connection with colonialism, which despises man, plays a special—dark—role here. Chinua Achebe’s novel ‘Things Fall Apart’ would be compulsory reading at this point). The people had a strong faith, even if it was not the Eurocentric, white Christian faith. And I now associate that with the experience in Berlin.

In other words, you ask what kind of faith people have before you tell them anything?

Yes, that is important to me. First go and see what there is. And don’t say immediately: I have an answer ready now. But first go there, look, listen to what moves people. I am not anonymous, people know that I am a pastor. But nevertheless I want to immerse myself in their context, with respect for what is there. That also applies to the church. We have to leave our church towers behind, leave our four walls, really approach people without saying: you are actually already somehow Christian-Jewish. No, first look and listen: What is on people’s minds? What is important to them? Mission is God’s mission, I can only participate. As a pastor, as a Christian, I am allowed to get involved where God is already working anyway. I don’t bring God to the people, I find God where the people are. I don’t need to have answers, I can ask questions with the people. Of course I then also talk about what I believe in. I understand the impulse, the hope that the church will be full again, that people will become members again, especially now, when so many are leaving. But there is also the chance that the church out there will grow. This could give rise to completely different forms of faith communities.

Can you give an example from your work in Wuppertal-Cronenberg?

I'm not the type of person who says, "Why don't you come to our church and join in?" But I wanted to create a space, a living space, where people can just come, where you can talk, but where it's not so churchy. Churchy is not so bad, I am churchy too, but it was about something new. And I noticed that people like good coffee. Me too, by the way! I also like to go for a coffee, and I've already been approached by people who know that I'm their pastor. And they want to talk to me again, but I can't invite them to the service right away, because the classic Sunday morning service is very milieu-specific. That's why it was clear to me that we need a different space that radiates something different.

And there is a little house next to our church, which used to be occupied by an insurance broker. We have rented it now. There's a good coffee machine, nice original furniture from the fifties—one of the people who has been working on this project from the very beginning is working on a job dissolving flats, and he offered to take what we need from his warehouse. He is someone who does not come to the service, but in this project he is involved. And he likes to talk a lot about faith, and he likes to philosophize and argue about faith. Only much later did I find out that he is actually a parishioner with us, on paper.

One thing that we have done now: we watched the Netflix series "Messiah" together every Thursday evening. This was suggested by someone who is not even active in the classical church. This series is actually quite theological; it poses the question of what it would be like if the Messiah suddenly came here today. It was a group of six or seven people from 20 to late 40s; we sat together, watched this series, and then we had very, very intense conversations. I always prepared myself for the theological themes that came up. And I must say, I have never been able to conduct such intensive faith conversations in such an organic way in my core church. In the congregation it is more like that everyone has their own personal faith, but that is then private. I know this from South Africa quite differently. There we talk a lot about what God means to us, and sometimes also about how we despair of God. But in this project,

I was able to hold crass faith, life and theological conversations for the first time in Germany. People say of themselves that they are atheists, but they do believe something. And to look from this perspective at the Messiah coming again—and that is very important for our Christian faith—that was quite exciting. And these people had lots of questions for the church and for what we believe.

In view of the number of people leaving and future studies: what is your hope for this church?

That we as a church cheerfully diminish ourselves. That we ask ourselves where the good news is, even in this diminution. I do not give up hope that we can pass on our faith, our hope. There are people out there waiting for us to come to them.

I see the sign behind you, “Black Lives Matter”. How do we make the church become less white? How do you see the future?

The first step would be for us as a white church to think more anti-racist. And not only critical of racism, but also anti-racism. Then we will automatically become more diverse. After all, there are many Protestant churches outside our church structure, churches from Asia and Africa, to whom we rent our rooms. The fact that they would be socialized differently in the church should not be the focus. Because it is precisely this diversity that belongs to Pentecost, that we live the Pentecostal message, that people of different languages and backgrounds come together. The diversity has long been there; the question is: can we open ourselves to it?

As far as racism is concerned, I often have the impression that the church only speaks to the outside world. Racism is a sin, and we stand against it. People always think that it is very far away. But what I feel is that it is right in the middle of society. And I am experiencing it for the first time in church that young people in particular are thinking about their own whiteness. That is the key, also for me. Because we in the church think we are the good ones. We have been working against racism for 40 years, and we have already helped organize the fruit boycott against South Africa. And

then to think about your own whiteness hurts, and that is also a process that needs to be accompanied. And I am curious how the church will deal with this. Because to become truly anti-racist, you have to give an account of your own whiteness. That is not so easy for white people. That is why we need staying power for real change. And clear words, the time for gentle action is over.

Interview:
Rev. Dr Claudia Währisch-Oblau,
**Head of the Evangelism
Department of the UEM**





COMPILATION INTERVIEW ON: INFLUENCE OF THE INTERNATIONALIZATION OF UEM ON CHURCHES AND SOCIETIES

(Compiled by Petrus Sugito)

Introduction

This article is a compilation of written interviews of resource persons holding different positions within churches and at UEM. Based on their involvement, which ranges from church leader, youth, former UEM co-worker, coordinator of United Action, to a member of UEM governing organs, these individuals were interviewed in order to get different perspectives on the influence of internationalization of UEM on churches and societies. The written interview format was chosen due to COVID-19 pandemic, which restricted the ability to travel and meet with the resource persons. Of the 20 people approached for the written interviews, only nine completed the interview questionnaire by the deadline. The questionnaire consisted of five questions.

Firstly, how did the resource person become involved in the UEM?



Rev. Agustinus Purba was the general chairperson and moderamen of the Batak Karo Protestant Church (GBKP). He was involved in UEM since his time as the Director of GBKP Diakonia Foundation in 2000. He was the Justice, Peace and Integrity of Creation (JPIC) contact person for the UEM. At that time, he was communicating with UEM on disaster management and response for events such as the earthquake and tsunami in Aceh, Nias and Mentawai, as well as the flash floods in Bukit Lawang, North Sumatra.

In his capacity as the chairperson in his church, Rev. Agustinus continued to be involved in UEM. He was also a resource person for sharing his experiences on Disaster Management for UEM member churches in the Africa region.

In developing the international networks of Diaconia, he was invited by the member churches of UEM in Africa and CRC Hong Kong to share his experiences. He was actively involved in United Action fundraising campaigns and UEM Sunday at GBKP.

In addition, Rev. Agustinus Purba was an alumni UEM scholarship holder. He graduated from his Magister of Diaconic Management program at IDM and UEM in 2011. He passed away at 17.12 Jakarta time on November 19, 2020.



Rev. Wardinan S. Lidim is the General Chairperson of Kalimantan Evangelist Church (GKE). GKE is a new member of UEM. The UEM General Assembly in Parapat North Sumatra approved membership of GKE in 2018. Rev. Wardinan was elected as a substitute of the Asia Regional Board for the Asia Regional Assembly in Gunungsitoli – Nias in 2019.



Rev. Homar R. Distajo is UCCP pastor. He served at UEM for more than six years as the Program Officer for the Asia Region.

In six years of service rendered to UEM, particularly to the UEM Asia Regional Office, the tasks and responsibilities he performed were: (1) prepare and implement seminars and other activities in region; (2) coordinate the Youth work in the region such as the South-South Volunteer program; (3) assist in the preparation of regional assemblies and meetings of the Executive Board; (4) in charge of translations related to work of the region for public relations and communications; (5) acts as officer-in-charge in the absence of the Deputy Executive Secretary and respond to emergencies; (6) assist in the conceptualization of the Mission Sparks (in print or electronic form), and the use of UEM social media for information dissemination; and, (7) actively involved in the planning, implementation, monitoring, and follow up of joint programs in the region.

He was also deeply involved in the planning week by providing concepts and analysis on issues and themes for UEM programs, regional and interregional.



Anneliese Hahn Wong: her involvement in UEM was as ecumenical staff working in various positions as delegated by the hosting Church, the Chinese Rhenish Church in Hong Kong, where she remained all through her employment years from 1974 until 2016. In the first 20+ years her placement was mostly as Coordinator of several social services, such as services for elderly people and child care centers with over 600 children. In 2003, she was requested to make a pilot study on the needs of migrant workers. This formed the basis to consequently set up and run, together with an Indonesian UEM staff, the Service Centre for Migrant Women, mainly from Indonesia. Apart from these main duties, there were numerous UEM-related tasks, meetings, conferences and trainings to attend and in which to assist. In the

last five years of her active work in the Synod, she was assigned to plan and start fundraising for United Action, recruit and coach UEM volunteers, and take charge of hosting the Youth for Children event in Hong Kong in 2015.



Melinda Grace Brutas Aoanan: She is a member of the United Church of Christ in the Philippines (UCCP). The UCCP's ministries of teaching, preaching and healing, and its vision, mission and goals are in congruence with UEM's pillars of diakonia, advocacy, development, evangelism, and partnership. Having been involved in the UCCP her whole life, she has therefore also been indirectly involved in the mission of UEM since UCCP became a member. She became directly involved in the work of UEM as mission coworker, Asia Regional Board member, Women's Advisory Board coordinator, and as a participant of the Global Learning in Ecumenical Perspective (GLEP) Think Tank.



Rev. Yosina Adelce or Rev. Joyce da Costa is a reverend of GKI-TP. She has been involved in UEM activities since 2013. She attended the GKI-TP partnership visitation where ten GKI-TP female pastors studied exposure to Taizé. Rev. Joyce also took part as hosting the church of AsRA in Manokwari, Papua in 2015. In addition to being a United Action Coordinator, she was elected as an ARB member for AsRA in Manila in 2017.



Debora Suparni is congregation member of GKJTU. Currently, she is the Director of the Sion Foundation, a diakonia foundation belonging to GKJTU. She received a scholarship from UEM and studied Master of International Diaconic Management from 2013–2015 at Kirchliche Hochschule of Wuppertal/Bethel in Germany.



Rina Yanike Krebu is a member of the Protestant Church in Papua Land (GKI-TP). She was the former of the South-North Volunteer Program in 2016-2017. Currently, she is a member of the Youth Advisory Board in UEM Asia Region.



Kwan Ching Yu (Windvy) is congregation member of CRC. He was involved in UEM for the first time as a steward in AsRA in 2013. Four years later, he applied to the South-North Volunteer Program in Germany. He wrote that “I would say it was my wonderful moment in my life.” Windvy is a youth delegate for CRC at the UEM General Assembly and AsRA. Therefore, he was elected as ARB member for AsRA in Gunungsitoli in 2019. He is also member of the Asia Youth Advisory Group.

Second question: What is the most valuable lesson learnt from UEM? In what way has UEM influenced my personal life and ministry in church or society?

Rev Agustinus answered that question as follows. Getting involved in UEM Ministry has brought many impacts and increased his perception and capacity in building networks internally, nationally, regionally, and internationally. Interactions with other UEM member churches’ leaders through the UEM meetings has opened wider opportunities for him to personally hear of the successes, struggles and challenges that are faced by other UEM member churches, which could increase a sense of belonging for us as big family members of UEM.

As a UEM scholarship holder, this has motivated him to build international relationships and networks. It gave him chances and the courage to approach other churches and countries. For example, in advocating for Sinabung refugees, he made approaches and fostered dialogues between churches and counties, as well as meeting with the Indonesian President.

Rev. Wardinan noticed that, for GKE, the most valuable lesson learned from UEM has come from being part of a new, big family since becoming a member of UEM. UEM member churches are becoming friends of GKE in order to create chances for good fellowship and close cooperation with the Lutheran denomination and others.

GKE is involved in many UEM activities and has been granted significant support from UEM, for example during the COVID-19 pandemic. UEM has supported the wellbeing of GKE pastors in villages and inland. Rev. Wardinan wrote, “We see that in the UEM there is very good cooperation, fellowship, give pay attention with others and nice networking.”

Rev. Distajo, as a former UEM co-worker, shared that the most valuable lesson learned from UEM is the ability to communicate and work in a team. He is a jolly and creative person, such that he is often looked at as an entertainer. He likes to add fun in work. Seriously, his work experience in an ecumenical and international organization helped him improve his work and relational skills towards his colleagues, church leaders, and member churches.

Working in UEM has influenced his personal life through the coordination, as the main task of the regional office to the member churches, but it can be experienced in regular staff meetings at the regional office for preparation and implementation of programs and administrative work.

Sister Anneliese shared her reflection on the most valuable lesson learned, namely that first, “change is necessary and possible”. Since she joined the Mission in 1974, she witnessed the ongoing structural change from upholding a one-way Mission strategy into a two-way, and now a networking mission encounter. This has also affected her to stay abreast with the changing demands in her work. Therefore, she took up several training courses (BSW and MA Theol.) to upgrade her understanding about the Mission and to be better equipped to meet the needs of the clientele under her care. This has opened doors for her to take up new challenges and work together with a network of migrant organizations, government bodies and the Indonesian Consulate in order to create awareness about the miseries of domestic migrant workers, and liaise with Chinese and Indonesian churches in Hong Kong to gain their backup

to assist in migrant workers' multilayered problems and needs. She also tapped on resources within the UEM Asia community of churches to invite specialists i.e., Dr. Kambodji and Dr. Lumbangaol to address the issues of HIV Aids and female health. Working on various levels of society in order to bring sustainable help about is in line with the parameters of work within the UEM and so also with her own.

Through working with UEM and her Asian member churches, both she and the local church (CRC) have grown a new awareness and understanding of the need to work together and assist one another for the witness of God's grace.

Secondly, "action speaks louder than words". This saying could be used as a metaphor to describe the essence of UEM's corporate identity in 5 pillars namely: advocacy, diaconia, development, evangelism, and partnerships and the output of all efforts.

Henceforth, her effort in the planning and implementation of services for migrant workers addressed social, developmental, spiritual, legal, as well as health-related issues. These services are implemented and sourced through and within a network of service providers for the legal and paralegal assistance, and for shelter services and Indonesian Churches as well as the CRC to enhance the psychological, social and spiritual wellbeing of clients. It also meant holding sessions to understand more and engage in Christian-Muslim dialogue, tapping on the resource of Indonesian theological students who assisted greatly in a range of activities. As such, we tried to live a bit of UEM fellowship by serving together.

Sister Melinda from Manila shared that in 1996, the UEM became an international communion. Her personal experience of how activating the true essence of partnership within the UEM is indeed empowering for all partners is a valuable eye-opener and lesson. We all know that partners are benefited when true egalitarian partnership is practiced, but seeing it at work within the UEM structure is very humbling. Of course, we must be cognizant of the gifts each partner has and what they can bring to the fore.

Being a member and worker of the UCCP, she has imbibed the principles of the UCCP since childhood. And because these principles are very much in congruence with the principles which UEM holds dear, there becomes a very fine line between being

influenced and being an influence. She thinks the reason why UEM and the UCCP work very effectively together on the whole is because of this congruence. So, if you will allow her, she would like to rephrase the question to: "In what way has UEM inspired you in your personal life or your ministry in church or society?" UEM inspires her to continue to practice in her personal life and in her ministry the true essence of partnership and egalitarianism. This principle works in her personal life, in her ministry, and in the life of UEM, and should be the overarching principle in our relationships.

Rev. Joyce shared her testimony that UEM is an organization that brings about changes in the life of simple people. This motivates her in work. As coordinator of United Action, she chairs a small team of motivated people as well. The United Action programs in GKI-TP are aimed at changing the lives of ordinary people, as per the following examples: (1) Secondhand market. We received donations of goods from the rich and sold them very cheaply to those who needed them. (2) Walk a Mile. This program was held on the 8th of December 2019 on the environment day of the GKI. Besides the fundraising, we distributed seeds and plants which we received from the government. In this way, we challenged people to plant more trees and to care for nature. (3) We are collecting goods (books, pens, clothes) for children in the mission areas.

Suparni, as an alumna of the UEM scholarship holder, wrote that the valuable lesson learned from UEM is how it is very responsive and consistent towards the pillar of organization, namely Advocacy, Diaconia, Development, Evangelism and Partnerships. It really shows in the way how UEM develops and involves the members in the program of capacity building, visitation, and exchange learning as well as contributions in terms of money to urge the church to be more active in attending to people suffering. The church is expected to spread the good news through deeds and words.

Personally, the biggest contribution of UEM was through the International Diaconic Course that she followed, as it is really enhancing her capacity and personality. What does it mean? Her capacity improvement means she received interdisciplinary knowledge and approaches in how to lead and manage diaconic institutions. She has already put the theory into practice. It really

helps the organization where she works as the director to be more sustained, professional, and trustworthy. Besides that, she also got the chance from UEM to share her knowledge to other UEM members in Asia about “Good Corporate Governance for Organizational Sustainability”.

The program has also shaped her personality as a leader in a Christian organization. It is really important because she works with many different characters and characteristic of people, therefore she has to be more mature in personality and learn and build to be a visionary leader and manager.

Rina is a former UEM volunteer. She mentions that “UEM brought me to the field in which I work now. I learn how to be more respecting other, regardless of their social status, but as a human with dignity. I learn more about human rights as well.”

Windvy, who is involved in UEM, actively noticed that for him there are so many lessons he took from UEM and most of them are valuable. When it comes to the most valuable lesson, he would put his vote to the transcultural moments, or to say it more deeply, the concept of a transcultural mindset. He appreciates this approach very much since it encourages everyone to go into others’ life and interacts with their unique experiences. Besides the treasurable moments people established together, they can also learn from each other in order to attain the ultimate goal of ‘Shalom’ from the kingdom.

This mindset broke his thinking limit, and with it, he changed from conservative approach to a more liberated mindset. It delighted me not only the decision he made, but also the way how he observed.

Third question: “Can you tell us what the influence of the UEM to churches and society is?”

Rev. Agustinus Purba as a church leader noticed that after 25 years of the UEM internationalization, GBKP (as one of its church members that has been involved in UEM even far before this internationalization) has already received many benefits, not only in financial matters but also in spiritual support, especially in human resources development through the missionaries and

pastor exchange program. Formerly, GBKP had a perception that as an international mission organization, UEM came as a donor. But since UEM internationalization began over 25 years ago with the socialization and acknowledgement of congregation members through UEM Sunday Liturgy, we could finally give the correct understanding that GBKP is UEM itself, and as a member of the UEM family we have contribution to support UEM. We are no longer a receiver from UEM but we are also a giver.

When we were facing the Sinabung mountain eruption from 2010 until now, as a UEM family member, GBKP never felt alone. We got lots of support from other UEM family members all over the world, from Europe, Africa and Asia. This experience has encouraged GBKP to take part when other UEM family members are also facing the same struggle due to calamities, showing solidarity by sending small amounts of financial support: for example, when our sisters and brothers in Tanzania were suffering from the drought, or supporting people suffering from diseases and malnutrition due to the severe floods in CDCC, and others.

Rev. Wardinan, as a newcomer to the UEM family, wrote that “UEM is good and quick to support. The influence of UEM to the churches and societies in Kalimantan and also in Indonesia are in many things, for example UEM more known by church and society in Kalimantan in term for helping, for supporting in order to live in more harmony, more friendship and more fellowship. We are one in humanities.”

Homar mentioned that the member churches are the proper bodies to tell the influence of UEM to churches and society, because they are the beneficiaries of joint programs and projects being implemented by UEM in their faith communities.

In terms of program implementation, he says that programs provided the opportunity for member churches or participants to be aware of issues such as peacemaking, children’s rights, etc., and to able to implement it in their communities.

Annelisse shared her testimony that within the last 25 years, Hong Kong society has had to cope with the end of colonial governance, and thus experienced in all areas of life massive changes and adaptations which may also have affected the relationship-building process between UEM and the church.

Moreover, leaving behind a former understanding of Mission as a one-way, rather paternalistic relationship, entering and taking part in shaping the development of a new construct of Mission was surely a great challenge for the church. In the beginning years, probably due to too many changes in society and a redefining of the church since its near financial collapse in the mid-80s, the responses from CRC were rather sparing as it is only a small church amongst the communion of churches in 3 continents. However, the support from UEM towards CRC during these years was uplifting, supportive and marked with many opportunities to discuss and explore.

UEM has definitely urged the church to speed up the process of ordaining women pastors. Through inviting individuals to participate in international seminars, workshops, and in international study courses, a greater sense of understanding of who and what UEM is has been established, relationship and leadership capacity was being built and competencies developed. This has affected greater mutual understanding of needs and ways of building a living church and has affected the church (CRC) to offer financial aid in times of disasters in Indonesia. Also, the Migrant Workers Project is a result of the UEM communion of churches, especially those in Asia, to affect CRC to see this need for action and respond. The Youth volunteer exchange scheme is, in her eyes, a wonderful tool to shape our young brothers and sisters' awareness and enable them to continue to promote these insights and bond stronger with UEM.

Melinda observed that because UEM's guiding principles are very much in congruence with that of the UCCP's, these two partners both influence and are influenced by the other in a mutually beneficial way. Both of these partners strive to continue to do the ministry and mission started by our Lord Jesus Christ in order to bring significant change in the world, bringing the world closer to God's reign of love, freedom, genuine peace with justice, equality, and integrity of creation. It is because of this congruence that the UCCP and the UEM mutually support each other in the various advocacies and ministries both carry out as they respond to what is happening in society and the world.

Joyce from Papua shared that the Rheinische Mission and its successor UEM sent missionaries to the highlands of Papua. They

built schools for children, and taught the adults to read and write. They also built some small airports which connected the isolated areas. (Today, the commercial flights of Indonesia are using these airports.) As mediators, they initiated peace efforts among the warring tribes. Thanks to UEM, the local language (Yali) is preserved through the translation of the Bible and spiritual songs. All these have changed the life of the people completely. Until today people still remember what the missionaries did.

Over the past decades, UEM also sent co-workers to serve in different fields (theological education & training, Bible translation, development, HIV & AIDS prevention, teaching English, etc.). These services enrich the church-life of GKI-TP and are highly appreciated by the local communities.

In times of calamity, UEM supports the Papuan people with emergency aid. The annual support for our church services is very much needed, especially for the work among women which is run by the Training Centre for Women (P3W). The trainings for evangelists, especially those who serve in the highlands of Papua, are in great demand.

In addition to local UEM-supported activities, many of our church members are invited to take part in UEM programs (e.g., The Ecumenical Community, partnership exchange and visits, Joint Program). These gained experiences are beneficial not only for those who participate, but also for the communities they are serving.

Debora shared to us that as she shared above that the attendance of UEM through conducting joint programs, fellowships, exchange learning, and visitations are really meaningful for churches to be more active in responding to current issues. It means that the church is not only thinking about sharing the Gospel through sermon, but that the church also attends in the midst of people's suffering. The United Action program also opens chances for the church to not only think about the members of church, but also society.

The UEM influences how to build good partnerships, not only bilaterally but also trilaterally. It really opens relationship more closely among members from different continents. It also contributes to sharing best practices, challenges, and problem

solving. It is important that we are brothers and sisters in doing God mission; despite coming from different contexts, we are one vision and mission to share the good news through words and deeds.

When UEM sends a co-worker to the church's members, he or she shows their professionalism but very close not showing the higher position that we are really partners. It means that the values of joyful partnership can be felt during visitation, discussion as well as making decision together.

Rina wrote, "For the church, UEM being a channel to relate all church members, and also become a place that each member can learn from each other, supporting each other, and a place to share experience as well. Through the program of the UEM give a positive impact on society in many forms. For example, the campaign held by UEM at the international level about human rights issues in certain places. This effort raising awareness about what happening in that area."

Windvy from Hong Kong observed that in recent times, UEM has responded to the society and even to the world enthusiastically. For example, the 'school strike for climate' raised the awareness of the social responsibilities for member churches and society. Its highlighted advocacy role makes known to the poor when he participated in the 'Walk a Mile' event; besides promotion the event also did fundraising for the scheme of United Action. All these demonstrates UEM as a role model in society as exploring different and new evangelism approaches that churches and society can imitate.

Fourth question: "How to sustain relationship and perhaps to shape cooperation with the UEM in the future?"

Rev. Agustinus proposes that for the future, he will sustain the relationship with UEM in such ways as keeping the trust, and institutionally, preparing the generations of GBKP to be involved in UEM activities. In GBKP there has been an existing community of UEM alumni. They will keep sending the Pastors and volunteers in the ecumenical activities of UEM member churches and take

part in contributing to support UEM activities in the future. All UEM member churches shall develop intense relationships and partnerships.

Rev. Wardinan underlines the importance of togetherness to handle or to help others; to develop capacity together; and develop spirit of take and give of experiences, talents and resources.

Rev. Homar shared his personal commitment as follows: "I will sustain relationship and shape cooperation with UEM in the future because I am a member of the United Church of Christ in the Philippines and my church is a member of UEM. It means that as a member of UCCP, I am also a member of UEM. As my church continues their membership to UEM, I am obliged to agree and perform the principles and aims of UEM. I always believe that UEM membership includes the entire membership of UCCP. Therefore, as a member of the church, we are recipient of programs and projects of UEM in the local churches or wider bodies of the church and institutions."

Sis. Anneliese also wrote her commitment: "I certainly would wish to keep connected with UEM through information sharing and I am regularly participating in the UEM sister community. As a retired person living in Hong Kong, I can offer time and some humble work experience. However, so far I have been very quiet and would only act on issues if the CRC explicitly endorses my involvement. I am happy to share whenever and wherever such would be needed. My first experience since retirement was being invited to share about CRC elderly service to the Rhenish Church in South Africa, Cape Town in 2017."

Melinda proposes that the relationship and cooperation with UEM will be significantly sustained as she continues to be involved in ministries and advocacies of the church that are aligned with the ministries and advocacies of UEM. The relationship and cooperation will also be sustained as she takes direct involvement in the programs of UEM whenever she is called.

Rev. Joyce as pastor of GKITP will support UEM programs in her church. As partnership officer, she is also willing to sustain the existing partnership at the GKITP and to expand establishment of new partnerships.

Suparni underlines that building relationships is the ground-work of every partnership. It means that when we have strong relationships in our cooperation or partnership, we will have the power to make real change. Partnerships will sustain if we have the same vision and values. Although every organization is unique and complex that there is no easy formula to build relationship with, it is a must that we have to build sense of belonging from the beginning. The values of take and give do not mean how much we contribute in terms of money or property, but how much we pay attention among us. For building sustained relationship and shaping cooperation in the future, we have to discuss together to review our vision and mission, and evaluate in order to have “mutual benefits” among members and increase a sense of belonging. What I feel, that sometimes as the member, we also treat UEM as the donor/sponsor not as the partners that we have to build together. Therefore, it is really low contribution from the member itself. It is a must how we create strategic planning together to sustain our partnership and involve as much as we can when we discuss about the issues of finance, management & leadership as well as how to build strong partnership together in real action.

Rina will still keep in touch with the UEM because she works in a church organization and her church, Evangelical Christian Church in the Land of Papua, is a member church of UEM.

Windvy answered the question as follows: in order to take his responsibilities to promote UEM and ensure both sides’ relationship, he has initiated different projects among the UEM events in Hong Kong. He tries to apply the UEM elements or pillars into the ministries. He takes part in the Youth Department in CRC. Moreover, he tries to strengthen his productivity and effectiveness as a response to the recent theme of UEM: Global Learning in Ecumenical Perspective.

Instead, the relegation of brothers and sisters in CRC to UEM is not so strong. Therefore, quality recruiting is his continuous mission to enhance the CRC-UEM network. To that aim, this year he applied a new promotional style in UEM Sunday. He fully utilized his overseas exposures to create a timeline leaflet of what UEM did in the past year and also a video clip. Although under COVID-19, this promotional style is also our breakthrough to let the grassroots

congregations know what is UEM and why it is relevant to us. He hopes there will be more manpower to join in our team to work together.

The last question: “What is your wish for the future of UEM after 25 years as International Mission Organization?”

Rev. Agustinus Purba answered that as a big family, all UEM member churches should work together more intensely in solving issues faced by churches and societies, such as religious intolerance, extremism, violence and even killing, distrust in religious communities/radicalism, lack of democracy in the governmental system, political instability (the same conditions also faced by Philippines, Hong Kong and Sri Lanka), human rights violation and other threats which disturb peace and security: bombing issues, human trafficking, lack of security and protections for women and children, natural disasters, and many others—sad realities that need urgent attention from us as the church and as the family within UEM.

Rev. Wardinan hopes that our friendship and partnership can be sustained and strengthened in the future until congregations. A sense of take and give in many things has to be established as our belonging to the UEM.

Rev. Homar writes: “I wish for UEM in the next 25 years, aside from reaching out to others through missions, is to encourage the member churches, as the main player, in introducing UEM to their entire membership as an international mission organization that seeks ecumenical encounter in faith communities on their experiences in missions, service and sharing of gifts with one another.”

Sis. Anneliese wishes that God may lead the way and enable all leaders and churches to work hand in hand to give Glory to God through the service, learning and teaching, healing and preaching in UEM.

Melinda writes that UEM has made significant strides as an international mission organization over the last 25 years. Its paradigm shift from a donor-done mindset to an ethos of

partnership amongst equals has made an impact in recent years. Because of this shift, member churches and organizations have been empowered to become so much more than what they already are. Her wish is for UEM is to continue with this way of being and doing.

Her wish is for all of us to strive hard to embody this kind of partnership, to continue to help, influence and inspire each other, and to bring to the fore our own strengths and gifts as partner churches, organizations and individuals. Education plays a key role in achieving this. For her, education is empowerment. She goes back to the root word of education which is *educere*, to draw out. Education is a learning-teaching process where the partners involved in the process mutually benefit when they draw out and share their skills, knowledge and gifts with each other. A really creative and innovative program that we, the UEM, has started is the Global Learning in Ecumenical Perspective program. We must continue and strengthen this program as she sees that it will flourish in the present system of UEM and will significantly benefit partners, communities and individuals that it will reach and touch.

Another wish is for UEM to build and strengthen relationships with other church and ecumenical organizations within the regions where we are located. In Asia, for example, we can work more closely with the Christian Conference of Asia, with national councils of churches, Christian councils or communions, and other organizations. This way, the impact we make within the regions where we are becomes even more significant. This way, there need not be duplication of efforts. This way, we become a worldwide community of believers that is truly one in doing God's mission.

Rev. Joyce's wish is that the partnership work of UEM continues to be important in bringing people together in order to learn from one another, cooperate, and worship together. Getting to know other churches and their communities is beneficial for all parties. According to her, partnership-cooperation plays a pivotal role in local as well as global witness to Jesus Christ, and should not only be enhanced but even intensified within UEM family. May Partnership always remain one of the foci, if not the backbone of UEM.

She dreams that Papua to be a beautiful and peaceful land. Therefore, she wishes that UEM family could be more contribute for advocacy work and facilitate more training and educational empowerment.

Debora Suparni expressed her wish as follows: “I wish the UEM is more solid, stand firmly and meaningful as the International Mission Organization. We proud of you UEM, to be health organization, health leaders, as well health partnership.”

Rina, as part of a young generation, wishes as follows: “I hope that UEM remains a place unites, strengthens and be a voice of the voiceless.”

Windvy, also as a youth, wishes that as an International Mission Organization, there should be some historical factors which lead to success. He thinks a review of the past is needed to be done since the new generation may not know the root, like him. And for the future, he suggests strengthening the approach of GLEP (Global Learning in Ecumenical Perspective) among the member churches in order to be equipped as the son of the peace. Due to numerous conflicts that happen day by day, listening and dialogue are desperately needed to embody the love of God.

In other parts, more opportunities for participation in different projects can be given out for different members. More youths or young adults as alumni of UEM can be also included in the board level in order to energize the decisions made for different events or future directions. Finally, member churches should take the responsibilities to encourage their youths or young adults to participate in the level of church exposure and exchange to different regions.

He closed the interview with one other wish: “I wish the future of UEM become a lively organization and one of the role models to the society and even the whole world.”

Interview:
Rev. Petrus Sugito;
Deputy Executive Secretary for Asia, UEM





A REFLECTION ON THE FUTURE OF UEM: INTERNATIONALIZATION ON CLIMATE JUSTICE AND THE ROLE OF CHURCHES

Longgena Ginting

A Reflection on Global Disruption

The COVID-19 pandemic has undoubtedly caused major disruptions to humanity around the world. Amidst the grievous loss of lives and the outcomes of isolation and social restriction, this pandemic has unveiled significant flaws of the public health system,¹ economic weaknesses,² as well as environmental degradation.³ This is the system we live in today: a system based on inequality, excessive extraction of natural resources, and unsustainable consumption.

¹ WHO Sebut Virus Corona Krisis Kesehatan Terburuk di Dunia, Ini Alasannya, 28 July 2020 <https://health.detik.com/berita-detikhealth/d-5110552/who-sebut-virus-corona-krisis-kesehatan-terburuk-di-dunia-ini-alasannya> (last retrieved 10, 11, 2020)

² Krisis Ekonomi Akibat Corona Lebih Parah dari 1998, Kok Bisa? 8 May 2020 <https://finance.detik.com/berita-ekonomi-bisnis/d-5007219/krisis-ekonomi-akibat-corona-lebih-parah-dari-1998-kok-bisa> (last retrieved 10, 11, 2020)

³ Climate Change and Infectious Diseases, <https://www.who.int/globalchange/climate/en/chapter6.pdf> (last retrieved 10, 11, 2020)

Experts have also warned that the global coronavirus pandemic is related to environmental degradation and climate change. The shrinking of animals' natural habitats increases the possibilities for viruses that typically infect animals to move to a new host, such as humans. Furthermore, the habit of consuming wild animals increases the risk of viruses transferring from animals to humans.

This global pandemic brings big questions to the church and the ecumenical movement: do we still want to continue our current life model and what kind of "new normal" do we really want after this pandemic?⁴ This disruption can be the best moment for UEM and its members to look back and build new commitments as well as programs to clearly see the root causes of today's unfair, unsustainable development model and to be more active in taking the role to offer solutions for a "better normal".

Justice, Integrity of Creation and Environment

Justice, rights, and the environment have long been the concerns of the church and the world ecumenical movement in the last few decades. The 1990 JPIC convocation in Seoul, South Korea even emphasized that climate change was the main human challenge at that time.⁵ The United Evangelical Mission (UEM) along with its member churches have also put a special concern on climate justice through advocacy at the local, regional and international levels and promote networking as well as joint action of churches in many regions around the world.

The climate justice is also UEM's special concern. This concern is developed into and implemented as an integral part of the UEM's Justice, Integrity of Creation and Environment (JPIC) program. This commitment to climate justice was even strengthened at the UEM General Assembly in 2008. A logframe for these issues was agreed upon by the UEM members in the General Assembly. Further, the members were facilitated and supported to strengthen climate

⁴ Covid-19 'we want get back to normal was broken problem' 1 April 2020 <https://www.adi.org/blogs/16815-covid-19-we-want-get-back-to-normal-because-normal-was-problem> (last retrieved 10, 11, 2020)

⁵ Kairos for Creation. Confessing Hope for the Earth. Page 49, https://www.brot-fuer-die-welt.de/fileadmin/mediapool/2_Downloads/en/20_About_Us/Wuppertal_Kairos_for_Creation_Publication_01.pdf (last retrieved 17, 11, 2020)

programs in their respective regions of Africa, Asia, and Germany, as well as at the individual level of UEM member churches.

The main programs agreed upon at the 2008 General Assembly included, but are not limited to: campaigns and awareness-raising; advocacy; appointing regional climate justice program consultants for Africa and Asia; strengthening the ecumenical network including the WCC and other networks; developing an understanding of climate justice through theology and spirituality; publications on climate and human rights issues; support for climate and environmental projects; implementing climate protection targets within UEM through a CO2 compensation project for UEM staff members' flights; developing CDM (Clean Development Mechanism) project; and collaboration on the climate pilgrimage route during the December 2015 climate change summit in Paris.

Why Climate?

Climate change is the humanity's biggest threat nowadays.⁶ The world's attention is now focused on the impacts of global climate change such as drought, floods, rising sea levels, threats to food security, biodiversity loss, and shrinking water resources. These outcomes make climate change one of the biggest threats faced by human race. The poor and vulnerable societies in developing countries are in fact the first and most severely affected by climate change, although they are not historically responsible for such phenomenon.

According to the Global Humanitarian Forum, the already-occurring impacts of climate change have resulted in 300,000 deaths annually in poorer regions around the world, with more than 300 million people directly affected in some aspects. The report predicts that four billion people are susceptible to the impact of climate change and around 500 million of them are exposed to extreme risks.⁷

Climate experts agree that climate change is a “human-induced” phenomenon, which is specifically caused by the accumulation of

⁶ The Greatest Threat To Global Security: Climate Change Is Not Merely An Environmental Problem <https://www.un.org/en/chronicle/article/greatest-threat-global-security-climate-change-not-merely-environmental-problem> last retrieved 17, 11, 2020

⁷ Human Impact of Climate Change, Global Humanitarian Forum 2009, http://www.gci.org.uk/Documents/GHF_2009_.pdf (last retrieved 17, 11, 2020)

carbon dioxide (CO₂) and other harmful gases such as methane which are continuously released into the atmosphere. These gases have triggered a “greenhouse” effect and increased the earth’s temperature constantly. This condition is caused by the massive utilization of fossil energies such as oil, gas, and coal, especially by rich industrialized countries in the last 200 years.

Climate Change Threat

If our planet’s temperature increases by more than two degrees Celsius on average due to global warming, 50% of the environmental damage predicted to occur will never be recovered. 20 to 30 percent of species will be on the edge of extinction. There will be large-scale forest destruction, entire regions of our planet will be affected by droughts and floods, deserts will expand, ice at the Earth’s poles will melt, and glaciers in the Andes and Himalaya mountains—which have a vital role as sources of clean water—will also perish.

Moreover, many small island countries such as those in Asia and the Pacific will disappear and there will be a temperature rise of up to three degrees Celsius in Africa. Likewise, the world’s food production will decline, causing a dreadful impact over large areas of the earth, and the number of people suffering from starvation will increase drastically.

We have witnessed the signs of climate change, such as extreme changes in rain patterns that causes crop failures in some regions in Indonesia, increased drought and forest fire cases, water scarcity, and other bad impacts. The current climate change has also increased the frequency and destructive force of deadly typhoons which often hit the Philippines. Experts have started to do research and linked such typhoons, including the biggest one, Haiyan, with climate change.⁸

Agricultural systems, farmer livelihoods, as well as local communities in Indonesia and elsewhere in Asia also suffer from the impact of climate change. Currently, it is difficult for farmers to determine the right time for sowing before the start of rainy

⁸ Ilmuwan Kaitkan Perubahan Iklim dengan Topan Haiyan <https://www.voaindonesia.com/a/ilmuwan-kaitkan-perubahan-iklim-dengan-topan-haiyan/1789087.html> (last retrieved, 17, 10, 2020)

season as it is getting more and more difficult to predict.⁹ Such kind of impact will absolutely worsen in the future.

Church and Climate Justice

The challenges posed by climate change are also perceived as a matter of justice. Poor and susceptible communities are the groups who suffer the most from the impacts of climate change. On the other hand, they are also the one contributing minimally to global warming. The correlation of climate change and human rights issues has been a topic of discussion in the World Council of Churches (WCC). The concern regarding this problem rose from discussions on sustainability that began in the 1970s. Justice, Peace and Integrity of Creation (JPIC) programs and campaigns have been developed since 1990. The 1990 WCC World Convocation in Seoul put climate change at the center of one of the four main pillars established in the convocation.

Ecumenical programs on climate change are rooted in the integrity of creation, the biblical commandment of justice, and a commitment to give special attention to the poor. It is a shared understanding that local communities, especially those affected by climate change, need to be empowered and given the chance to voice out their own concerns and demands. Thus, it is essential to put climate change in the perspective of justice. Climate justice means that the fair solutions to climate change have to be based on the rights, needs, participation and agreement of the communities which suffer the greatest impacts of climate change or those who will be affected by climate mitigation efforts.

The International Ecumenical Peace Convocation in Jamaica on May 2011 also affirmed the church's commitment to the integrity of creation and changes to daily lifestyles required to overcome environmental, ethical and spiritual crises. The message conveyed in the meeting affirmed the readiness of the church to join global civil society in advocacies pressing the government to radically reconstruct economic activities, and immediately reduce the extensive utilization of fossil fuels and greenhouse gas emissions.¹⁰

⁹ Dampak Perubahan Iklim terhadap Pertanian Indonesia, <https://walhijabar.wordpress.com/2007/12/26/dampak-perubahan-iklim-bagi-petani-indonesia/> ((last retrieved, 17, 10, 2020)

¹⁰ International Ecumenical Peace Convocation. Glory to God and Peace on Earth. <http://www.>

Climate Emergency

The frequency of floods and heavy rains has quadrupled since 1980 and doubled since 2004. Extreme temperature, droughts, and forest fires have also increased more than two times over the last 40 years. Climate scientists are exploring further about human roles that trigger floods, heat waves, droughts and storms.

July 2019 held the record of the hottest month ever on Earth. The five hottest years on record were between 2014 and 2018, and the earth's average temperature has risen by about one degree Celsius since the Industrial Revolution. In order to avoid widespread damage and suffering, the world has agreed to maintain the temperature so it will not exceed by 1.5 degrees. For that reason, we need climate action at once. This is what climate activists like Greta Thunberg are calling for, so we can treat the climate crisis as an emergency, or act as if our house is on fire.

Declaring a climate emergency is the first necessary step. This step will clarify that we are talking about a crisis that has already made its presence instead of abstract future threats. It will also clarify that the status quo is too dangerous. The climate models and action plans are always compared to a "business as usual" approach. Here is where the churches around the world can take parts and actions. They shall unite with the broader climate movement, become part of the movement to declare a climate emergency and even reach further to empower the church and the ecumenical movement to expand and declare a climate emergency.

The Climate Emergency Declaration, or the action to declare a climate emergency, is a measure taken by the governments and scientists to affirm that humanity is in a state of climate emergency. The first declaration was made in 2016. More than 11,000 scientists have warned that the global warming will lead to countless miseries. They even said that the Paris Climate Agreement, which aimed to reduce carbon, did not manage to catch up with the accelerating rate of global warming. Those scientists argued that the earth is in a state of emergency and noted that the world has failed to overcome global warming. They also mentioned that the Earth is facing a climate emergency condition.

New York City, USA is the biggest city in the world which declared a climate emergency condition in June 2019. The declaration urged the mobilization for climate emergency and to recover the climate as soon as possible. Meanwhile, England was the first country that declared a climate emergency in May 2019. The European Union Parliament has also done the same thing.¹¹ Since then, more than 1,800 jurisdictions in 31 countries have declared a climate emergency. There were more than 820 million of people covered by the jurisdictions that have declared a climate emergency.¹²

Renewing the Commitment for Climate Justice

In the year when the global pandemic turned the world upside down, millions of people around the world experience the climate emergency while the downfall of biodiversity occurs and is documented at an increasing pace. This is a crucial time for us to be together.

Justice, integrity of creation and peace, as well as climate and environmental protection are parts of the advocacy for justice. All of them are the priorities in the fulfillment of human rights. The commitment of fulfillment and advocacy needs to be manifested in establishing program units at the church organizational level and in the inter-church groups.

The local communities face real climate crisis challenges. The UEM churches in Asia, Africa and Germany should pay great attention to the ongoing environmental damage. The UEM churches need to make the mission of fighting for Justice, Peace and the Integrity of Creation (JPIC) an integral part of their mission. Today, the UEM should renew its commitment to the fight for climate justice and also renew the support for member churches to play a more strategic role in the struggle for climate.

¹¹ Darurat Iklim untuk Planet Bumi. <https://www.viva.co.id/digital/digilife/1194034-darurat-iklim-untuk-planet-bumi> (last retrieved 18, 11, 2020)

¹² Climate emergency declarations in 1,838 jurisdictions and local governments cover 820 million citizens <https://climateemergencydeclaration.org/climate-emergency-declarations-cover-15-million-citizens/> (last retrieved 18, 11, 2020)

Closing Remarks

Along with the 2021 UEM International Momentum, which will discuss the theme of “God of life, lead us to justice and peace” with a prominent dimension of justice and peace, the churches are more expected to take action at the local, national and global levels to integrate climate justice into their church and public programs and policies in a more eager way. Churches need to have a better and stronger position in promoting and strengthening the human rights problems caused by climate change.

UEM needs to foster a climate justice movement that engages millions of people around the world, providing an indispensable moral compass that can guide the necessary fundamental transformations of economic patterns and structures and development directions which can be undertaken at the group, congregation, resort, and local levels, as well as to the national and international advocacy work levels. Thus, the churches can be in a better position to handle climate change policies comprehensively.

With such a wide area of activity, there are several specific things which UEM and its member churches can do. Firstly, churches can develop more radical climate agendas that address root problems and build real solutions. Secondly, churches can adopt a right-based approach and take sides with the victims of those affected by the impacts of climate change (climate survivors and affected communities). In this case, the churches can play an active role in stopping the pace of global change, helping victims of climate change, as well as providing solutions to this climate change.



Longgena Ginting has been working with social and environmental movements for more than 25 years both local and global level. He was former Executive Director of Wahana Lingkungan Hidup (WALHI) in 2002-2005 and was former Head of Greenpeace Indonesia 2012-2016. He was a UEM Coworker as Regional Consultant for Climate Justice Program in 2010-2012. Prior to joining the Greenpeace, he worked for Friends of the Earth International (FOEI) at its International Secretariat in Amsterdam.



SEBUAH REFLEKSI MASA DEPAN UEM: INTERNASIONALISASI KEADILAN IKLIM DAN PERANAN GEREJA-GEREJA

Longgena Ginting

Refleksi atas Disrupsi Global

Tak dapat disangkal lagi, krisis Covid-19 telah mengakibatkan disrupsi besar dalam kehidupan manusia di dunia. Di tengah kehilangan nyawa yang menyedihkan serta akibat isolasi dan pembatasan sosial yang luas, pandemi ini menyingkapkan kelemahan signifikan dalam sistem kesehatan masyarakat,¹ rapuhnya ekonomi² serta kerusakan lingkungan hidup kita. Inilah sistem dimana kita hidup saat ini yakni sebuah sistem yang

¹ WHO Sebut Virus Corona Krisis Kesehatan Terburuk di Dunia, Ini Alasannya, 28 Juli 2020 <https://health.detik.com/berita-detikhealth/d-5110552/who-sebut-virus-corona-krisis-kesehatan-terburuk-di-dunia-ini-alasannya> (last retrieved 10, 11, 2020)

² Krisis Ekonomi Akibat Corona Lebih Parah dari 1998, Kok Bisa? 8 Mei 2020 <https://finance.detik.com/berita-ekonomi-bisnis/d-5007219/krisis-ekonomi-akibat-corona-lebih-parah-dari-1998-kok-bisa> (last retrieved 10, 11, 2020)

didasarkan pada ketimpangan, ekstraksi sumberdaya alam tak terbatas dan konsumsi yang tidak berkelanjutan.

Para ahli juga telah mengingatkan bahwa pandemi global yang disebabkan virus korona terkait dengan kerusakan lingkungan dan perubahan iklim. Menyusutnya habitat alamiah hewan mempertinggi potensi virus yang selama ini berenang pada hewan untuk pindah ke inang baru, yang bisa jadi adalah manusia. Di samping itu, perilaku manusia mengonsumsi satwa liar meningkatkan risiko perpindahan virus dari hewan ke manusia.³

Pandemi global ini menawarkan pertanyaan besar bagi gereja dan gerakan oikumene: apakah model kehidupan kita saat ini masih ingin kita lanjutkan dan “new normal” seperti apa yang sebenarnya kita inginkan paska pandemi ini?⁴ Disrupsi ini dapat menjadi waktu yang terbaik bagi UEM dan anggotanya untuk melihat ulang dan membangun komitmen baru sekaligus program-program yang dapat melihat dengan jelas akar masalah model pembangunan yang tidak adil dan berkelanjutan seperti saat ini dan secara lebih aktif menjadi bagian yang menawarkan solusi bagi “better normal”.

Keadilan, Keutuhan Ciptaan dan Lingkungan

Keadilan, hak asasi dan lingkungan hidup telah lama menjadi kepedulian gereja dan gerakan okumene dunia dalam beberapa dekade terakhir ini. Pertemuan (convocation) JPIC pada tahun 1990 di Seoul, Korea Selatan, bahkan telah menekankan perubahan iklim sebagai tantangan utama manusia saat itu.⁵ United Evangelical Mission (UEM) bersama dengan gereja-gereja anggotanya juga telah memberikan perhatian khusus pada keadilan iklim melalui advokasi di tingkat lokal, regional dan internasional dan mempromosikan jaringan kerja di antara dan aksi bersama gereja-gereja di berbagai wilayah di dunia.

³ Climate Change and Infectious Diseases, <https://www.who.int/globalchange/climate/en/chapter6.pdf> (last retrieved 10, 11, 2020)

⁴ Covid-19: ‘we won’t get back to normal because normal was the problem’, 1 April 2020 <https://www.odi.org/blogs/16815-covid-19-we-won-t-get-back-normal-because-normal-was-problem> (last retrieved 10, 11, 2020)

⁵ Kairos for Creation. Confessing Hope for the Earth. Page 49, https://www.brot-fuer-die-welt.de/fileadmin/mediapool/2_Downloads/en/20_About_Us/Wuppertal_Kairos_for_Creation_Publication_01.pdf (last retrieved 17, 11, 2020)

Keadilan iklim juga menjadi kepedulian khusus bagi UEM. Kepedulian ini dikembangkan dan diimplemnetasikan sebagai bagian integral dari program Keadilan, Perdamaian dan Keutuhan Ciptaan (KPKC) UEM. .Komitmen bagi keadilan iklim (climate justice) ini bahkan diperkuat pada Sidang Umum (General Assembly) UEM pada tahun 2008. Pada saat itu sebuah kerangka kerja (logframe) untuk isu-isu tersebut disepakati dan selanjutnya anggota UEM difasilitasi dan didukung untuk memperkuat program-program iklim di masing-masing region Afrika, Asia dan Jerman dan juga di tingkat individu gereja anggota UEM.

Program-program utama yang disepakati dalam General Assembly 2008 termasuk namun tidak terbatas pada: kampanye dan peningkatan kesadaran; advokasi; mengangkat konsultan regional program keadilan iklim untuk Afrika dan Asia; penguatan jaringan oikumene termasuk dengan WCC dan berbagai jaringan lain; mengembangkan pemahaman mengenai keadilan iklim melalui teologi dan spiritualitas; publikasi tentang masalah iklim dan hak asasi manusia; dukungan bagi proyek iklim dan lingkungan; implementasi target perlindungan iklim dalam UEM melalui proyek kompensasi CO₂ untuk penerbangan staff UEM; pengembangan proyek CDM (Clean Development Mechanism); hingga kolaborasi pada rute ziarah iklim (climate pilgrimage) pada saat KTT Paris tentang perubahan iklim pada Desember 2015.

Mengapa Iklim?

Perubahan iklim merupakan ancaman terbesar bagi kemanusiaan saat ini.⁶ Perhatian dunia kini tertuju atas dampak dari perubahan iklim global seperti kekeringan, banjir, kenaikan permukaan laut, ancaman ketahanan pangan, merosotnya keanekaragaman hayati dan penyusutan sumber-sumber air. Semua ini telah menjadikan perubahan iklim sebagai sebuah ancaman terbesar yang dihadapi oleh umat manusia. Masyarakat miskin dan rentan di negara-negara berkembang, meskipun secara historis tidak bertanggung-jawab atas terjadinya perubahan iklim tersebut,

⁶ The Greatest Threat To Global Security: Climate Change Is Not Merely An Environmental Problem <https://www.un.org/en/chronicle/article/greatest-threat-global-security-climate-change-not-merely-environmental-problem> last retrieved 17, 11, 2020)

justro menjadi pihak yang pertama dan paling berat terkena dampak dari perubahan iklim tersebut.

Menurut Global Humanitarian Forum, efek perubahan iklim yang sudah dirasakan saat ini mengakibatkan 300.000 kematian setiap tahun di wilayah yang lebih miskin di dunia, dengan lebih dari 300 juta orang secara langsung terpengaruh dalam beberapa hal. Laporan tersebut memprediksikan bahwa empat miliar orang rentan terhadap dampak perubahan iklim dan 500 juta berada pada risiko ekstrim.⁷

Ahli-ahli iklim sepakat bahwa perubahan iklim adalah 'buatan manusia' (human-induced) yang secara khusus diakibatkan oleh terakumulasinya karbon dioksida (CO₂) dan gas-gas berbahaya lainnya seperti metan yang terus-menerus dilepaskan ke atmosfer. Gas-gas ini telah menyebabkan bumi ini menjadi layaknya sebuah "rumah kaca" yang temperature yang terus meningkat. Kondisi ini terjadi akibat penggunaan secara energi fosil seperti minyak, gas dan batu-bara dalam jumlah yang masif, khususnya oleh negara-negara industri kaya dalam 200 tahun terakhir ini.

Ancaman Perubahan Iklim

Bila pemanasan global ini secara rata-rata meningkat hingga lebih dari 2 derajat Celsius, maka kemungkinan 50% dari kerusakan yang akan terjadi di bumi tidaklah terpulihkan lagi. Antara 20 hingga 30 persen spesies dalam bahaya punah. Hutan dalam skala luas akan rusak, kekeringan dan banjir akan mempengaruhi seluruh wilayah dari planet kita, gurun-gurun akan meluas dan kutub es mencair dan glasier di pegunungan Andes dan Himalaya yang vital sebagai sumber air bersih akan lenyap.

Lebih jauh lagi, banyak negara-negara kepulauan kecil seperti di Asia dan Pasifik akan lenyap tenggelam dan benua Afrika akan menderita dengan kenaikan temperatur hingga 3 derajat Celsius. Demikian pula dengan produksi pangan dunia akan merosot drastis, menyebabkan impak mengerikan di wilayah yang luas di bumi ini dan jumlah orang yang menderita kelaparan akan meningkat secara dramatis.

⁷ Human Impact of Climate Change, Global Humanitarian Forum 2009, http://www.gci.org.uk/Documents/GHF_2009_.pdf (last retrieved 17, 11, 2020)

Perubahan iklim seperti perubahan pola hujan ekstrim telah kita saksikan menjadi penyebab gagalnya panen di beberapa tempat di Indonesia, meningkatnya kekeringan dan kebakaran hutan, kurangnya air bersih, dan dampak buruk lainnya. Perubahan iklim saat ini telah meningkatkan frekuensi dan daya rusak angin topan (typhoon) yang mematikan yang kerap melanda Filipina. Para ahli mulai meneliti dan mengaitkan angin topan termasuk badai topan Haiyan yang disebut sebagai angin topan yang terbesar terkait dengan perubahan iklim.⁸

Dampak perubahan iklim juga dialami oleh sistem pertanian dan kehidupan kebanyakan petani dan masyarakat lokal di Indonesia dan di tempat-tempat lain di Asia. Saat ini petani telah kesulitan untuk menentukan kapan harus menabur benih sebelum hujan turun karena sulitnya memprediksi musim seperti sebelumnya.⁹ Dan dampak ini terus secara pasti akan memburuk di masa-masa yang akan datang.

Gereja dan Keadilan Iklim

Tantangan yang ditimbulkan oleh perubahan iklim juga dianggap sebagai masalah keadilan. Mereka yang paling menderita akibat dampak perubahan iklim adalah masyarakat miskin dan rentan yang hanya berkontribusi minimal terhadap pemanasan global. Keterkaitan antara isu perubahan iklim dan hak asasi manusia telah lama dibahas di dalam Dewan Gereja Dunia (WCC). Kepedulian ini telah mulai ditunjukkan dari diskusi tentang keberlanjutan yang dimulai pada tahun 1970-an. Program dan kampanye tentang Keadilan, Perdamaian, dan Keutuhan Ciptaan (KPKC) telah dikembangkan sejak tahun 1990. Konvokasi Dunia WCC di Seoul 1990, menempatkan perubahan iklim menjadi pusat dari salah satu dari empat pilar utama yang disepakati.

Program-program ekumenis tentang perubahan iklim berakar pada keutuhan ciptaan dan perintah alkitab mengenai keadilan

⁸ Ilmuwan Kaitkan Perubahan Iklim dengan Topan Haiyan <https://www.voaindonesia.com/a/ilmuwan-kaitkan-perubahan-iklim-dengan-topan-haiyan/1789087.html> (last retrieved, 17, 10, 2020)

⁹ Dampak Perubahan Iklim terhadap Pertanian Indonesia, <https://walhijabar.wordpress.com/2007/12/26/dampak-perubahan-iklim-bagi-petani-indonesia/> (last retrieved, 17, 10, 2020)

serta komitmen memberikan perhatian khusus kepada orang miskin. Ini adalah pemahaman bersama bahwa komunitas lokal khususnya mereka yang terkena dampak dari perubahan iklim harus diberdayakan dan mereka diberi suara untuk mengartikulasikan keprihatinan dan tuntutan mereka sendiri. Dengan demikian lensa keadilan menjadi penting dalam melihat masalah iklim. Keadilan iklim berarti bahwa solusi yang adil untuk perubahan iklim adalah didasarkan pada hak-hak, kebutuhan, partisipasi, dan kesepakatan komunitas yang merasakan dampak terbesar perubahan iklim atau yang akan terpengaruh oleh usaha-usaha mitigasi iklim.

International Ecumenical Peace Convocation di Jamaika, Mei 2011, juga menegaskan komitmen gereja terhadap keutuhan ciptaan dan perubahan gaya hidup sehari-hari yang dituntut untuk mengatasi krisis lingkungan, etika, dan spiritual. Pesan yang disampaikan menegaskan kesiapan gereja untuk bergabung dengan masyarakat sipil global dalam mengadvokasi agar pemerintah secara radikal merekonstruksi kegiatan ekonomi, dan segera mengurangi penggunaan bahan bakar fosil dan emisi gas rumah kaca secara ekstensif.¹⁰

Darurat Iklim (*Climate Emergency*)

Jumlah banjir dan hujan lebat telah meningkat empat kali lipat sejak tahun 1980 dan dua kali lipat sejak tahun 2004. Suhu ekstrem, kekeringan, dan kebakaran hutan juga meningkat lebih dari dua kali lipat dalam 40 tahun terakhir. Para ilmuwan iklim mengeksplorasi lebih jauh mengenai peran manusia dalam menyebabkan banjir, gelombang panas, kekeringan, dan badai tersebut.

Juli 2019 adalah rekor bulan terpanas di Bumi. Lima tahun terpanas yang pernah tercatat terjadi antara 2014 dan 2018, dan suhu rata-rata bumi telah meningkat sekitar 1 derajat Celcius sejak Revolusi Industri. Untuk menghindari kerusakan dan penderitaan yang meluas, dunia telah sepakat untuk menjaga agar pemanasan tidak melebihi 1,5 derajat. Karena itulah kita membutuhkan aksi iklim saat ini juga. Inilah yang diserukan oleh para aktivis iklim seperti Greta Thunberg agar kita memperlakukan krisis iklim

¹⁰ International Ecumenical Peace Convocation. Glory to God and Peace on Earth. <http://www.overcomingviolence.org/> (last retrieved 18, 11, 2020)

seperti halnya dalam keadaan darurat. Bertindak seperti pada saat rumah kita sedang mengalami kebakaran.

Menyatakan atau mendeklarasikan keadaan darurat iklim adalah langkah pertama yang diperlukan. Ini akan memperjelas bahwa kita tidak sedang berbicara tentang ancaman masa depan yang abstrak, tetapi krisis yang sudah ada di sini. Dan itu akan memperjelas bahwa status quo terlalu berbahaya. Model iklim dan rencana aksi selalu dibandingkan dengan pendekatan “bisnis seperti biasa”. Di sinilah salah satu peran dan aksi yang dapat dilakukan oleh gereja-gereja di seluruh dunia. Bersatu dengan gerakan iklim yang luas, menjadi bagian gerakan untuk mendeklarasikan darurat iklim dan bahkan lebih jauh lagi melakukan penguataan bagi gereja dan gerakan oikumene untuk memperluas dan mendeklarasikan darurat iklim.

Deklarasi darurat iklim (*Climate Emergency Declaration*) atau tindakan untuk mendeklarasikan darurat iklim adalah sebuah aksi yang diambil oleh pemerintah dan ilmuwan untuk mengakui umat manusia berada dalam keadaan darurat iklim. Deklarasi pertama dibuat pada Desember 2016. Lebih dari 11 ribu ilmuwan memperingatkan kesengsaraan yang tak terhitung akan melanda bumi akibat dari pemanasan global. Bahkan mengatakan bahwa Perjanjian Iklam Paris untuk mengurangi karbon tak berhasil mengejar laju pemanasan global yang semakin cepat.

Para ilmuwan tersebut menyuarakan bahwa bumi dalam keadaan darurat dan mencatat bahwa dunia telah gagal dalam bertindak menangani pemanasan global. Para ilmuwan ini bersama-sama menyatakan bahwa Bumi menghadapi keadaan darurat iklim (*climate emergency*).

New York, Amerika Serikat adalah kota terbesar di dunia untuk mendeklarasikan keadaan darurat iklim pada Juni tahun 2019. Deklarasi itu menyerukan mobilisasi darurat iklim dan untuk segera memulihkan iklim. Lalu, pada Mei 2019, Inggris menjadi pemerintah nasional pertama yang mengumumkan keadaan darurat iklim. Kemudian, Parlemen Uni Eropa juga telah melakukan hal yang sama.¹¹ Sejak itu telah lebih dari 1.800 wilayah yuridiksi

¹¹ Darurat Iklim untuk Planet Bumi. <https://www.viva.co.id/digital/digilife/1194034-darurat-iklim-untuk-planet-bumi> (last retrieved 18, 11, 2020)

di 31 negara telah mengumumkan keadaan darurat iklim. Populasi yang dicakup oleh yurisdiksi yang telah menyatakan darurat iklim berjumlah lebih dari 820 juta warga.¹²

Memperbaharui Komitmen bagi Keadilan Iklim

Pada tahun di mana pandemi global menjungkirbalikkan dunia, keadaan darurat iklim dirasakan oleh jutaan orang di seluruh dunia dan keruntuhan keanekaragaman hayati dialami dan didokumentasikan dengan kecepatan yang meningkat—ini adalah waktu yang penting bagi kami untuk bersama.

Keadilan, keutuhan ciptaan dan perdamaian serta perlindungan iklim dan lingkungan adalah bagian dari advokasi untuk keadilan. Keseluruhannya merupakan prioritas dalam pemenuhan hak-hak asasi. Komitmen untuk memenuhi dan advokasi hal tersebut perlu dimanifestasikan dalam pembentukan unit-unit program baik di tingkat organisasi gereja maupun dalam kelompok antar gereja.

Tantangan-tantangan yang dihadapi komunitas lokal dalam menghadapi krisis iklim adalah nyata. Gereja-gereja UEM di Asia, Afrika dan Jerman hendaknya tidak menutup mata terhadap kerusakan lingkungan kita yang sedang berlangsung. Gereja-gereja UEM perlu menjadikan misi perjuangan untuk keadilan, perdamaian, dan keutuhan Ciptaan (KPKC) sebagai bagian integral dari misinya. Saat ini UEM dapat memperbaharui komitmen bagi perjuangan untuk keadilan iklim serta memperbaharui dukungan bagi gereja-gereja anggota untuk berperan dengan lebih strategis dalam perjuangan iklim.

Penutup

Momentum Internationalisation UEM 2021, yang bertema “*God of life, lead us to justice and peace*” dengan dimensi keadilan dan perdamaian yang menonjol, gereja-gereja semakin diharapkan untuk melakukan aksi di tingkat lokal, nasional dan global untuk mengintegrasikan keadilan iklim ke dalam program-program dan kebijakan gereja dan publik dengan lebih ambisius lagi. Gereja

¹² Climate emergency declarations in 1,838 jurisdictions and local governments cover 820 million citizens <https://climateemergencydeclaration.org/climate-emergency-declarations-cover-15-million-citizens/> (last retrieved 18, 11, 2020)

perlu lebih memiliki posisi yang lebih jelas dan kuat dalam mempromosikan dan memperkuat masalah-masalah hak asasi manusia yang disebabkan oleh perubahan iklim. .

UEM perlu mendorong gerakan keadilan iklim yang melibatkan jutaan orang di seluruh dunia, menyediakan kompas moral yang sangat diperlukan yang dapat memandu transformasi fundamental yang diperlukan dari pola dan struktur ekonomi dan arah pembangunan yang dapat dilakukan dari berbagai tingkat mulai dari tingkat kelompok, jemaat dan resort hingga di tingkat lokal hingga kerja advokasi di tingkat nasional dan internasional, gereja-gereja dapat berada dalam posisi lebih baik untuk menangani kebijakan perubahan iklim dengan komprehensif.

Dengan area aktivitas yang luas ini, beberapa hal khusus yang dapat dengan dilakukan oleh UEM berserta gereja-gereja anggotanya, adalah seperti antara lain: pertama, mengembangkan agenda-agenda iklim yang lebih radikal yang mengatasi akar masalah dan membangun solusi real (*real solutions*); dan kedua, melakukan pendekatan berdasarkan hak (*right based approach*) dan melakukan keberpihakan terhadap korban atau yang terkena dampak-dampak (*climate survivors and affected communities*) perubahan iklim. Dalam hal ini gereja-gereja dapat menjalankan peran yang aktif untuk menghentikan laju perubahan global sekaligus membantu korban dari perubahan iklim sekaligus memperkenalkan solusi-solusi bagi perubahan iklim ini.



Longgena Ginting adalah seorang aktivis Greenpeace Southeast Asia. Ia telah bekerja dengan gerakan sosial dan gerakan lingkungan selama lebih dari 25 tahun baik di tingkat lokal dan global. Dia adalah mantan Direktur Eksekutif Wahana Lingkungan Hidup (WALHI) pada tahun 2002-2005 dan juga mantan Kepala Greenpeace Indonesia pada tahun 2012-2016. Dia juga pernah bekerja dengan UEM sebagai Konsultan Regional untuk Program Keadilan Iklim pada tahun 2010-2012. Sebelum bergabung dengan Greenpeace dia pernah bekerja di Friends of the Earth International (FOEI) di sekretariat internasionalnya di Amsterdam.



UNITED EVANGELICAL MISSION (UEM): CHALLENGES AND OPPORTUNITIES FOR INTERNATIONALIZATION AND EQUAL PARTNERSHIPS

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Introduction

The UEM was formerly known as the Rheinische Missions-gesellschaft (RMG), amongst others, a German mission organization that was instrumental in the establishment founding of several large churches in Asia and Africa. The motivation was to make the Word of God accessible to the “heathens” or non-Christians in other countries in Asia, Africa, and America: internationality, in some sense, was important to the RMG. Mission work, or spreading the Gospel to the ends of the earth, was perceived as being in line with the message of Jesus in Mark 16:15.

The internationalization of mission created a dichotomy for the “old churches”, which perceived themselves to be messengers of God or “midwives” of the new, emerging churches in Asia and Africa. This split understanding is still present in the thinking of European churches and churches in Asia and Africa today—consciously and unconsciously. Even after the countries in Asia and Africa became sovereign nations, the ecumenical community maintained the concept of “older” and “younger” siblings. Throughout the course of history, the churches in Germany have considered the churches in the global South as their younger siblings in need of guidance and supervision. On the other hand, even though the economic and political situation has improved for many countries in the global South, many churches in Asia and Africa still consider the churches in Europe to be their older siblings and still count on them for help. We must focus on mutuality and participation as central aspects of partnership relations.

The United Evangelical Mission: A vision of equality

Dr Soritua Nababan, the first moderator of the international UEM, has often criticized this understanding of mission. He has suggested that the UEM should, among other things, change its name, as it is no longer simply a successor to the RMG, but a new kind of communion of churches in three continents. According to Nababan, the name was retained to appease the donors and friends of mission in Germany, many of whom wanted to preserve the old understanding of mission. In the course of time, the enthusiasm of the donors towards the ideology of mission changed; the modern interpretation of “mission” was no longer appealing. More and more voices called for abandoning the ideology of mission and even changing the name of the UEM to ensure that future donors would remain interested in its work. Dr Nababan’s criticism has become even more relevant in Germany’s churches today, but a change in identity is not so easy for those non-European churches that are a product of German mission in the eighteenth and early nineteenth centuries. German missionaries were and still are highly admired, even idolized, in African and Asian churches, whereas in German churches many missionaries have been forgotten.

The UEM was able to reorganize its structure in 1996 and 2008 into an international communion of churches, a process that was not easy, especially considering the challenges from the member churches in Germany, Asia, and Africa.¹ Since its internationalization, the UEM has developed five pillars or working fields that describe the focus of its work: Evangelization, Development, Advocacy, Diaconia, and Partnership. The staff exchanges between the three regions have intensified. UEM churches in Asia and Africa are becoming more and more independent, financially and structurally. The financial responsibility does not lie on the shoulders of the German churches alone; the churches in Asia and Africa have significantly increased their contributions to the communion. For instance, the churches in the global South have hosted guests and events—contributions that have been highly appreciated but unfortunately have yet to be officially acknowledged. The activities of “United Action” and increased membership fees in Asia and Africa have raised a meaningful amount of funds for the UEM. In 2018, the UEM General Assembly was held in Parapat, Indonesia, and all the local costs were covered by the host churches. This continued when the Asia Regional Assembly in Nias and the Asia Regional Board meeting in Kalimantan were covered by the respective host churches. In Africa, the Kimara congregation in Dar es Salaam has been able to finance more than one full scholarship for students from Germany. German churches are even applying for funds from the UEM and have received them.

Despite the difficult times due to natural catastrophes, pandemics, and political unrest, the churches in Asia and Africa have been able to become more and more self-reliant. It must be noted that global economic injustice has created a notable difference between the churches in Germany and those in Asia and Africa. The churches in Germany are generally wealthier because of the church taxes and stable economic and political system in the country, but more and more people in Germany are leaving the church. The churches in Asia and Africa face economic and political insecurity. One result is a feeling of dependency on their “older”

¹ Cf. Peter Sandner, *Der Weg zur Internationalisierung der UEM*, (Wuppertal: United Evangelical Mission), 2007.

siblings in Germany, with the German churches still seeing their “younger” siblings as victims who need pity.

Many conflicts arise from this “giver-receiver” mentality. Partners in Germany act as managers and demand to be given access to the decision-making process in their partner churches in the global South. Partnerships are terminated if these demands are not fulfilled, with the German partners citing alleged issues of corruption and a failure to communicate. UEM members in all regions are united as a body of Christ and reject any human arrogance, which only fuels tensions and conflicts further. A true Christian partnership would not fail to move beyond mistaken colonialist feelings of economic superiority on the one hand and dependency syndrome on the other. Internal conflicts in the Asian and African churches are often exacerbated by intervention from the German partners, under the pretext of mediation. In many instances, as described by UEM General Secretary Rev. Volker Martin Dally, the UEM is excluded from bilateral relationships between partner churches because it no longer adheres to the paternalistic system.

As stipulated in the UEM Code of Conduct for “Transparency” and “Against Corruption”, all partners are to avoid the trap of abusing public or private authority, which can damage partnership relations. We acknowledge that the process of internationalization must be continued if it is to be successful. The churches in Germany, Asia, and Africa must be encouraged to change their mindset.

The churches in the global South are already able to acquire large amounts of funding for their own activities, but they feel poor and inferior when communicating with partners in Germany. If all members of the UEM can really see themselves as equal parts of a communion, this change in mentality will become a reality. The Tanzanian Bishop Josiah Kibira put it this way back in 1991: “Now we are partners. That means: we are all simultaneously receiving and giving. There is no church that has nothing to give, small as it is. There is no church that needs nothing, as rich and large as it is. We need each other.” We are already seeing good progress in this direction.

As we all struggle with the COVID-19 pandemic, the financial support from partners in the global North is highly appreciated.

We should remain aware, however, that this kind of support might encourage ideas of inferiority or superiority. The structural changes in the UEM are here to stay: the churches in Asia and Africa are no longer being perceived as receivers, for instance of full scholarships, but as partners that are expected to share the financial burden of the work of the UEM. The churches in Germany seem to have not fully understood that the money they give should not be seen purely as an act of charity, but as serving the common goal of the churches in the global South becoming more self-reliant. In fact, the goal should be that the churches in the global South are able to give back to the partners in Europe. Our aims of internationalization, partnership, and community cannot be realized if the churches in Germany still see themselves only as givers and cannot imagine taking a receiving role, let alone actively seeking support from their partners in the South. Likewise, if churches in the global South still see themselves only as recipients, then internationalization and true partnerships will remain far out of reach.

We see a paternalistic pattern continuing between ecumenical partners in the North and South. This tendency was also noted by Bachrach and Baratz, who argued that power over others can also be exercised in more subtle ways within a social or political system in a manner that prevents some people or groups from advancing their own self-identified interests.² If the churches in Europe continue to exercise power over their partners in the South through financial assistance, perhaps they are not interested in the desire of those partners to become truly equal.

Quo Vadis? Partnership and power relations in the UEM

The definition of partnership itself contains several connotations related to its colonial, feudalistic, and hierarchic background. In its early history, partnership took the form of agreements among business partners in order to strengthen their cooperation for the goal of a financially profitable business. According to its original character, a partnership could be terminated at any time for abuse

² Peter Bachrach and Morton Baratz, *Power and Poverty: Theory and Practice*, (New York: Oxford University Press), 1970, p. 7.

of agreements, or if one party had been proved to violate the trust between both parties. In Europe, partnerships were first implemented during the commercial revolution in the thirteenth century,³ when European countries sought to occupy land in Asia, Africa, and South America to seize trade in commodities that were rare in Europe such as spices, gold, and silk. The partnerships among European traders and nations created new sources of wealth through colonialism. As some churches continue to use the term “partnership”, we are concerned that its colonial definition is being kept alive in the ecumenical imagination, perpetuating the North-South dichotomy.

Europeans are perceived as diligent, hard-working, and wealthy, whereas people from the global South are seen as lazy, poor, and corrupt. Germans may be seen as rational and Africans as emotional.

These prejudices still exist, even in the minds of many people in Asia and Africa: several Asian and African students have expressed to us that they feel they must adhere to Eurocentric standards of knowledge. In joint activities within the UEM, a number of German members are often still the most vocal, dominant voice in the conversation—not just because of the language barrier, but because many participants from Asia and Africa still believe the words of the Europeans are better and always right. The authors of this paper have lived in Germany for years, and we do not see that there is any truth to these stereotypes. Meetings in Germany can begin late, people here can be undisciplined and irresponsible (especially during a pandemic), and some Germans will talk confidently of things they know little to nothing about. On one occasion, we were surprised to see an institution in a German member church reject a South-North volunteer from Asia in favour of someone from Africa, “who could play the drums to entertain people” in their church. Several pastors from the global South who have come to Germany on the UEM exchange programme have been met with scepticism because their German is not fluent enough (even though they might be multilingual themselves, and the people they serve in the congregation only monolingual), even as German pastors

³ “Vasco da Gama”, *The Columbia Encyclopedia*, Sixth Edition, (Columbia: Columbia University Press), 2001.

serving in the South expect to be met with lenience and special treatment.

As integral parts of the UEM, partnerships and any other new forms of relationship call upon all UEM members to remain one body of Christ, growing together and accepting one another in their differences without prejudice. It is our hope that partnership will improve and continue from one generation to the next, like a relay race. Partnership responsibility should be spread over more shoulders. People live in one world and in one Church of Jesus Christ. Taking part in making this known and keeping it alive should be a priority in all partnership activities.

Concluding remarks

After these first twenty-five years of an international UEM, we offer a few critical and hopefully constructive remarks for the journey ahead:

- a) One alternative term we may offer to define an inclusive and equal relationship in the context of the UEM is “companionship”. Taking inspiration from Jesus’s ministries with his disciples, the relationship among the Christian communities could be depicted as companionship on the pilgrimage, bearing the burdens of others, learning and journeying together in joy and sorrow. Companionship is an effort to accompany one another through life in God’s household (ecumenism). The framework of deeper and trustworthy companionship is the radical discipleship of Christ, who accompanies the whole of creation in the values of equality, inclusivity, empowerment, and sustainability until the end of the world. In companionship, we have the chance to learn from each other and grow together, as the UEM has discerned in its framework, “Global Learning in Ecumenical Perspective” (GLEP).
- b) The focus of the UEM in both its structure and its areas of work must always challenge the bilateralism, one-sided communication, and paternalistic mentality that are so damaging for our community. Exchanges and encounters among people from all three UEM regions must be intensified: not just North-South, but also South-South. The volunteer programme should be expanded because the presence of young people

from a different context is an enrichment opportunity for the churches and an important experience in cultural education for the participants. The International Study Programmes and Summer Schools that help people learn together are important because their participants can serve as multipliers when they return to their home churches and apply what they have learned. It is also important to place decision-makers and staff from different countries and cultures into many structural positions in the three regions of the UEM. The GLEP concept—no longer do we learn only from one another, but all together—must be popularized at a grassroots level in the three regions. The UEM communion cannot be a meaningful communion unless it is based on a participative, inclusive, and equal approach.

- c) Prejudices and stereotypes destroy the humanity of people, and they do so in two directions. They destroy the humanity not only of those who are targeted by prejudice, but also of those who spread or hold on to such beliefs. Those who cling to attitudes of being a giver, a helper, forfeit their own chances of learning and thus hinder their own development. To rebel against such traditional definitions is not a loss, but a gain. This transformation of mentalities should apply not only to the partnership relations among the UEM member churches, but also to the global Christian and development institutions that conduct partnership tasks extensively.
- d) Most urgent is the demand for any ecumenical body to encourage and help all churches to influence their countries to strive for justice and to work for equality. Concretely, this means that those who gather much should not have too much and those who gather little should not have too little. If economically strong churches share their wealth with others, this generosity should be assessed from a theological point of view and should not be seen as a tool to dominate the receiver. This principle must be rooted in justice, balance, equality, and self-reliance.



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UNITED EVANGELICAL MISSION (UEM): TANTANGAN DAN PELUANG UNTUK INTERNASIONALISASI DAN KEMITRAAN YANG SETARA

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Pengantar

UEM dahulu dikenal dengan nama *the Rheinische Missions-gesellschaft (RMG)*, antara lain, sebuah organisasi misi Jerman yang berperan penting dalam pendirian beberapa gereja besar di Asia dan Afrika. Motivasinya adalah untuk membuat Sabda Tuhan dapat diakses oleh “orang kafir” atau non-Kristen di negara lain di Asia, Afrika, dan Amerika: internasionalitas, dalam arti tertentu, penting bagi RMG. Pekerjaan misi, atau menyebarkan Injil ke ujung bumi, dianggap sejalan dengan pesan Yesus dalam Markus 16:15.

Internasionalisasi misi menciptakan dikotomi bagi “gereja-gereja lama”, yang menganggap diri mereka sebagai para utusan Tuhan atau “bidan” dari gereja-gereja baru yang sedang berkembang di Asia dan Afrika. Pemahaman yang terpecah ini

masih ada dalam pemikiran gereja-gereja Eropa dan gereja-gereja di Asia dan Afrika saat ini—secara sadar dan/atau tidak sadar. Bahkan setelah negara-negara di Asia dan Afrika menjadi negara yang berdaulat, komunitas ekumenis tetap mempertahankan konsep saudara “lebih tua” dan “lebih muda”.

Sepanjang sejarah, gereja-gereja di Jerman menganggap gereja-gereja di belahan dunia Selatan sebagai adik-adik mereka yang membutuhkan bimbingan dan pengawasan. Di sisi lain, meskipun situasi ekonomi dan politik telah membaik di banyak negara di belahan dunia Selatan, banyak gereja di Asia dan Afrika masih menganggap gereja-gereja di Eropa sebagai kakak mereka dan masih mengandalkan bantuan mereka. Kita harus fokus pada kebersamaan dan partisipasi sebagai aspek sentral dari hubungan kemitraan.

United Evangelical Mission: Visi Kesetaraan

Dr Soritua Nababan, moderator pertama UEM internasional, sering mengkritik pemahaman misi ini. Ia menyarankan agar UEM, antara lain, mengubah namanya, karena UEM tidak lagi sekadar penerus RMG, tetapi jenis baru persekutuan gereja-gereja di tiga benua. Menurut Nababan, nama itu dipertahankan untuk menenangkan para donor dan teman-teman misi di Jerman, yang banyak dari mereka ingin mempertahankan pemahaman lama tentang misi. Seiring berjalannya waktu, antusiasme para donatur terhadap ideologi dakwah atau misi berubah; interpretasi modern dari “misi” tidak lagi menarik. Semakin banyak suara menyerukan untuk meninggalkan ideologi misi dan bahkan mengubah nama UEM untuk memastikan bahwa para donor masa depan akan tetap tertarik pada pekerjaan UEM. Kritik Dr Nababan menjadi semakin relevan di gereja-gereja Jerman saat ini, tetapi perubahan identitas tidaklah mudah bagi gereja-gereja non-Eropa yang merupakan produk misi Jerman pada abad kedelapan belas dan awal abad kesembilan belas. Misionaris Jerman dulu dan masih sangat dikagumi, bahkan diidolakan, di gereja-gereja Afrika dan Asia, sedangkan di gereja-gereja Jerman banyak misionaris telah dilupakan.

UEM mampu menata ulang strukturnya pada tahun 1996 dan 2008 menjadi persekutuan gereja internasional, suatu proses yang tidak mudah, terutama mengingat tantangan dari gereja-gereja anggota di Jerman, Asia, dan Afrika.¹

Sejak internasionalisasi, UEM telah mengembangkan lima pilar atau bidang kerja yang menggambarkan fokus kerjanya: Evangelisasi, Pengembangan/Pembangunan, Advokasi, Diakonia, dan Kemitraan. Pertukaran staf antara tiga wilayah semakin intensif. Gereja UEM di Asia dan Afrika menjadi semakin mandiri, secara finansial dan struktural. Tanggung jawab keuangan tidak terletak di pundak gereja-gereja Jerman saja; Gereja-gereja di Asia dan Afrika telah secara signifikan meningkatkan kontribusi mereka pada persekutuan. Misalnya, gereja-gereja di belahan dunia Selatan telah menjadi tuan rumah bagi para tamu dan acara-acara—kontribusi yang sangat dihargai tetapi sayangnya belum diakui secara resmi. Kegiatan “United Action” (= Aksi Bersama) dan peningkatan iuran keanggotaan di Asia dan Afrika telah mengumpulkan sejumlah dana yang berarti untuk UEM. Pada tahun 2018, Sidang Umum UEM diadakan di Parapat, Indonesia, dan semua biaya lokal ditanggung oleh gereja tuan rumah. Hal ini berlanjut ketika Sidang Regional Asia di Nias dan Rapat Pengurus Wilayah Asia (ARB) di Kalimantan ditanggung oleh masing-masing gereja tuan rumah. Di Afrika, jemaat Kimara di Dar es Salaam telah mampu membiayai lebih dari satu beasiswa penuh untuk pelajar-pelajar (mahasiswa) dari Jerman. Gereja-gereja Jerman bahkan mengajukan permohonan dana dari UEM dan telah menerimanya.

Terlepas dari masa-masa sulit karena bencana alam, pandemi, dan kerusuhan politik, gereja-gereja di Asia dan Afrika telah mampu menjadi semakin mandiri. Perlu dicatat bahwa ketidakadilan ekonomi global telah menciptakan perbedaan yang mencolok antara gereja-gereja di Jerman dan gereja-gereja di Asia dan Afrika. Gereja-gereja di Jerman umumnya lebih kaya karena pajak gereja dan sistem ekonomi dan politik yang stabil di negara itu, tetapi semakin banyak orang di Jerman yang meninggalkan gereja. Gereja-gereja di Asia dan Afrika menghadapi ketidakamanan ekonomi dan politik. Salah satu akibatnya adalah rasa ketergantungan pada

¹ Cf. Peter Sandner, *Der Weg zur Internationalisierung der UEM*, (Wuppertal: United Evangelical Mission), 2007.

saudara-saudara mereka yang “lebih tua” di Jerman, dengan gereja-gereja Jerman yang masih memandang saudara-saudara “lebih muda” mereka sebagai korban yang membutuhkan belas kasihan.

Banyak konflik muncul dari mentalitas “pemberi-penerima” ini. Mitra di Jerman bertindak sebagai manajer dan menuntut untuk diberikan akses ke proses pengambilan keputusan di gereja mitra mereka di belahan dunia Selatan. Kemitraan diakhiri jika tuntutan ini tidak dipenuhi, dengan mitra Jerman mengutip dugaan masalah korupsi dan kegagalan berkomunikasi. Anggota UEM di semua wilayah disatukan sebagai tubuh Kristus dan menolak arogansi manusia, yang hanya akan menambah ketegangan dan konflik. Kemitraan Kristen yang sejati tidak akan gagal untuk melampaui perasaan kolonialis yang salah tentang keunggulan ekonomi di satu sisi dan sindrom ketergantungan di sisi lain. Konflik internal di gereja-gereja Asia dan Afrika seringkali diperburuk dengan intervensi dari mitra Jerman, dengan dalih mediasi. Dalam banyak kasus, seperti dijelaskan oleh Sekretaris Jenderal UEM Pdt. Volker Martin Dally, UEM dikecualikan dari hubungan bilateral antara gereja mitra karena tidak lagi menganut sistem paternalistik.

Sebagaimana diatur dalam Kode Etik UEM untuk “Transparansi” dan “Melawan Korupsi”, semua mitra harus menghindari jebakan penyalahgunaan otoritas publik atau swasta, yang dapat merusak hubungan kemitraan.

Kami mengakui bahwa proses internasionalisasi harus dilanjutkan jika ingin berhasil. Gereja-gereja di Jerman, Asia, dan Afrika harus didorong untuk mengubah pola pikir mereka. Gereja-gereja di belahan dunia Selatan sudah dapat memperoleh dana dalam jumlah besar untuk kegiatan mereka sendiri, tetapi mereka merasa miskin dan rendah diri saat berkomunikasi dengan mitra di Jerman. Jika semua anggota UEM benar-benar dapat melihat diri mereka sebagai bagian yang setara dari suatu persekutuan, perubahan mentalitas ini akan menjadi kenyataan. Bishop Tanzania Josiah Kibira mengatakannya seperti ini pada tahun 1991: “Sekarang kami adalah mitra. Artinya: kita semua secara bersamaan menerima dan memberi. Tidak ada gereja yang tidak memiliki apa-apa untuk diberikan, sekecil apapun. Tidak ada gereja yang tidak membutuhkan apa pun, sekaya dan sebesar itu. Kita saling

membutuhkan.” Kami sudah melihat kemajuan yang baik ke arah ini.

Karena kita semua bergumul dengan pandemi Covid-19, dukungan finansial dari mitra di belahan dunia Utara sangat dihargai. Namun, kita harus tetap sadar bahwa dukungan semacam ini mungkin mendorong gagasan inferioritas atau superioritas. Perubahan struktural di UEM akan tetap ada: Gereja-gereja di Asia dan Afrika tidak lagi dianggap sebagai penerima, misalnya beasiswa penuh, tetapi sebagai mitra yang diharapkan ikut menanggung beban keuangan pekerjaan UEM. Gereja-gereja di Jerman tampaknya belum sepenuhnya memahami bahwa uang yang mereka berikan tidak boleh dilihat murni sebagai tindakan amal, tetapi sebagai melayani tujuan bersama gereja-gereja di belahan dunia Selatan menjadi lebih mandiri. Sebenarnya, tujuannya adalah agar gereja-gereja di belahan dunia Selatan dapat memberikan kembali kepada para mitra di Eropa.

Tujuan internasionalisasi, kemitraan, dan komunitas kita tidak dapat terwujud jika gereja-gereja di Jerman masih melihat diri mereka hanya sebagai pemberi dan tidak dapat membayangkan mengambil peran sebagai penerima, apalagi secara aktif mencari dukungan dari mitra mereka di Selatan. Begitu pula, jika gereja-gereja di belahan dunia Selatan masih melihat diri mereka hanya sebagai penerima, internasionalisasi dan kemitraan sejati akan tetap jauh dari jangkauan.

Kami melihat pola paternalistik berlanjut antara mitra ekumenis di Utara dan Selatan. Kecenderungan ini juga dicatat oleh Bachrach dan Baratz, yang berpendapat bahwa kekuasaan atas orang lain juga dapat dilakukan dengan cara yang lebih halus dalam sistem sosial atau politik dengan cara yang mencegah beberapa orang atau kelompok untuk memajukan kepentingan mereka yang diidentifikasi sendiri.² Jika gereja-gereja di Eropa terus menjalankan kekuasaan atas mitra mereka di Selatan melalui bantuan keuangan, mungkin mereka tidak tertarik pada keinginan mitra tersebut untuk menjadi benar-benar setara.

² Peter Bachrach and Morton Baratz, *Power and Poverty: Theory and Practice*, (New York: Oxford University Press), 1970, p. 7.

Quo Vadis? Kemitraan dan hubungan kekuasaan di UEM

Pengertian persekutuan sendiri mengandung beberapa konotasi yang berkaitan dengan latar belakang kolonial, feodalistik, dan hierarkis. Pada awal sejarahnya, kemitraan berupa kesepakatan antar mitra bisnis dalam rangka memperkuat kerjasama untuk tujuan bisnis yang menguntungkan secara finansial. Sesuai dengan karakter aslinya, kemitraan dapat dihentikan kapan saja karena penyalahgunaan perjanjian, atau jika salah satu pihak terbukti melanggar kepercayaan antara kedua belah pihak. Di Eropa, kemitraan pertama kali dilaksanakan selama revolusi komersial di abad ketiga belas,³ ketika negara-negara Eropa berusaha menduduki tanah di Asia, Afrika, dan Amerika Selatan untuk merebut perdagangan komoditas yang langka di Eropa seperti rempah-rempah, emas, dan sutra.

Kemitraan antara pedagang-pedagang dan negara-negara Eropa menciptakan sumber kekayaan baru melalui kolonialisme. Karena beberapa gereja terus menggunakan istilah “kemitraan”, kami prihatin bahwa definisi kolonialnya tetap hidup dalam imajinasi ekumenis, mengabadikan dikotomi Utara-Selatan.

Orang Eropa dianggap rajin, pekerja keras, dan kaya, sedangkan orang dari belahan dunia Selatan dianggap malas, miskin, dan korup. Orang Jerman dapat dilihat sebagai orang yang rasional dan orang Afrika dan Asia sebagai orang yang emosional. Prasangka ini masih ada, bahkan di benak banyak orang di Asia dan Afrika: beberapa pelajar Asia dan Afrika telah menyatakan kepada kami bahwa mereka merasa harus mematuhi standar pengetahuan Eurosentris. Dalam kegiatan bersama di dalam UEM, sejumlah anggota Jerman seringkali masih berbicara yang paling vokal dan dominan dalam percakapan—bukan hanya karena kendala bahasa, tetapi karena banyak peserta dari Asia dan Afrika masih percaya bahwa perkataan orang Eropa lebih baik dan selalu benar. Penulis makalah ini telah tinggal di Jerman selama bertahun-tahun, dan kami tidak melihat adanya kebenaran dari stereotip ini. Pertemuan-pertemuan di Jerman bisa dimulai terlambat, orang-orang di sini bisa jadi tidak disiplin dan tidak bertanggung jawab (terutama

³ “Vasco da Gama”, *The Columbia Encyclopedia*, Sixth Edition, (Columbia: Columbia University Press), 2001.

selama pandemi), dan beberapa orang Jerman akan dengan percaya diri berbicara tentang hal-hal yang tidak terlalu mereka ketahui. Pada satu kesempatan, kami terkejut melihat sebuah institusi di gereja anggota Jerman menolak sukarelawan Selatan-Utara dari Asia dan memilih seseorang dari Afrika, “yang bisa bermain drum untuk menghibur orang” di gereja mereka. Beberapa pendeta dari belahan dunia Selatan yang datang ke Jerman dalam program pertukaran UEM telah ditanggapi dengan skeptis karena bahasa Jerman mereka tidak cukup fasih (meskipun mereka sendiri multibahasa, dan orang-orang yang mereka layani di kongregasi hanya satu bahasa), bahkan sebagai pendeta Jerman yang melayani di Selatan berharap untuk bertemu dengan kelonggaran dan perlakuan khusus.

Sebagai bagian integral dari UEM, kemitraan dan bentuk hubungan baru lainnya menyerukan kepada semua anggota UEM untuk tetap menjadi satu tubuh Kristus, bertumbuh bersama dan saling menerima dalam perbedaan mereka tanpa prasangka. Harapan kami semoga kemitraan ini semakin meningkat dan berlanjut dari satu generasi ke generasi berikutnya, seperti halnya lari estafet. Tanggung jawab kemitraan harus tersebar di lebih banyak bahu. Orang-orang hidup dalam satu dunia dan dalam satu Gereja Yesus Kristus. Mengambil bagian dalam mewujudkan ini, dikenal dan menjaganya, harus menjadi prioritas dalam semua kegiatan kemitraan.

Kata Penutup

Setelah dua puluh lima tahun pertama UEM internasional ini, kami menawarkan beberapa komentar kritis dan semoga konstruktif untuk perjalanan ke depan:

- a) Satu istilah alternatif yang kami tawarkan untuk mendefinisikan hubungan yang inklusif dan setara dalam konteks UEM adalah “persahabatan” (= companionship). Mengambil inspirasi dari pelayanan Yesus dengan murid-muridnya, hubungan antara komunitas Kristen dapat digambarkan sebagai persahabatan dalam ziarah, menanggung beban orang lain, belajar dan melakukan perjalanan bersama dalam suka dan duka. Persahabatan adalah upaya untuk mendampingi satu sama lain

melalui kehidupan dalam rumah tangga Tuhan (ekumenisme). Kerangka persahabatan yang lebih dalam dan dapat dipercaya adalah pemuridan radikal Kristus, yang mengiringi seluruh ciptaan dalam nilai kesetaraan, inklusivitas, pemberdayaan, dan keberlanjutan hingga ujung dunia. Dalam kebersamaan, kita memiliki kesempatan untuk belajar dari satu sama lain dan tumbuh bersama, sebagaimana UEM telah pahami dalam kerangka kerjanya, “Pembelajaran Global dalam Perspektif Ekumenis” (GLEP: Global Learning in Ecumenical Perspective).

- b) Fokus UEM baik dalam struktur maupun bidang kerjanya harus selalu menantang bilateralisme, komunikasi sepihak, dan mentalitas paternalistik yang begitu merugikan masyarakat kita. Pertukaran dan pertemuan antara orang-orang dari ketiga wilayah UEM harus diintensifkan: tidak hanya Utara-Selatan, tetapi juga Selatan-Selatan. Program relawan harus diperluas karena kehadiran anak muda dari konteks yang berbeda merupakan kesempatan pengayaan bagi gereja dan pengalaman penting dalam pendidikan budaya bagi para peserta. Program Studi Internasional dan Sekolah Musim Panas (Summer School) yang membantu orang-orang belajar bersama adalah penting karena pesertanya dapat melayani sebagai pengganda ketika mereka kembali ke gereja asal mereka dan menerapkan apa yang telah mereka pelajari. Penting juga untuk menempatkan pengambil keputusan dan staf dari berbagai negara dan budaya ke dalam banyak posisi struktural di tiga wilayah UEM. Konsep GLEP—tidak lagi kita hanya belajar dari satu sama lain, tetapi semua bersama—harus dipopulerkan di tingkat paling bawah (grassroots level) di tiga wilayah. Persekutuan UEM tidak bisa menjadi persekutuan yang bermakna kecuali jika didasarkan pada pendekatan partisipatif, inklusif, dan setara.
- c) Prasangka dan stereotip menghancurkan kemanusiaan orang, dan mereka melakukannya dalam dua arah. Mereka menghancurkan kemanusiaan tidak hanya dari mereka yang menjadi sasaran prasangka, tetapi juga mereka yang menyebarkan atau berpegang pada keyakinan tersebut. Mereka yang berpegang teguh pada sikap sebagai pemberi, penolong, kehilangan kesempatan mereka untuk belajar dan

dengan demikian menghambat perkembangan mereka sendiri. Memberontak terhadap definisi tradisional seperti itu bukanlah kerugian, tetapi keuntungan. Transformasi mentalitas ini harus diterapkan tidak hanya pada hubungan kemitraan di antara gereja-gereja anggota UEM, tetapi juga pada umat Kristiani global dan lembaga-lembaga pembangunan yang melakukan tugas-tugas kemitraan secara ekstensif.

- d) Yang paling mendesak adalah tuntutan badan ekumenis untuk mendorong dan membantu semua gereja untuk mempengaruhi negara mereka untuk memperjuangkan keadilan dan bekerja untuk kesetaraan. Secara konkret, ini berarti bahwa mereka yang mengumpulkan banyak tidak mesti memiliki terlalu banyak dan mereka yang mengumpulkan sedikit tidak memiliki terlalu sedikit. Jika gereja-gereja yang secara ekonomi kuat membagikan kekayaan mereka dengan yang lain, kemurahan hati ini harus dinilai dari sudut pandang teologis dan tidak boleh dilihat sebagai alat untuk mendominasi penerima. Prinsip ini harus berakar pada keadilan, keseimbangan, kesetaraan, dan kemandirian.



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MISSION, REPENTANCE AND COMPETITION: MEMORIES OF KIAI SADRACH AND THE 19TH CENTURY MARDIKO CHRISTIAN CHURCH, AND ITS IMPLICATIONS FOR CONTEMPORARY MISSIOLOGY

Suwarto Adi

Abstract

This paper seeks to explain the underlying idea of the development of the Javanese local-independent church—Pasamuwan Kristen Mardiko. By using psychological, historical and power-relation perspectives, it shows that a missiology in the past is replete with the stories of conversion and contestation to win the Javanese people. By memorizing Sadrach's missiological model, we can learn how a theology of mission should have a practical or praxis character, and dialogue was put first in the encounter with people. However, in the contemporary context, the dialogue that Sadrach had developed should be more criticized. The contemporary

missiology is the mission of dialogue and it is oriented to lead a mutual understanding of dialogue and to create solutions for social problems in society.

Key words: missiology, church independent, local culture, theology of praxis, dialog and solution.

“It is not too late to make Sadrach sit down on the mat again, if we want to expect good results from our work”
(Guillot, 1985: 154)

Sitting on a mat in the early 19th century was a symbol of underlings. In a meeting, those who were entitled to sit in seats were officials or people who had a high social position. Those who sat on the mats were ordinary people, lowly people. In connection with the practice of missiology at that time, Sadrach (1835-1924) is depicted sitting in a chair with Wilhelm. It shows Wilhelm highly valued and placed Sadrach as a mission worker equal to himself, even though Sadrach was a local evangelist who did not get formal Western theological education.

Lion Cachet pointed out something different. He was very unhappy with Sadrach's success in Christianizing the Javanese. He tried to find loopholes in Sadrach's missiological method (Guillot, 1985). He discovered one of Sadrach's successes that he misjudged: the *ngelmu* debate. This is actually the mystical dialogue model that Sadrach applied when trying to urge others to repent. If in that dialogue, the “opponents” lose and are no longer able to build arguments, they must be willing to be Christian, totally, and leave their old religion. Not only that, but all the people behind him must follow the repentance. That is why Sadrach, in a relatively short time, was able to convert the villages of South Central Java in the mid-19th century.

Based on that gap, Cachet continued to try to turn Sadrach back into a second-class evangelist. He continued to try to encourage Sadrach to return to sitting on the mat, a symbol of subordinates, who was no longer entitled to sit on a chair (Guillot, 1985), a symbol of equality as a Western mission force. Because what Sadrach achieved, although quite spectacular, for Cachet did

not have any meaning. This is because the success of Sadrach's mission was not based on the teachings and ways of thinking of Western missiology, especially the Dutch.

This paper seeks to trace the process of establishing the *Pasamuwan Kristen Mardiko (Mardiko Christian Church = Independent Christian Church/Merdeka)* by Sadrach, and the socio-religious friction that followed, and draws implications for contemporary missiology, particularly in terms of current inter-faith or inter-religious dialogue (Michel Picard, 2011). In the midst of the strengthening role of social media in life, dialogue feels left behind. More people use social media not as a tool for dialogue, but as a tool of verbal abuse: berating or blaming each other.

With regard to missiology, this article about Sadrach is expected to provide a new perspective on contextual-contemporary missiologists. Then, from that perspective, we can give an assessment and criticism of Sadrach's efforts fairly, for the sake of a new, contextual missiology by considering the socio-economic context of society carefully. Why is the *Pasamuwan Kristen Mardiko/Mardiko Christian Church* important? Using historical, psychological, and power relations approaches, this paper intends to trace the historical-psychological roots that shaped Sadrach's independent character, and why he strove for this in his life and work as a Christian. Then, based on this tracing, we can think about the aspects of the independence of the church today.

Forced Cultivation System and the Deterioration of the Javanese Rural Social Economy

After the Diponegoro War (1825-1830), the Netherlands experienced economic bankruptcy (Koentjaraningrat, 1990; Lombard, 2000; Ricklefs, 2007). Therefore, to overcome these conditions, the Dutch—by entrusting it to Johannes van den Bosch—implemented the Forced Cultivation System, or *Cultuurstelsel*. This system, in itself, was an attempt by the government to build an agricultural industry to make the most of the Javanese countryside (Fasseur, 1992, pp. 26-27; Niel, 1992, p. 64).

However, seen from political policy, this system can mean that the government tries to obtain agricultural products at the lowest

possible price and then sells them at a high price (Fasseur, 1992, p. 27). It can also be defined as a form of exploitation of the Javanese agricultural industry in which the government uses its power and influence to force farmers to develop tropical export crops (coffee, sugarcane, indigo, followed by tobacco, tea, pepper and other crops in smaller sizes), which paid at a low and fixed price, while the proceeds will be sold at high prices in order to fill the state treasury (Vlekke, 2008, pp. 319-395). It was implemented using traditional patterns of power: obedience, mutual cooperation and other productive services headed by a traditional Javanese administrative elite with supervision and advice from European administrative officers (Niel, 1992).

On the other hand, from the point of view of the Javanese group, this means obliging and even forcing farmers or villages to surrender a fifth of their land for crops that have been determined by the government, and voluntary work (without pay) sixty-six (66) days a year (Koentjaraningrat, 1990, p.61). Therefore, it is not surprising that this system is called Forced Cultivation; to implement this, the mobilization of forced labor is the key (Simbolon, 1995, p. 115). However, according to van den Bosch, by purchasing a fixed price, it was hoped that the peasants would be able to pay the land tax (Niel, 1992, p. 65) so that, by calculation, it would benefit the villagers.

As noted by Max Havelaar, instead of bringing profit, this farming pattern actually brought socio-economic deterioration to Javanese society as a whole. On the one hand, there was a feudalization of the Javanese *priyayi* (nobility) (Simbolon, 1995, p. 117), and on the other hand the creative thinking and trading efforts that had been achieved by the Javanese people in the previous century were completely exhausted and replaced by the mentality of workers: without initiative, waiting for orders, and afraid to disagree. This was shown by the increasing number of Javanese people who became servants and helpers and in Dutch family homes (Lombard, 2000, pp. 82-83), rather than working as traders and entrepreneurs, big or small. The role of merchants and entrepreneurs slowly shifted to the hands of the Arabs, and then the Chinese (Fasseur, 1992, pp. 26-55; Ricklefs, 2007, p. 25).

The area of early Christianity growth in Central Java was the main producing area for coffee and sugar (sugarcane), and is a concentration area for the implementation of Forced Cultivation. As a result, this area is an area with heavy socio-economic pressure. According to official Dutch government records, the best coffee was taken from three important regions: Priangan, West Java; Kedu, Central Java; and Pasuruan and Besuki in the East Java region. Likewise with sugar, which was best taken from Pekalongan and Tegal. As for indigo, the main producers were Bagelen and Banyumas, which supplied 51 percent of the total indigo production at that time (Fasseur, 1992, p. 34).

A survey of household income and revenue conducted in 1886 and 1888 in Kutorajo provided surprising information. One in three farmers studied only had 0.75 ha of rice fields and 0.5 ha of yards, and 0.1 ha of gardens. In a year, only half of the time did he work for himself and his family, because the other half of the year was spent on forced labor and social work. Annual income (if cashed) was only 63 gulden, including 13 gulden borrowed from moneylenders. This amount is used up to cover all expenses. Without calculating debt, the largest expenditure was food (34 percent), land tax and head (31 percent), and social obligations (14 percent). Moreover, for 196 days of the year, the farmers were never involved in transactions with money. Compared to the income of other groups: Bumiputera 80 gulden/year, Europe 2,300/year, Far East 250/year, farmers' income reflected extreme poverty (Simbolon, 1995, pp. 157-158).

Heavy pressure came in the form of use of agricultural land—which was originally for food crops, but became land for production crops. No less than that is unpaid work—which should be for community or village social work—on government-owned plantations. Thus, at the very least, there would be a double result from the application of this system: decreased food production and inadequate income. This happened because work payments were not based on the accumulated working hours of each person/family, but were based on residency/region. This means that the existing wages were divided by the number of people working in each region (Fasseur, 1992, p. 35). The end result was that the wages did not commensurate with the energy that has been spent.

The most needed labor was for sugarcane plantation, compared to coffee and indigo. However, the heaviest burden was on coffee plantations: unpaid transportation costs or allowances. Workers had to be willing to walk many kilometers to pick the coffee cherries—usually on the slopes of mountains where it was difficult for vehicles to pass and there were frequent wild animals—without adequate pay for the risks involved. In addition, workers had to walk from the field to the drying warehouse, and continue to the distribution warehouse. A risky journey without adequate payment guarantees. From a situation like this, the process of impoverishment—mental and socio-economic—of society began to occur.

Coffee was the most profitable commodity. Unfortunately, the payments to the people were not balanced/not appropriate. The payment of wages for indigo growers is considered the most difficult: the wages were very cheap, the labor was also very large. Thus, indigo growers were never free from debt bondage by loan sharks (Fasseur, 1992, p. 44).

There was once an adjustment policy that was issued in 1833. Unfortunately, this policy never reached the village. Circular papers from the government were neatly stored in the drawers of the regents, or at most on the shelves of village heads, but their implementation was never felt by the rural communities. Fasseur called this “*politically unwise*”. In fact, a government report in 1850 stated that there had been widespread abuse in all plantation areas, particularly land lease taxes and labor recruitment. This haphazard application among village heads or village nobility/aristocrats resulted in the people having to pay more taxes than they should. This situation, according to the report, made local leaders profitable, while the people suffered losses (Fasseur, 1992, p. 41; Lombard, 2000, p. 75; Niel, 1992, pp. 83-84).

Tracing Sadrach's Roots of Independence

Why did Sadrach establish the *Pasamuwan Kristen Mardiko* (PKM)? Where did the idea come from? Did Sadrach's actions have anything to do with the process of impoverishing the people in rural Java? Or, was this just a reaction to the Protestant Church

(Indische Kerk) which did not open space for the presence of local people? Could this be the culmination of Sadrach's personal experience, from childhood to adulthood, so that it becomes the manifestation of his personality? Or, it is a combination of personal (internal) factors and social environment (external), so that PKM is a response to the socio-religious reality it faces?

An action (practice) related to Sadrach, to borrow Pierre Bourdieu, does not just arise spontaneously. These actions are not only influenced by the goal (*zweckrationalitet*), said Weber. On the other hand, such actions are also influenced by *habitus* (Bourdieu, 1999, p. 78), namely "a long-embedded driving principle that produces action from an ordered learning process, which then tends to reproduce an invisible order (norm), as determined by cognitive structures and motivational structures that shape habits". Or, to borrow from the realm of political sociology, the socialization process and the structure of someone's experience will produce a personality or character. These two things are closely related to the cultural patterns that surround it. Thus, a person's actions are always formed within a cultural framework that is learned, lived and implemented while at the same time reflecting existing socio-cultural patterns.

A conceptual action cannot be simplified solely by the condition of the person's objective structure, but on the contrary, by and through the *habitus*, its natural life history (Bourdieu, 1999, pp. 78-79). In short, the *habitus* functions as a medium that create to a person's actions, whose goals or reasons for which are at first unclear become real and visible (Bourdieu, 1999, pp. 79-80). Therefore, observing the actions of a character, such as Sadrach, cannot be separated from the socialization of values and the history of experience that helped shape it, which are revealed through habits (*habitus*) that have been lived in previous times. Clearly, according to Bourdieu, action is a reflection of the *habitus*, including the context of life (present) at hand.

By paying attention to the concept of *habitus*, we can examine what significant experiences shaped Sadrach's character, so that he came to the determination to build Mardiko's Christian Family. Then from there, we can also see what actual conditions it faces,

so that the determination to form the *Pasamuwan Kristen Mardiko* (PKM) is fought wholeheartedly.

In order to trace the *habitus*, we must return to the significant values and/or institutions he saw and experienced, which are thought to form Sadrach's independent character. This is because the cultural values obtained through the socialization process will determine what kind of independence Sadrach is trying to fight for. Or, how the values have been lived, practiced, and enlightened his thoughts and actions. This value may be contained in an institution, but it can also be separated. At least those values and institutions have formed a *habitus*, which will be reflected in Sadrach's way of thinking and acting in facing the actual situation of his life now.

For this reason, in this paper we will examine the value of *ngenger/suwita* (serving) and *pesantren* institutions to trace Sadrach's cultural roots of independence. Is it true that *ngenger* is a stepping stone to form Sadrach's independent character? Likewise, did *pesantren* become the dominant factor in the Qibla establishment of PKM Sadrach?

3.1. Ngenger (Suwita) Culture or Tradition in Javanese Society

The word *ngenger* (Javanese, ngoko) has the same meaning as *suwita* (Javanese, chromo) which means to serve or follow other people by becoming *batur* (servants) or *rewang* (helper). Sociologically, *ngenger* is an educational institution or system by serving other people or families who usually have a higher position (Suharti, 2010, pp. 63-64). Quoting Soemarsaid, Suharti explained that *ngenger* is one of the stages that must be passed before entering the bureaucratic level: "before getting a position in the bureaucratic level, a young person must take education, first *nyuwita* (serving, *ngenger*) and then an internship (helping)".

As an education system, *ngenger* provides an opportunity for someone to learn directly: see, hear, and do, what educators teach. Suharti further explained that from the perspective of the process, *ngenger* does not have a standard education system and curriculum. Continuing Ki Hajar Dewantara's opinion, Suharti emphasized that *ngenger* is an educational process by way of

behavior, action orientation and *nglakoni* (acting) (Suharti, 2010, p.65).

Serving is where a child who is *ngenger* is treated as a servant or helper who has to do jobs in the family, like sweeping, cleaning the house, etc. In *ngenger*, a child experiences at least two things: first, learning to experience humiliation and difficulty in a lower position; second, learning to experience the subtleties of manners in a higher life. In the *priyayi*/aristocratic context, through *ngenger* a child also gets lessons in reading, writing, horseback riding, and all things related to the position of *priyayi*/aristocrat (Ekasiswanto, 2013).

Ngenger, in the context of Javanese life view, is related to the concept of taste. Through this institution, a person experiences a process of self-maturation. *Ngenger* contains the teaching that things do not come suddenly; all through a process. Regarding leadership, Suharti emphasized that *ngenger* is an initiation process taken by Javanese people, including leaders. Because through this process a leader learns to take care of the people he leads: how can a leader be able to lead well if he has never experienced being in a low position that must accept other people's leadership (Suharti, 2010, p.69)?

Umar Kayam, in *Novel Para Priyayi* (Novels of Nobles), explains that the *ngenger* process is a means for the minority to advance to the *priyayi*/aristocratic class. He related this: Darsono *ngenger* at Ngoro Seten's family to become *priyayi*, a teacher and later changed his name to Sastrodarsono. Next, Lantip listened to the Sastrodarsono family to become *priyayi*; his name before becoming a *priyayi* was Wage.

Thus, *ngenger* as a social institution has at least two functions. First, as an educational system and media to make someone more adult, mature, and independent, so that they can become leaders. Second, it can function as a means of social mobility: from the minority to the *priyayi*. Through *ngenger*, borrowing Bourdieu, a person experiences a new *habitus*: new values and life habits (through socialization and experiential structures), which at the same time form a different character from before (change agents and leadership).

That's what happened in Sadrach's life. Born to a poor family with the name Radin, after becoming a teenager, it was time he had to *ngenger* or wander from one family to another, as was the custom at that time. Starting from the Kurmen family a.k.a Sis Kanoman (Guillot, 1985, pp. 55-56), the *ngenger* then continued systematically in the form of education in *pesantren* (we will discuss separately below). At the second meeting with Kurmen, Sadrach followed his adoptive parents to Christianity. After that, through Tunggul Wulung, Sadrach stayed at the house of Anthing, the deputy head of the Supreme Court in Jakarta: first as a helper then adopted (Guillot, 1985, pp. 60-61).

Impressed by the way of teaching of E.W. King, Radin received baptism and took Sadrach as his baptismal name. Shortly thereafter, he left Jakarta and returned to Semarang, and was involved in the ministry with Tunggul Wulung. Following Soemarsaid's thought, the process of carrying out the service together with Tunggul Wulung became an apprenticeship process for Sadrach before deciding to go to Purworejo and an advanced internship for Mrs. Steven Philips, in 1869 at Teksongo (Guillot, 1985, pp. 72-74). In this family Sadrach was accepted as an adopted son, at the age of 35.

Thus, before starting his ministry as an evangelist, Sadrach experienced four times (or to be precise five, because with the Kurmen family he did two times: before and after becoming a Christian) the process of *ngenger* and apprenticeship: Kurmen Family (Semarang), Family Anthing (Jakarta), joint ministry with *kiai* Tunggul Wulung (Jepara), and the husband and wife of the Philips family (Purworejo). In the first family he studied to be a student which then led him to study at a *pesantren*. In the second family, it seems that he acquired the basics of his life: a Christian identity, learning to share the gospel through distributing books and brochures from house to house. The third character gave Sadrach a model of an independent local Christian community, and also formed an anti-alcoholic personality, Javanese sexual asceticism (not many wives)—keeping Sadrach away from issues related to women and sex. Meanwhile, in the fourth family he obtained an overview of missiological strategies, which would be updated and developed by Sadrach.

Not only that, the learning process at Steven Philips' family can be estimated to have formed Sadrach at least learning about Dutch family etiquette and communication patterns, which later enabled him to be able to build confident relationships with Dutch people. This was shown when he, without being awkward, sat down with Wilhelm. Also, when Lion Cachet did a lot of criticism against him, he was able to "serve him" well, causing tremendous anger. Facing the onslaught of Cachet, it seems, Sadrach wasn't scared enough. With determination and courage, he fought back in his own way. This certainly could not be done if Sadrach had never been involved, related, or even made the adopted son of a Dutch family. Indirectly, the process of *ngenger* does not only foster courage and confidence, but also independence in facing challenges.

3.2. Pesantren (Islamic Boarding School) and the Character of Independence

When Sadrach entered adolescence, Islam, which was originally a religion in the city, began to move inland due to the pressure of the Dutch presence. At the same time, Islamic groups also began to distance themselves from the government (Bruinessen, 1995; Ricklefs, 2007). Since then, *Pesantren* (Islamic boarding schools) in rural areas have become educational institutions for the spread and expansion of Islam in Java.

The life of a *pesantren* is said to be unique because it contains five elements that influence one another: *kiai* (teacher), mosque, *santri* (student), teaching of classical books, and pondok (boarding) (Dhofier, 1981). *Pesantren* has become a sub-culture because it is a link in the process of initiation and socialization of Javanese people, especially during adolescence or youth. After receiving circumcision, a boy is required to study independently by wandering from one teacher to another, or from one *pesantren* to another. After graduating from the *pesantren*, he was accepted back and became a Javanese (Anderson, 1972, pp. 4-8).

This *pesantren* seems to be closed, distinctive, and is even in the process of becoming a sub-culture of Javanese society, where Islam is its basic value. Meanwhile, *pesantren* itself as an educational institution also instills a process of personality

formation and leadership through teaching. The life of the *kiai* and the whole process of learning and interacting between the students and the *kiai* become an important medium in it. Therefore, in the *pesantren* the values of simplicity, cooperation, solidarity, and sincerity are its main basis (Anderson, 1972). In addition, because *pesantren* tries to keep their distance from the government, the spirit of independence (Bruinessen, 1995) is a value that students must live up to, apart from the four values mentioned above. No wonder, then, from *pesantren* like this are not only born people with an independent spirit, but also leadership in society.

During the period between *ngenger* and magang (apprenticeship), Sadrach carried out wandering in several *pesantren*, at least two, namely in Jombang and Ponorogo. Ricklefs noted that in the 1850s several *pesantren* began to flourish in the area around Madiun. This *pesantren* teaches the Al Quran and prayers in Arabic through memorization methods (Ricklefs, 2007, p. 49). However, several well-known Islamic boarding schools in Java are located in Banjarsari and Tegalsari near Ponorogo. So, if Guillot said, after *ngenger* at the Kurmen Family, Sadrach went to wander in the Jombang and Ponorogo *pesantren*, that was very possible, because in that area, there are many famous *pesantren* whose students come from various regions in Java and Indonesia.

Life at the *pesantren* seems to have influenced Sadrach in developing his Christianity later. In his *kiai* teachers, Sadrach learned not only simplicity and clarity, but also leadership. This is what made it possible for him after “graduating” from the *pesantren* to be able to establish the same institution. Because he became a Christian, the *pesantren* was transformed into a Christian association, which was later called the *Pasamuwan Kristen kang Mardiko* (Free Christian Association/Church).

With his intelligence, Sadrach’s evangelism used the methods he learned in the *pesantren*. This method made him able to gather a relatively large number of followers of Christ in a relatively short time. The value of clarity is used as a starting point for winning students by defeating the *kiai*. If the *kiai* changes religion, the *santri* will sincerely follow him.

That is why the militancy of the Javanese Christian followers, such as the relationship between *santri* and *kiai*, which is now

transformed into a student and teacher, with Sadrach as a “Gospel teacher”.

Stages or Process of Building Independence

As Bourdieu said, an action is a reflection of the *habitus* and objective structure of life. This means that the habits of life that are acquired through *ngenger* and living in the *pesantren* also shape the actions that are taken in real terms. The habit will generate to character, and it will come out into action when facing life situations that are experienced directly, objective structures. In other words, Sadrach’s act of separating himself from the Philips family and forming a group of Christian *Pasamuwan kang Mardiko* sourced from the character-building process during *ngenger* and becoming *santri* (student), and the objective situation in which Javanese Christians were rejected by the Dutch in the Purworejo Protestant Church (Geertz, 1973, pp. 84-90).

Let us look at the process of establishing Sadrach’s independence which culminated in the formation of the *Pasamuwan Kristen kang Mardiko*, as a form of criticism of the domination of Javanese Christian theology and social politics of Dutch Christianity.

4.1. Construction of Mosque in Karangjoso

1870 was an important year for Sadrach, because at that time, the process of “opening up” Karangjoso as a Christian village began. At the same time, it marked Sadrach’s career as a Javanese evangelist. Indeed, the process of evangelizing the first *kiai* Ibrahim in Sruwah (Guillot, 1985, p. 75) has been done before. However, it did not result in the first baptism. With the opening of Karangjoso, Sadrach had started to establish a Javanese Christian congregation, which eventually became *pasamuwan* (church) *mardiko*.

In contrast to the evangelistic approach of the Dutch missionaries, whether personal/voluntary or NGZV delegates who were individualized, Sadrach used an approach that was similar to the *pesantren* pattern in the past: inter-teacher debate. The defeated teacher must repent, and so will his followers or disciples. Guillot reports, successive baptisms occur each year: in 1871, 75 people; in 1872, 227 people; in 1873, 310 people. In total, during

the three years the number of Javanese who received baptism was 612 people.

However, it should be noted, the method of evangelism through debate or dialogue with *ngelmu* was relatively successful because it was supported by the context of Sadrach's ministry at that time. In Banyumas, Bagelen, Pekalongan, and Kedu, quite a number of *pesantren* had been established (Ricklefs, 2007, pp. 50-51). Thus, only by defeating a few important *kiai* from several *pesantren*, the number of Javanese Christians quickly increased (Guillot, 1985, pp. 79-80). This shows Sadrach's intelligence and thoroughness in taking a missiological approach, which is clearly very different from the model applied by Europeans at that time: the individual approach.

Apart from that, it needs to be informed that in the second half of the middle of the 19th century, Islam itself was also experiencing a "crisis" which was quite acute. The return of the pilgrims from Mecca brought about an Islamic purification movement. As the number of pilgrims to the Middle East increased, particularly in 1880, 1885, 1888, this resulted in pressure to perform reform-purification of Islam. The year 1882 marked the beginning of the start of Islamic new century. It was not without reaction or resistance. It seems that the Javanese people at that time were not ready for this reform movement. The mystical Islam which was the basis for the power of Javanese Islamization began to erode. Various resistances emerged, and they clearly appeared in Javanese literary works, such as *Serat Wulangreh*, *Serat Darmagandul*, and *Serat Gatholoco* (Ricklefs, 2007, pp. 176-213). These three works are criticisms of the new Islam which are rigid and dogmatic, so that they do not give place to Javanese culture and identity. Not surprisingly, therefore, for some circles, when arguing with the "*ngelmu*" teacher like Sadrach and defeated, they preferred to follow Christianity. Meanwhile, those who did not want to return to Islam or converted to Christianity chose to form an "*abangan*" (gray) group (Ricklefs, 2007, p. 95).

Thus, Sadrach's method of preaching the Gospel, apart from introducing a new method: *ngelmu* dialogue instead of an individual approach, also got a wide open space, due to contradictions within Islam itself. Thus, in a relatively short time, the number of Javanese

converting to Christianity multiplied. The method and context of ministry made Sadrach's ministry reap extraordinary results—results that were never predicted by all parties, especially the Dutch missionaries, both individuals and institutions, such as the NGZV.

The increase in the number of Javanese Christians brought new problems at the Purworejo Protestant Church. *Kristen Londo* (Dutch Christians) turned into a “minority”, and worship became a big obstacle for *Kristen Jowo* (Javanese Christians)—Christians who were converted from preaching the Gospel of the natives or Indo Dutch people. The polarization within Christianity began to create open conflicts. Dutch Christians who still adhered to the tradition of the Reformed Church began to question the existence of Javanese Christians who were considered inferior and had less faith.

The lines of polarization in the Purworejo Church became increasingly visible: worship in Dutch alienated Javanese Christians in their own country. The death of Mrs. Brouwer in 1870 was the reason for Sadrach to gather *Kristen Jowo* (Javanese Christians) in Karangjoso to hold services in a language understood by church members: Javanese. The worship service in Karangjoso and the fast-growing number of members demonstrate Sadrach's ability and leadership in the field of evangelism. In less than five years, the number of Christians had grown to 2,500, spread over three churches (Karangjoso, Banjur and Jembangan). All churches were built without outside help. This situation seemed to show that Sadrach's method of evangelism was much more effective than that of the Dutch missionaries. This is what then becomes a point of dispute and prolonged conflict at a later date.

Apart from worship, choosing the name of a mosque and not a church is another sign of Sadrach's independence. This matter by Guillot interpreted that Javanese and Islamic traditions are not the opposite of Christianity (Guillot, 1985, p. 82). Instead, through the term Masjid the three of them can blend well. More than that, by paying attention to the architecture of the Sadrach mosque, it seems clear that Sadrach really wanted to make Christianity an integral part of Javanese society. Religion must integrate society, and not separate or alienate it. Worship and rituals in religion are the glue that heals and unites each other in society.

Therefore, it is not surprising that Sadrach attempted to change several songs for the weekly worship, composing a confession of faith which could further encourage the increase in the faith of the congregation. Indeed, most of his compositions followed Javanese cultural patterns or traditions he acquired through his education at the *pesantren*. Regarding rituals, such as marriage, pregnancy, birth, circumcision, and death, Sadrach followed many traditions that had been inherited from Javanese culture, but which had been filled with new Christian beliefs. There was a change and at the same time a transformation of Javanese culture which was illuminated by Christian faith (Partonadi, 1988, pp. 144-149).

4.2. Affirmation of the name: Suropranoto

On 23 May 1876, Sadrach mourned the death of the person he respected so much: Mrs. Philips-Stevens. During his lifetime, even though he had built his own church, Sadrach still visited or asked Mrs. Philips to lead services in his church. However, with the death of Mrs. Philips, Sadrach's independence was strengthened even more.

As a sign of affirming his independence, he added the word Suropranoto behind his name. His complete name now was: Sadrach Suropranoto. Additional names, in Javanese tradition, are not common. This addition could mean that the owner of the name is very "strong and mature", or it may be that he has risen to *priyayi* status. To become a *priyayi*, a Javanese from a lower rank had to do *ngenger* and *magang* (apprenticeship) in a higher *priyayi* family. If the process is deemed complete, the *priyayi* who became the landlady could give him a new name. The recipient of this new name was then accepted as a new *priyayi* "member".

The affirmation of the name Suropranoto can have a double meaning in the context of Sadrach: his leadership is getting stronger, which is shown by the meaning contained in his new name: dare to lead; at the same time, he had become a complete *priyayi*. The question is, why was his new name pinned after the death of Mrs. Philips? If we look at it from the point of view of Javanese culture, this is clear. Very likely actually, Sadrach had hoped that the one who pinned the name Suropranoto would be

Mrs. Philips herself. Therefore, with the death of “the educator”, Sadrach only dared to proclaim the name of his *priyayi*. The name can have a double meaning: separation from the landlady—who happened to die, and the confirmation of new *priyayi*/nobility and Sadrach’s independent character.

4.3. Organization Formation

With more than 3000 members, it was difficult for Sadrach to do his own ministry. To organize this group, Sadrach began to appoint assistants, and began to coordinate through regular meetings. The day chosen for the regular meeting is Tuesday *Kliwon* (Javanese calendar day). Meetings were held every 35 days at the Karangjoso Church.

In addition, Sadrach also began to appoint representatives or elders for each new church which was established. The election was made by Sadrach himself, based on two important criteria, namely: a personal relationship with the person appointed, and a high level of loyalty. Because, this elder is like an extension of Sadrach’s leadership (Partonadi, 1988: 112). Another criterion is the credibility of the elder himself. In a relatively small number of church members, Sadrach’s appointment made the elder he chose as legal. The *pesantren* model seems to be retained by Sadrach: build personal and spiritual relationships in communities and organizations.

The joining of Wilhelm to the Sadrach congregation gradually changed the character of PKM: towards church organization. The trick was, Wilhelm began to suggest local assemblies/local and central assemblies. The local assembly consisted of at least three people and was chaired by an elder; the chairman was responsible for various meetings and worship. Meanwhile, the central assembly, which was responsible for providing guidance to the local assembly, consisted of: J. Wilhelm as pastor; Sadrach, Markus, and Musa as gospel teachers; and John and Ibrahim as elders.

In order to facilitate coordination due to the growing number of congregation members and the number of churches being built, Wilhelm, with Sadrach’s approval in various meetings, appointed a regional assembly or class (*klasis*) which was based

on the proximity of the region. Three years after the formation of the local assembly and the central assembly, the class (*klasis*) model began to be established. There are seven classics covering 40 local congregations (Partonadi, 1988, pp. 117-118). Through the establishment of such an organization, the effort to make PKM like a church in the Netherlands became closer to reality. There have been attempts to decentralize as a characteristic of the reformed church in the Netherlands. Even so, Sadrach's strength as an independent church inspirer never completely disappeared. This will be seen later when the relationship between PKM and NGZV begins to break. Immediately all the congregations did not necessarily join the reformation church, and instead with the apostolic church, which made room for the presence of Javanese tradition in the church.

4.4. Self-Help Economic Fundraising

With the PKM organizational arrangement, pastoral and evangelistic activities could run better, which was indicated by a concern for the poor. For that, the church had to provide funds independently. At a meeting of 30 June–2 July 1884 in Karangjasa, a decision was made that each congregation must build a poor granary and raise funds on the special offering boxes placed in each church (Partonadi, 1988, p. 117). Then a deacon was formed who was responsible for the task of managing these funds and aid programs.

Through this new life in PKM, Sadrach was been able to carry out a fairly comprehensive transformation. Partonadi explained that the situation of *ngelmu* and *rapal* (chanting) obtained from previous lives had been changed through Christian methods, such as worship, prayer, and fellowship: *rapal* (chanting) was replaced by prayer, *dzikir* was replaced with spiritual praise. Through this new life, Partonadi said: "living in *ngelmu* (self-orientation) is slowly being transformed into life in Christ (self-denial)" (Partonadi, 1988, p. 152). This is evident in the willingness of congregation members to contribute money, either to build a church, or pay for the travel expenses of church councils to attend meetings or gatherings in Karangjasa.

The principles of a simple, humble and honest life that are reflected in compassion, harmony and cooperation were now manifested by Sadrach in the life of the congregation he led. It started with the life of the leaders themselves. Sadrach and his assistants, such as John, Mark, and Moses never received payment for any service they gave to the church. They themselves, with their respective skills, pursued work such as farming or small trade (Partonadi, 1988, pp. 160-161). However, like the life of the *pesantren kiai*, they could accept gifts from members of the congregation voluntarily.

It is also through this spirit of mutual cooperation that they could help one another. For example, by raising funds from the congregation, PKM could lease land that was formerly an indigo plantation and distribute it among poor families for them to work on as well as housing, which is quite simple. Economic issues of church members were also discussed in regular meetings in Karangjoso. Funds raised through a “fund box” at the church door were used to help those in need (Partonadi, 1988, p. 161).

The spirit of mutual cooperation is also manifested economically through an association such as a cooperative. This cooperative is called *Sinoman*, and it is through this group that people who need capital for business can immediately obtain loans at very low interest rates (Guillot, 1985, pp. 186-187; Partonadi, 1988, p. 161), so they can free from moneylenders.

Pasamuwan Kristen kang Mardiko: Theological and Missiological Implications

The formation of the *Pasamuwan Kristen Mardiko* has raised quite complex theological and missiological issues. The issue of conflict between Sadrach and (the) missionaries actually lies in the evangelistic approach: Sadrach’s way was more effective. This approach was able to produce a fairly rapid development of Christianity. Apparently, the missionaries felt the work that had been done over the years had no meaning compared to Sadrach’s. Within decades, these missionaries were only able to convert dozens of Javanese to Christianity, meanwhile, Sadrach was the

opposite: the result was hundreds or even thousands, but the time needed was relatively short.

This conflict became more widespread when it involved church institutions, because these converts must be baptized so that they can be attached to a new religion: Christianity. Likewise, their faith needed to be nurtured, especially through catechisms, weekly worship, and sacrament ministry. The sacrament, which is a sign of the unity of God and humans as well as between humans, seemed to be a barrier to the uniting of Javanese Christians and Dutch Christians in one church. In connection with the mission, apart from establishing a church institutionally—which means the conversion of as many people as possible—the application of church discipline (Partonadi, 1988, pp. 172-173) was also the “center” of its activities. It is not surprising that when seeing Sadrach’s Christian practice, the missionaries were flabbergasted, and declared that it was not “true Christian”, because it was rare for sacrament service (holy communion) and Christian teaching education, such as catechism and its kind.

The missionaries’ colonial character seems more prominent rather than a willingness to nurture local-contextual Christianity which had been expanding rapidly. The missionaries and the Church were more suspicious of Sadrach’s way than the results he had achieved. Javanese Christianity was placed lower than Dutch Christianity. Sadrach’s approach was called syncretic (Michel Picard, 2011), his personality considered arrogant, and all his efforts to translate the gospel message in a local context were always suspected of being superstitious and irrational. It was at this point that the initial conflict was created.

In order to overthrow him, conflicts that were originally methodological were engineered into political conflicts and competition. Moreover, there is one *casus belli* that could be the reason for dropping Sadrach: the refusal of the smallpox vaccination. When viewed carefully, this case actually shows the low appreciation of the missionaries for Javanese culture. At the same time this case is a marker of why the mission of Western Christianity failed to convert the Javanese: because of colonial arrogance which ignored the local theological thinking developed by Sadrach. Disability, as a result of smallpox, in Javanese culture

at that time was understood as a “barrier” to becoming a disciple of Christ. Defects, especially those associated with the concept of taste, also reflected unfaithfulness to God. This kind of theology actually wanted to develop the concept of Javanese faithfulness in the light of the Bible. Thus, the rejection of smallpox which causes defects is not understood from the theological side, but from the political side.

Meanwhile, from the theological point of view, various accusations were raised so that there was a basis to put Sadrach on trial. Several accusations had theological contents; among others, Sadrach was judged to claim to be Christ-like, arrogant by using a new name that showed a *priyayi* style and was considered to have supernatural powers, and was accused of claiming to be *Ratu Adil* (the Queen of Justice); then judged as haters of Europeans, and spread the word so that they did not receive the sacrament. All of which, if summarized categorically, include 4 types of accusations: (1) referring to the person, authority and influence of Sadrach; (2) Sadrach’s position which was considered to enrich oneself; (3) recognition as the Queen of Justice, and (4) teaching—which was considered low and less comprehensive (Guillot, 1985; Partonadi, 1988).

When using Weber’s *ideal-type* model by borrowing a concept from sociology or anthropology, we can divide the problem into two issues, as in Figure 1 below: between orthodoxy and orthopraxis, and/or dogmatic and syncretic. This was obtained by describing the polarization between Dutch Christians and Javanese Christians as an element of ethnicity-religion, and the minority (Javanese) who were confronted vis-à-vis with the majority (Dutch) as an element of social class.

Figure 1: Javanese Christians – Dutch Christians relations based on social class and ethnicity

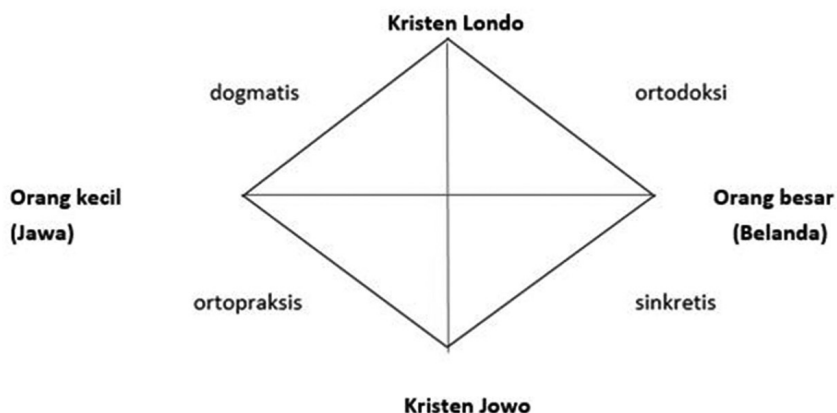


Figure 1 shows that the Javanese Christians put more emphasis on what is called orthopraxis, which is seen in the way Sadrach carried out Christianization, namely through *ngelmu*. *Ngelmu* emphasizes that a person's understanding of science or knowledge is proven through his real actions. *Ngelmu* does not emphasize things that are too "high" or "brain games", but which are immediately useful in everyday life (orthopraxis). At the other side, the Dutch view and emphasize religion on things that are abstract, knowledge, and things that satisfy the mind rather than real action (orthodoxy).

Therefore, it cannot be blamed if few Javanese people saw the attitude of Dutch Christianity as too complicated, with many rules and prohibitions which were not directly related to everyday life; or, the Christian Dutch were dogmatic. Meanwhile, on the other hand, the Christian Dutch, otherwise, saw the Javanese Christian way of religion as syncretic: not respecting and understanding religious teachings, jumbled up with things that are out of place.

It shows from ways missionaries or official pastors saw Sadrach. This colonialist character was displayed in a conflict wrapped in theological rationality that developed at that time: *ngelmu* was not

a Christian evangelistic method. Mission was repentance and not conversation or dialogue.

Why was the *Pasamuwan Mardiko* local style not acceptable to the Dutch missionaries? Philip Quarles van Ufford replied that the concept of NGZV missiology, as mentioned earlier, is to plant churches. Therefore, the mission must be related to the official church. “The Lord’s blessing flows as follows: from the official Church to the missionaries, then to the baptized” (Ufford, 1988, pp. 76-78). Therefore, the sacrament becomes fundamental. Sadrach’s church, which refused the sacrament of baptism, was considered a heretical church. In fact, Sadrach’s refusal reflects criticism towards missionaries and clergy who were very colonialist: no conversation and discovery of new ideas about Christianity.

Based on such missiological thinking, the word of mardiko was very sensitive. *Mardiko* here can be suspected from two sides: theological-missiological and political. From a theological point of view, Sadrach’s picture of the church was clearly implausible at that time, when classical Reformed Theology still dominated: mission agency was the temporary (substitute) task of the church, until a real church was born capable of being responsible for the missionary task or ecclesiastical church—to borrow the original term *zending* is *kerkelijk zending* (Partonadi, 1988; Ufford, 1988). Hence, Sadrach’s church, which was a *mardiko*, local, and tended to not depend on the Western Reformed church was clearly not just a leap of thought, but absurd. The missiological implication is that the approach is considered syncretic, because it does not emphasize the work of the Holy Spirit who changes hearts through repentance of the individual, which is transmitted through baptism (Partonadi, 1988, p. 167). This is the reason why Cachet stated that Sadrach’s church was incompatible with the Reformed Church Order, because “none of the local churches had a pastor and teacher or guru”. Such a church, in Cachet’s view, must clearly be rejected, or (if desired) totally changed accordingly to its mother church in the Netherlands (Partonadi, 1988, p. 171).

On the other hand, from a political standpoint, the word *mardiko* clearly shows a “rebellious style” because it emphasizes independence from government interference. One of the important characteristics of *mardiko* here is that the pastor is not (willing)

to accept a salary from the government (Partonadi, 1988, p. 133). This statement not only slapped pastors of official churches who were heavily dependent on the government, but also questioned their attitude towards all forms of government injustice towards society—which clearly contradicts the values of the Bible: anti-colonialism, anti-slavery.

Through the establishment of the *Pasamuwan Kristen Mardiko*, we can see the influence of the *pesantren* in Sadrach's theological-political thought, which he experienced and lived throughout his youth. Therefore, faced with the discriminatory attitude of the Dutch (even though they were fellow Christians), the choice to establish the *Pasamuwan Kristen Mardiko* was clearly Sadrach's action based on the belief in the value of life when facing daily realities of political situations. The traditions of the *santri* and their experiences and lessons during *ngenger* were clearly transformed into clear theological and political attitudes: the independent church, *pasamuwan mardiko*.

The difference in paradigm became one of the main issues of dispute (conflict) between Sadrach and the European evangelists. One emphasizes direct benefits (orthopraxis), while the other emphasizes understanding (orthodoxy). Syncretism is the source of this conflict. Regardless of the context, all of Sadrach's missiological work was assessed and is not considered a Christian missiological approach and method.

Is Sadrach syncretic? Clearly. Sadrach is very syncretic. However, his syncretism was placed in a more acceptable missiological context. In inter-religious and inter-cultural encounters, syncretism is almost inevitable (Michel Picard, 2011). When viewed from the power relationship, syncretism can be a means of competition (contestation) and resistance (counter). It seems that, from the side of the missionaries or the Dutch church, Sadrach's syncretism was used as a tool to overthrow him so that the congregations resulting from Sadrach's evangelism could be merged into the Dutch Church. The missionary group considered that there is competition (contestation) between the local Sadrach church and the Dutch, so that syncretism was considered a powerful tool to paralyze Sadrach. However, on the other hand, Sadrach did perform syncretic actions—or to borrow the term from Partonadi (Partonadi,

1988) from the initial contextualization—as a form of resistance (counter) to the missionaries who humble themselves.

Through competition it was hoped that there would be harmony or unification of the congregation, so that cultural differences could be resolved. Of course, in this context, Western culture became the frame of reference. However, what happened was on the contrary; Sadrach's resistance became unstoppable. The indication was that the number of his congregation was getting bigger and the area was getting wider. So, what happened was not cohesion, but conflict. Through the establishment of the *mardiko* church which was considered syncretic, Sadrach wanted to expose the inability of missionaries to understand and use local culture as a tool for Christianization. At the same time, through that, the guise of Western missionaries who borrowed power was increasingly exposed to declare that the Sadrach movement was political, so that attempts to destroy it became legitimate, theologically and politically (Guillot, 1985).

Regarding syncretism, there is a question of whether evangelization in Java will be successful when willing to be done or be pursued through syncretism. Mission theology, contextual theology, or local theology will always confront and grapple with this problem. Syncretism itself, excluding some cases, can mean three things, as explained by (Schreiter, 1996, pp. 242-245). First, there is a mixture of the new religion and the old religion and produces a completely new form; second, the new religion (in this case Christianity) becomes the framework for local religious organizations; and third, choosing certain elements of Christianity and blending it with the old-local religion.

Comparing the three: Coolen, Tunggul Wulung and Sadrach in terms of syncretism, it seems that what Coolen did was a third kind of syncretism: he deliberately chose certain elements in Christianity, such as the Lord's Prayer, and adapted them to the Javanese context. Meanwhile, Tunggul Wulung, may be close to the first type of syncretism: mixing elements of various religions to become a new: Christian-mystical. Somewhat different from the two, Sadrach seems to have made Christianity a frame for local cultures. The *Pasamuwan Kristen Mardiko* organization became the frame for how he put Christianity—including his organization,

because he organized offerings, rituals of worship and the like—to answer the spiritual needs (in this case: *ngelmu*) of the Javanese (Ricklefs, 2007, pp. 116-119).

This is to emphasize that Sadrach in the late 19th century in Central Java had introduced Christian missiology which is willing to provide a “frame” to Javanese spirituality, and create a Javanese-Christianity which was relatively strong. It is possible that, if there had not been a long conflict, there would have been Christianization in parts of Java. That is cultural Christianity, Christian peace, which can have a strong influence on the way of life and religion.

Missiology and the Dialogue of Salvation

Remembering what Sadrach was doing, based on Figure 1 above, emphasizes the real action aspect (*praxis*) when preaching the gospel to the Javanese. Through such practice, salvation is not thought of as satisfying the mind, but one that has an immediate impact on life. With that approach, contextual theology should become practical theology (Morris, 2014; Adi, 2017). In some sense, what Sadrach was practicing was a model of salvation as *praxis*.

However, what needs to be looked at critically is the *ngelmu* dialogue. By seeking victory, Sadrach’s dialogue model is dialogue as a tactic, to subdue each other (equality at the start and inequality at the end of the dialogue) and not to reinforce each other (from start to finish must be equal and problem-solving oriented). This means that Sadrach’s *ngelmu* dialogue approach must be examined critically, if it is to be applied. The question is, is it still possible to do this? In the midst of today’s freedom of expression, the *ngelmu* dialogue model, it seems, is no longer suitable. Such dialogue is built on the assumption that only certain people are capable of mastering certain knowledge. Today, knowledge is open and accessible to anyone. In short, dialogue should now be directed at things that can bring benefits.

In this contemporary era, missiology should not present the repentance and rivalry that occurred in the Sadrach era. Good missiology is the mission of building shared knowledge, which can be used as a platform for living together. To achieve that, every

religion is encouraged to contribute its thoughts, which are then organized together as “new knowledge” or “shared knowledge”. Comparing with Sadrach, it could be, in compiling this new knowledge or shared knowledge, the syncretism process occurs.

Therefore, in remembrance of Sadrach, we can take two important words in his missiological action, namely dialogue and syncretism, with a new perspective or light of understanding. Dialogue must be directed at equality and build fruitful common ground amid the current cross-sectional differences and divisions. Then, syncretism, this word must be brought together with dialogue. This means that the dialogue that we are fighting for now must lead to a synthesis of new thoughts, syncretic. Syncretism must be given positive and affirmative meanings, because it is able to form a kind of melting pot for all differences, and creates a kind of acculturation in the midst of multi-cultural divisions (Jerald D. Gort, 1989; Morris, 2014). Missiology today must join hands with anthropology to reconstruct the meaning of syncretism as an effort to negotiate identity in the current hegemonic situation of social media.

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Curriculum Vitae



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MISI, PERTOBATAN DAN PERSAINGAN: KENANGAN TERHADAP KIAI SADRACH DAN *PASAMUWAN KRISTEN MARDIKO* ABAD KE-19, SERTA IMPLIKASINYA BAGI MISIOLOGI KONTEMPORER

Suwarto Adi

Abstrak

Tulisan ini berusaha menjelaskan gagasan yang mendasari perkembangan *pasamuwan Kristen mardiko*, Jemaat Kristen Jawa mandiri. Menggunakan perspektif psikologi, sejarah dan relasi-kuasa tulisan ini memperlihatkan bahwa misiologi di masa lalu yang bertujuan untuk menjadikan Kristen orang Jawa berisi kisah pertobatan dan persaingan. Mengingat model misiologis Kiai Sadrach kita dapat belajar bagaimana teologi misi harus dipraktikan secara praksis, di mana dialog menjadi hal yang penting dalam perjumpaan dengan orang lain. Dalam konteks kontemporer sekarang, dialog yang dikembangkan Sadrach mesti memperoleh kritik. Misiologi kontemporer adalah misi dialog dan itu diarahkan pada dialog

saling memahami dan untuk menciptakan solusi terhadap persoalan sosial di masyarakat.

Kata kunci: misiologi, kemandirian gereja, budaya lokal, teologi praksis, dialog dan solusi.

“Belum terlambat untuk membuat Sadrach kembali duduk di atas tikar, kalau kita mau mengharap hasil yang baik dari pekerjaan kita....” (Guillot, 1985: 154)

Pendahuluan

Duduk di atas tikar pada abad awal ke-19 merupakan simbol bawahan. Dalam suatu pertemuan, mereka yang berhak duduk di kursi adalah para pejabat atau orang yang mempunyai kedudukan sosial tinggi. Mereka yang duduk di atas tikar adalah orang biasa, orang rendahan. Berkaitan dengan praktik misiologi pada masa itu, Sadrach (1835-1924) digambarkan duduk di kursi bersama dengan Wilhelm. Itu memperlihatkan Wilhelm sangat menghargai dan menempatkan Sadrach sebagai pekerja misi yang setara dengan dirinya, walau Sadrach adalah pekabar Injil lokal, yang tidak menikmati pendidikan teologi formal Barat.

Hal yang berbeda ditunjukkan oleh Lion Cachet. Dia sangat tidak gembira dengan keberhasilan Sadrach melakukan Kristenisasi terhadap orang Jawa. Dia berusaha mencari celah kesalahan dalam metode misiologi Sadrach (Guillot, 1985). Dia menemukan salah satu keberhasilan Sadrach yang dia nilai keliru: debat *ngelmu*. Ini sebetulnya model dialog mistik yang diterapkan Sadrach, ketika hendak membertobatkan orang lain. Kalau dalam dialog itu, “lawan” kalah dan tidak mampu lagi membangun argumentasi, mereka harus bersedia masuk Kristen, secara total, dan meninggalkan agama lamanya. Bukan hanya itu, seluruh orang yang berada di belakang dia harus mengikuti pertobatan tersebut. Itulah sebabnya, Sadrach dalam waktu relatif singkat mampu membertobatkan pedesaan Jawa Tengah Selatan, pada pertengahan abad ke-19.

Berdasarkan celah itulah, Cachet terus berusaha mengembalikan Sadrach menjadi penginjil kelas dua. Dia berusaha terus untuk mendorong Sadrach kembali duduk di tikar, simbol bawahan, dan

tidak berhak lagi duduk di kursi (Guillot, 1985), simbol kesetaraan sebagai tenaga misi Barat. Karena apa yang dicapai Sadrach, walau cukup spektakular, bagi Cachet tidak punya makna apapun. Sebab, keberhasilan misi Sadrach tidak didasarkan pada ajaran dan cara berpikir misiologi Barat, khususnya Belanda.

Tulisan ini berusaha menelusuri proses pendirian *Pasamuwan Kristen Mardiko* (Gereja Kristen Mandiri/Merdeka) yang dikerjakan Sadrach, dan friksi sosio-religius yang mengikutinya, serta menarik implikasi untuk misiologi kontemporer, khususnya dalam hal dialog antar-iman atau antar-agama sekarang ini (Michel Picard, 2011). Di tengah menguatnya peran media sosial dalam kehidupan, rasanya dialog terasa tertinggal. Orang lebih banyak menggunakan media sosial bukan sebagai alat dialog, tetapi alat kekerasan verbal: saling mencaci atau menyalahkan.

Berkaitan dengan misiologi, tulisan tentang Sadrach ini diharapkan bisa memberikan perspektif baru tentang misiologi kontekstual-kontemporer. Lalu, dalam perspektif itu, kita bisa memberi penilaian dan kritik terhadap upaya Sadrach secara adil, demi misiologi baru yang kontekstual dengan mempertimbangkan konteks sosial-ekonomi masyarakat secara cermat. Mengapa *Pasamuwan Kristen Mardiko* penting? Menggunakan pendekatan sejarah, psikologi, dan relasi kekuasaan, tulisan ini hendak melacak akar-akar historis-psikologis yang membentuk karakter mandiri Sadrach, dan mengapa dia dengan gigih memperjuangkan itu dalam hidup dan karyanya sebagai orang Kristen? Lalu, berdasar pelacakan itu, kita bisa memikirkan segi-segi kemandirian gereja sekarang ini.

Sistem Tanam Paksa dan Kemerosotan Sosial Ekonomi Pedesaan Jawa

Pasca Perang Diponegoro (1825-1830), Belanda mengalami kebangkrutan ekonomi (Koentjaraningrat, 1990; Lombard, 2000; Ricklefs, 2007). Karena itu, untuk mengatasi kondisi demikian, Belanda—dengan mempercayakannya pada Johannes van den Bosch—menerapkan sistem Tanam Paksa atau *Cultuurstelsel*. Sistem ini, pada dirinya sendiri, adalah sebuah usaha pemerintah

membangun industri pertanian guna mendayagunakan pedesaan Jawa (Fasseur, 1992, pp. 26-27; Niel, 1992, p. 64).

Namun, dilihat dari kebijakan politik, sistem ini bisa berarti pemerintah mencoba memperoleh produk pertanian pada harga yang serendah mungkin dan kemudiannya menjualnya dengan harga yang tinggi (Fasseur, 1992, p. 27). Hal itu bisa juga didefinisikan sebagai bentuk eksploitasi industri pertanian Jawa di mana pemerintah menggunakan kekuasaan dan pengaruhnya guna memaksa petani mengembangkan tanaman ekspor tropis (kopi, tebu, indigo, kemudian disusul tembakau, teh, lada, dan tanaman lain dalam ukuran lebih kecil), yang dibayar dengan harga rendah dan tetap; dan hasil tersebut akan dijual dengan harga tinggi demi mengisi kas negara (Vlekke, 2008, pp. 319-395); dan itu diterapkan dengan mempergunakan pola kekuasaan tradisional: ketaatan, gotong royong dan pelayanan produktif lainnya yang dikepalai elit administrasi tradisional Jawa dengan pengawasan dan nasihat dari petugas administrasi Eropa (Niel, 1992).

Sebaliknya, dari sudut pandang kelompok Jawa, sistem itu berarti mewajibkan dan bahkan memaksa petani atau desa menyerahkan seperlima bagian tanahnya untuk tanaman yang sudah ditentukan oleh pemerintah, dan kerja bakti (tanpa bayar) enam puluh enam (66) hari dalam setahunnya (Koentjaraningrat, 1990, p. 61). Karena itu, tidak mengherankan, kalau sistem ini disebut Tanam Paksa; untuk menerapkan hal itu, mobilisasi paksa tenaga kerja menjadi kunci utamanya (Simbolon, 1995, p. 115). Namun, menurut van den Bosch, dengan pembelian harga tetap, diharapkan petani akan mampu membayar pajak tanah (Niel, 1992, p. 65), sehingga, secara perhitungan, akan membawa keuntungan masyarakat desa.

Seperti dicatat oleh Max Havelaar, alih-alih mendatangkan keuntungan, pola pertanian ini justru membawa kemerosotan sosial ekonomi masyarakat Jawa secara menyeluruh. Pada satu sisi terjadi feodalisasi priyayi Jawa (Simbolon, 1995, p. 117), dan pada sisi lain pemikiran kreatif dan usaha perdagangan yang telah dicapai masyarakat Jawa di abad sebelumnya habis total dan digantikan oleh mentalitas pekerja: tanpa inisiatif, menunggu perintah, dan takut berbeda pendapat. Hal itu diperlihatkan dengan semakin banyaknya orang Jawa menjadi *babu* dan *jongos*

dan bekerja di rumah-rumah keluarga Belanda (Lombard, 2000, pp. 82-83), daripada bekerja sebagai pedagang dan pengusaha, besar atau kecil. Peran pedagang, pengusaha, secara perlahan beralih ke tangan orang Arab, dan kemudian Cina (Fasseur, 1992, pp. 26-55; Ricklefs, 2007, p. 25).

Wilayah pertumbuhan kekristenan awal di Jawa Tengah adalah daerah utama penghasil kopi dan gula (tebu), dan merupakan wilayah konsentrasi pelaksanaan Tanam Paksa. Akibatnya, daerah ini merupakan daerah dengan tekanan sosial-ekonomi yang berat. Menurut catatan resmi pemerintah Belanda, kopi terbaik diambil dari tiga daerah penting: Priangan, Jawa Barat; Kedu, Jawa Tengah; serta Pasuruan dan Besuki untuk wilayah Jawa Timur. Demikian juga dengan gula, yang terbaik diambil dari Pekalongan dan Tegal. Sementara untuk indigo, penghasil utamanya adalah Bagelen dan Banyumas, yang menjadi pemasok 51 persen dari total produksi indigo pada waktu itu (Fasseur, 1992, p. 34).

Sebuah survei pendapatan dan penerimaan rumah tangga yang dilakukan pada tahun 1886 dan 1888 di Kutorajo memberi informasi yang mengejutkan. Satu dari tiga petani yang diteliti hanya memiliki 0,75 ha sawah dan 0,5 ha pekarangan, dan 0,1 ha tegalan. Dalam setahun, hanya setengah waktu saja ia bekerja untuk dirinya sendiri dan keluarganya, karena setengah tahun lainnya terpaksa digunakan untuk rodi dan kerja sosial. Pendapatan setahun (kalau diuangkan) cuma 63 gulden, sudah termasuk 13 gulden pinjaman dari rentenir. Jumlah ini habis untuk menutup seluruh pengeluaran. Tanpa menghitung utang, pengeluaran terbesar adalah pangan (34 persen), pajak tanah serta kepala (31 persen), dan kewajiban sosial (14 persen). Lebih dari itu, selama 196 hari dalam setahun petani tidak pernah terlibat transaksi dengan uang. Dibandingkan dengan pendapatan golongan lain: Bumiputera 80 gulden/tahun, Eropa 2.300/tahun, Timur Jauh 250/tahun, pendapatan petani mencerminkan kemiskinan yang luar biasa (Simbolon, 1995, pp. 157-158).

Tekanan yang berat datang dalam bentuk penggunaan lahan-lahan pertanian—yang semula untuk tanaman pangan, sekarang menjadi lahan tanaman produksi. Tidak kurang dari itu adalah pekerjaan tanpa bayaran—yang seharusnya untuk komunitas atau pekerjaan sosial desa—di perkebunan milik pemerintah. Dengan

demikian, paling tidak, muncul akibat ganda dari penerapan sistem ini: produksi pangan yang semakin menurun, dan pendapatan yang tidak memadai. Hal itu terjadi, karena pembayaran kerja tidak berdasar akumulasi jam kerja setiap orang/keluarga, tetapi berdasarkan karesidenan/wilayah. Artinya, upah yang ada dibagi dengan jumlah orang yang bekerja di setiap wilayah (Fasseur, 1992, p. 35). Hasil akhirnya, upah tidak sepadan dengan tenaga yang telah dikeluarkan.

Yang paling menuntut banyak tenaga adalah perkebunan tebu dibanding kopi dan indigo. Namun, beban terberat ada pada perkebunan kopi: beban atau tunjangan transportasi yang tak terbayarkan. Pekerja harus rela berjalan berkilo-kilo meter untuk memetik buah kopi—biasanya ada di lereng gunung yang sulit dilalui kendaraan dan sering ada binatang buas—tanpa bayaran memadai untuk risiko yang ditempuh. Selain itu, para pekerja harus berjalan dari ladang ke gudang pengeringan, dan dilanjutkan ke gudang distribusi. Sebuah perjalanan berisiko tanpa jaminan pembayaran yang memadai. Dari situasi seperti inilah, proses pemiskinan—mental dan sosial ekonomi—masyarakat mulai terjadi.

Kopi adalah komoditi yang paling menguntungkan. Sayangnya, pembayaran untuk rakyat tidak seimbang. Pembayaran upah bagi penanam indigo dirasa paling berat: upahnya sangat murah, tenaga yang dikerahkan juga sangat banyak. Sehingga, penanam indigo tidak pernah lepas dari jeratan utang lintah darat (Fasseur, 1992, p. 44).

Pernah ada kebijakan penyesuaian yang dikeluarkan tahun 1833. Sayangnya, kebijakan itu tidak pernah sampai di desa. Kertas-kertas edaran dari pemerintah tersimpan rapi di laci para bupati, atau paling jauh ada di rak para kepala desa, tetapi pelaksanaannya tidak pernah dirasakan oleh rakyat kecil. Fasseur menyebut hal ini *politically unwise* atau kebijakan yang tidak bijaksana. Bahkan, laporan pemerintah tahun 1850 menyebutkan bahwa telah terjadi penyalahgunaan yang meluas di semua wilayah perkebunan, khususnya pajak sewa tanah dan pengerahan tenaga kerja. Penerapan yang serampangan di kalangan kepala desa atau priyayi desa telah menyebabkan rakyat harus membayar pajak lebih dari yang seharusnya. Situasi ini, menurut laporan itu, telah menjadikan pemimpin lokal untung, sementara rakyat menderita

kerugian (Fasseur, 1992, p. 41; Lombard, 2000, p. 75; Niel, 1992, pp. 83-84).

Melacak Akar Kemandirian Sadrach

Mengapa Sadrach mendirikan *Pasamuwan Kristen Mardiko* (PKM)? Dari mana gagasan itu berasal? Apakah tindakan Sadrach ada kaitannya dengan proses pemiskinan rakyat di pedesaan Jawa? Atau, apakah hal ini sekadar reaksi terhadap Gereja Protestan (Indische Kerk) yang tidak membuka ruang bagi kehadiran orang lokal? Mungkinkah ini merupakan puncak dari pengalaman pribadi Sadrach, sejak kecil sampai dewasa, sehingga menjadi perwujudan kepribadiannya? Atau, merupakan gabungan dari faktor pribadi (internal) dan lingkungan sosial (eksternal), sehingga PKM merupakan tanggapan atas realitas sosio-religius yang dihadapinya?

Sebuah tindakan (practice), berkaitan dengan Sadrach, meminjam Pierre Bourdieu, tidak muncul begitu saja secara spontan. Tindakan tersebut, tidak saja dipengaruhi oleh tujuan (*zweckrationalitet*), seperti kata Weber. Sebaliknya, tindakan seperti itu juga dipengaruhi oleh habitus (Bourdieu, 1999, p. 78), yaitu “prinsip penggerak yang tertanam lama yang menghasilkan tindakan dari proses belajar teratur, yang kemudian cenderung menghasilkan kembali keteraturan (norma) yang tak terlihat, seperti ditentukan oleh struktur kognitif dan struktur motivasi yang membentuk kebiasaan”. Atau, meminjam dari kasanah sosiologi politik bahwa proses sosialisasi dan struktur pengalaman seseorang akan menghasilkan kepribadian atau karakter. Kedua hal itu sangat terkait erat dengan pola kebudayaan yang mengitarinya. Jadi, tindakan seseorang senantiasa terbentuk dalam kerangka budaya yang dipelajari, dihayati dan dilaksanakannya sekaligus mencerminkan pola sosial-budaya yang ada.

Sebuah tindakan secara konseptual tidak bisa disederhanakan semata-mata oleh kondisi struktur obyektif pelaku, tetapi sebaliknya oleh dan melalui habitus, sejarah hidup alamiahnya (Bourdieu, 1999, pp. 78-79). Singkatnya, habitus berfungsi sebagai media yang melahirkan tindakan seseorang yang semula tak jelas tujuan atau alasannya menjadi nyata dan terlihat (Bourdieu, 1999, pp. 79-80). Karena itu, mengamati tindakan seorang tokoh,

seperti Sadrach, tidak bisa dilepaskan dari sosialisasi nilai dan sejarah pengalaman yang turut membentuknya, yang terungkap melalui kebiasaan (*habitus*) yang telah dijalani dalam masa-masa sebelumnya. Jelasnya, menurut Bourdieu, tindakan adalah pantulan dari *habitus*, termasuk konteks kehidupan (sekarang) yang dihadapi.

Dengan memperhatikan konsep *habitus*, kita bisa menelisik kepada pengalaman signifikan apa yang telah membentuk karakter Sadrach, sehingga dia sampai pada tekad untuk membangun *Pasamuwan Kristen Mardiko*. Kemudian dari situ, kita bisa juga melihat kondisi aktual apa yang dihadapinya, sehingga tekad membentuk PKM itu diperjuangkan dengan sepenuh hati.

Untuk melacak *habitus*, kita mesti kembali ke nilai dan/atau pranata signifikan yang dilihat dan dialaminya, yang diperkirakan membentuk karakter mandiri Sadrach. Sebab, nilai budaya yang diperoleh melalui proses sosialisasi akan menentukan kemandirian macam apa yang Sadrach hendak perjuangkan. Atau, bagaimana nilai itu telah dihayati, dijalankan, dan menerangi pemikiran dan tindakannya. Bisa saja nilai itu termaktub dalam sebuah lembaga, tetapi bisa juga terpisah. Paling tidak nilai dan lembaga itu telah membentuk sebuah *habitus*, yang akan terpantul dalam cara berpikir dan bertindak Sadrach menghadapi situasi aktual hidupnya sekarang.

Untuk itu, dalam tulisan ini nilai *ngenger/suwita* (mengabdikan) dan lembaga pesantren akan kita kupas untuk melacak akar-akar budaya kemandirian Sadrach. Apakah betul *ngenger* menjadi batu pijakan pembentuk karakter mandiri Sadrach. Demikian juga, apakah pesantren menjadi faktor dominan kiblat pendirian PKM Sadrach.

3.1. Budaya atau Tradisi Ngenger (Suwita) dalam Masyarakat Jawa

Kata *ngenger* (Jawa, *ngoko*) bermakna sama dengan *suwita* (Jawa, *kromo*) yang berarti mengabdikan atau mengikut orang lain dengan menjadi *batur* atau *rewang*. *Ngenger* secara sosiologis merupakan lembaga atau sistem pendidikan dengan cara mengabdikan kepada orang atau keluarga lain, yang biasanya kedudukannya lebih

tinggi (Suharti, 2010, pp. 63-64). Mengutip Soemarsaid, Suharti menjelaskan bahwa *ngenger* merupakan salah satu tahapan yang harus dilalui sebelum masuk dalam jenjang birokrasi: “sebelum mendapatkan kedudukan dalam jenjang birokrasi, seorang anak muda harus menempuh pendidikan, pertama nyuwita (mengabdikan *ngenger*) dan berikutnya magang (membantu)”.

Sebagai sebuah sistem pendidikan, *ngenger* memberikan kesempatan kepada seseorang untuk belajar secara langsung: melihat, mendengar, dan melakukan, apa yang diajarkan pendidik. Lebih lanjut Suharti menjelaskan bahwa dilihat dari prosesnya, *ngenger* tidak memiliki sistem dan kurikulum baku pendidikan. Meneruskan pendapat Ki Hajar Dewantara, Suharti menegaskan *ngenger* adalah proses pendidikan dengan cara laku, orientasi tindakan dan nglakoni, bertindak (Suharti, 2010, p. 65).

Bersifat mengabdikan, seorang anak yang *ngenger* diperlakukan sebagai pembantu atau pelayan yang harus melakukan pekerjaan-pekerjaan dalam keluarga, seperti, menyapu, membersihkan rumah, dan sejenisnya. Dalam *ngenger*, seorang anak mengalami, paling tidak, dua hal: *pertama*, belajar mengalami kehinaan dan kesulitan pada kedudukan yang lebih rendah; dan *kedua*, belajar mengalami seluk-beluk tata krama pada kehidupan yang lebih tinggi. Pada konteks priyayi, melalui *ngenger* seorang anak juga memperoleh pelajaran membaca, menulis, menunggang kuda, dan segala hal berkaitan dengan kedudukan priyayi (Ekasiswanto, 2013).

Ngenger, dalam konteks pandangan hidup Jawa, berkaitan dengan konsep rasa. Melalui lembaga itu, seseorang mengalami proses pendewasaan diri. *Ngenger* mengandung ajaran bahwa segala sesuatu tidak datang tiba-tiba; semua melalui proses. Berkaitan dengan kepemimpinan, Suharti menegaskan bahwa *ngenger* merupakan proses inisiasi yang ditempuh oleh manusia Jawa, termasuk pemimpin. Karena melalui proses itu seorang pemimpin belajar mengasuh orang-orang yang dipimpinnya: bagaimana mungkin seorang pemimpin bisa memimpin dengan baik, kalau tidak pernah merasakan berada pada posisi yang rendah yang harus menerima pimpinan orang lain (Suharti, 2010, p. 69).

Umar Kayam, dalam *Novel Para Priyayi*, menjelaskan proses *ngenger* merupakan sarana bagi wong cilik untuk naik kelas ke golongan priyayi. Dia mengisahkan demikian: Darsono *ngenger* pada keluarga Ngoro Seten untuk menjadi priyayi, seorang guru dan kelak mengubah namanya menjadi Sastrodarsono. Berikutnya, Lantip *ngenger* pada keluarga Sastrodarsono untuk naik menjadi priyayi; namanya sebelum menjadi priyayi adalah Wage.

Dengan demikian, *ngenger* sebagai pranata sosial, mempunyai paling tidak dua fungsi. *Pertama*, sebagai sistem dan media pendidikan untuk menjadikan seseorang lebih dewasa, matang, dan mandiri, sehingga bisa menjadi pemimpin. *Kedua*, bisa berfungsi sebagai sarana mobilitas sosial: dari *wong cilik* menjadi *priyayi*. Melalui *ngenger*, meminjan Bourdieu, seseorang mengalami habitus baru: nilai dan kebiasaan hidup baru (melalui sosialisasi dan struktur pengalaman), yang sekaligus membentuk karakter yang berbeda dari sebelumnya (agen perubahan dan kepemimpinan).

Begitulah yang terjadi dalam kehidupan Sadrach. Lahir dari keluarga miskin dengan nama Radin, setelah menginjak remaja, seperti kebiasaan waktu itu, tibalah saatnya ia harus *ngenger* atau mengembara dari satu keluarga ke keluarga lain. Dimulai dari keluarga Kurmen alias Sis Kanoman (Guillot, 1985, pp. 55-56), *ngenger* itu kemudian berlanjut secara sistematis dalam bentuk pendidikan di pesantren (akan kita bahas tersendiri di bawah). Pada pertemuan kedua dengan Kurmen, Sadrach mengikuti orang tua angkatnya menjadi Kristen. Setelah itu, melalui perantaraan Tunggul Wulung, Sadrach *ngenger* di rumah Anthing, wakil ketua Mahkamah Agung di Jakarta: mula-mula jadi pembantu kemudian anak angkat (Guillot, 1985, pp. 60-61). Terkesan oleh cara mengajar E.W. King, Radin menerima baptisan dan mengambil Sadrach sebagai nama baptisnya. Tak lama kemudian, ia pergi meninggalkan Jakarta dan pulang ke Semarang, dan terlibat dalam pelayanan bersama Tunggul Wulung. Mengikuti pemikiran Soemarsaid, proses menjalankan pelayanan bersama dengan Tunggul Wulung menjadi proses *magang* bagi Sadrach sebelum memutuskan pergi ke Purworejo dan magang tingkat lanjut pada keluarga Ny. Steven Philips, pada tahun 1869 di Teksongo (Guillot, 1985, pp. 72-74). Pada keluarga ini Sadrach diterima sebagai anak angkat, pada usia 35 tahun.

Dengan demikian, sebelum memulai pelayannya sebagai pekabar Injil, Sadrach mengalami empat kali (atau tepatnya lima, sebab dengan keluarga Kurmen dia melakukan dua kali: sebelum dan sesudah menjadi kristen) proses *ngenger* dan *magang*: Keluarga Kurmen (Semarang), Keluarga Anthing (Jakarta), pelayanan bersama dengan kiai Tunggul Wulung (Jepara), dan Keluarga Suami-istri Philips (Purworejo). Pada keluarga pertama ia belajar menjadi murid yang kemudian menuntunnya belajar ke pesantren. Pada keluarga kedua, tampaknya ia memperoleh hal yang mendasar dalam hidupnya: identitas Kristen, belajar mengabarkan Injil melalui penyebaran buku dan brosur dari rumah ke rumah. Tokoh ketiga memberi kepada Sadrach suatu model komunitas Kristen lokal yang mandiri, dan juga membentuk kepribadian yang anti-alkohol, asketisme seksual Jawa (tidak banyak istri)—menjauhkan Sadrach dari persoalan yang berkaitan dengan perempuan dan seks. Sementara, pada keluarga keempat ia memperoleh gambaran tentang strategi misiologi, yang kelak diperbarui dan dikembangkan Sadrach.

Tidak hanya itu, proses belajar di Keluarga Steven Philips, bisa diperkirakan membentuk Sadrach paling sedikit belajar tentang tata krama dan pola komunikasi keluarga Belanda, yang kelak memungkinkan dia mampu membangun relasi dengan percaya diri dengan orang-orang Belanda. Hal itu diperlihatkan ketika ia tanpaanggung duduk bersama dengan Wilhelm. Juga, ketika Lion Cachet melakukan banyak kritik terhadapnya, dia bisa “melayaninya” dengan baik, sehingga menimbulkan kemarahan yang luar biasa. Menghadapi gempuran Cachet, tampaknya, Sadrach tidak cukup takut. Dengan keteguhan dan keberaniannya, dia melawan dengan caranya sendiri. Hal itu tentu tidak bisa dilakukan, kalau Sadrach tidak pernah bergaul, berelasi, bahkan dijadikan anak angkat keluarga Belanda. Secara tidak langsung, proses *ngenger* itu tidak sekadar menumbuhkan keberanian dan percaya diri, tetapi juga kemandirian dalam menghadapi tantangan.

3.2. Pesantren dan Watak Kemandirian

Pada saat Sadrach memasuki remaja, Islam yang semula merupakan agama kota mulai berpindah ke pedalaman, karena

terdesak kehadiran Belanda. Pada saat yang sama, kelompok Islam juga mulai mengambil jarak dengan pemerintah (Bruinessen, 1995; Ricklefs, 2007). Sejak itu, pesantren di pedesaan menjadi lembaga pendidikan penyebaran dan perluasan Islam di Jawa.

Pesantren ini, tampaknya memang tertutup, khas, dan bahkan sedang berproses menjadi sub-kultur masyarakat Jawa, di mana Islam merupakan nilai dasarnya. Kehidupan pesantren disebut khas karena di dalamnya ada lima unsur yang saling berpengaruh satu sama lain: kiai, masjid, santri, pengajaran kitab-kitab klasik, dan pondok (Dhofier, 1981). Pesantren menjadi sub-kultur karena ia merupakan satu mata rantai proses inisiasi dan sosialisasi orang Jawa, khususnya pada masa remaja atau pemuda. Setelah menerima sunat, seorang anak laki-laki diharuskan belajar mandiri dengan melakukan pengembaraan dari satu guru ke guru lain, atau satu pesantren ke pesantren lainnya. Setelah lulus dari pesantren, dia baru bisa diterima kembali dan menjadi (orang) Jawa (Anderson, 1972, pp. 4-8).

Sementara, pesantren sendiri sebagai lembaga pendidikan juga menanamkan proses pembentukan kepribadian dan kepemimpinan melalui pengajaran. Hidup kiai serta seluruh proses belajar dan berinteraksi antara santri dan kiai menjadi media penting di dalamnya. Oleh karena itu, dalam pesantren nilai-nilai kesederhanaan, kerja sama, solidaritas, dan keiklasan merupakan dasar utamanya (Anderson, 1972). Selain itu, karena pesantren berusaha menjaga jarak dengan pemerintah, maka semangat kemandirian (Bruinessen, 1995) merupakan nilai yang harus dihidupi oleh santri, di luar empat nilai yang sudah disebut di atas. Maka, tidak mengherankan, dari pesantren seperti inilah tidak hanya dilahirkan orang dengan jiwa mandiri, tetapi juga kepemimpinan dalam masyarakat.

Pada masa antara *ngenger* dan *magang*, Sadrach melakukan pengembaraan di beberapa pesantren, paling tidak dua, yaitu di Jombang dan Ponorogo. Ricklefs mencatat pada tahun 1850-an beberapa pesantren mulai tumbuh subur di wilayah sekitar Madiun. Pesantren ini mengajarkan Al Quran dan doa-doa dalam Bahasa Arab melalui metode menghafal (Ricklefs, 2007, p. 49). Namun, beberapa pesantren yang terkenal di Jawa berada di Banjarsari dan Tegalsari dekat Ponorogo. Jadi, kalau Guillot menyebut, setelah

ngenger di Keluarga Kurmen, Sadrach pergi mengembara di pesantren Jombang dan Ponorogo, hal itu sangat mungkin sekali. Karena di daerah itulah, banyak pesantren terkenal yang santrinya berasal dari berbagai wilayah di Jawa dan Indonesia.

Kehidupan di pesantren tampaknya memberi pengaruh kepada Sadrach dalam mengembangkan kekristenannya kelak. Pada diri para kiai gurunya, Sadrach tidak hanya belajar kesederhanaan dan keiklasan, tetapi juga kepemimpinan. Hal inilah yang memungkinkan dia setelah “lulus” dari pesantren harus bisa mendirikan lembaga yang sama. Karena dia menjadi Kristen, maka pesantren itu ditransformasikan ke dalam perkumpulan orang Kristen, yang kelak dinamakan *Pasamuwan Kristen kang Mardiko*.

Dengan kecerdasan yang dimilikinya, pekabaran Injil Sadrach menggunakan metode yang dia pelajari di dalam pesantren. Metode ini menjadikan dia mampu mengumpulkan pengikut Kristus yang relatif banyak dalam waktu yang relatif singkat. Nilai keiklasan dijadikan titik tolak untuk memenangkan santri dengan cara mengalahkan kiainya. Kalau kiai pindah agama, dengan ikhlas para santri akan mengikutinya. Itulah sebabnya, militansi orang Jawa Kristen pengikutnya, seperti relasi antara santri dan kiai, yang sekarang diubah menjadi murid dan guru, dengan Sadrach sebagai “guru Injil”.

Tahap-tahap atau Proses Membangun Kemandirian

Seperti Bourdieu katakan sebuah tindakan merupakan cerminan dari habitus dan struktur objektif kehidupan. Artinya, kebiasaan-kebiasaan hidup yang diperoleh melalui *ngenger* dan hidup di pesantren turut membentuk tindakan-tindakan yang dilakukan secara nyata. Kebiasaan itu akan melahirkan karakter, dan itu akan keluar menjadi tindakan ketika menghadapi situasi kehidupan yang dialami secara langsung, struktur obyektif. Dengan kata lain, tindakan Sadrach memisahkan diri dari keluarga Philips dan membentuk sebuah kelompok *Pasamuwan Kristen kang Mardiko* bersumber dari proses pembentukan karakter selama *ngenger* dan menjadi santri, dan situasi obyektif di mana orang Jawa Kristen ditolak oleh kalangan orang Belanda di Gereja Protestan Purworejo (Geertz, 1973, pp. 84-90).

Mari kita lihat proses pembentukan kemandirian Sadrach yang berpuncak pada pembentukan *Pasamuwan Kristen kang Mardiko*, sebagai bentuk kritik terhadap dominasi teologi dan sosial politik Kristen Jawa kepada Kristen Belanda.

4.1. Pembangunan Masjid di Karangjoso

Tahun 1870 merupakan tahun penting bagi Sadrach. Karena pada saat itulah, proses “membuka” Karangjoso sebagai desa Kristen dimulai. Sekaligus dengan itu, menandai karir Sadrach sebagai penginjil Jawa. Memang, proses penginjilan pertama kepada kiai Ibrahim di Sruwah (Guillot, 1985, p. 75) telah dilakukan sebelumnya. Namun, hal itu belum menghasilkan baptisan pertama. Dengan pembukaan Karangjoso Sadrach sudah memulai menancapkan pembentukan jemaat Kristen Jawa, yang akhirnya menjadi *pasamuwan mardiko*.

Berbeda dengan pendekatan penginjilan para misionaris Belanda, baik pribadi/sukarela atau utusan NGZV yang bercorak individual, Sadrach menggunakan pendekatan yang mirip pola pesantren di masa lampau: perdebatan antar-guru. Guru yang kalah harus bertobat, demikian juga para pengikut atau muridnya. Guillot melaporkan, berturut-turut setiap tahun terjadi baptisan: Tahun 1871, 75 orang; Tahun 1872, 227 orang; Tahun 1873, 310 orang. Total selama tiga tahun jumlah orang Jawa yang menerima baptis 612 orang.

Namun, perlu dicatat, metode pekabaran Injil melalui berdebat atau dialog *ngelmu* relatif berhasil karena didukung oleh konteks pelayanan Sadrach saat itu. Wilayah Banyumas, Bagelen, Pekalongan, dan Kedua sudah berdiri pesantren dalam jumlah yang cukup banyak (Ricklefs, 2007, pp. 50-51). Sehingga, hanya dengan mengalahkan beberapa kiai penting dari beberapa pesantren, jumlah orang Jawa Kristen dengan cepat meningkat (Guillot, 1985, pp. 79-80). Hal ini memperlihatkan kecerdasan dan kecermatan Sadrach dalam melakukan pendekatan misiologi, yang jelas berbeda sekali dengan model yang diterapkan orang Eropa saat itu: pendekatan individual.

Selain itu, perlu diinformasikan di sini bahwa paruh kedua pertengahan abad ke-19, Islam sendiri juga sedang dan sudah

mengalami “krisis” yang cukup akut. Kembalinya para peziarah haji dari Mekah membawa gerakan pemurnian Islam. Seiring dengan meningkatnya jumlah jemaah haji ke Timur Tengah, khususnya pada tahun 1880, 1885, 1888, hal ini berakibat pada tekanan untuk melakukan reformasi-pemurnian Islam. Tahun 1882 menandai awal dari permulaan abad baru Islam. Hal ini bukannya tanpa reaksi atau perlawanan. Tampaknya, masyarakat Jawa waktu itu tidak siap dengan gerakan reformasi ini. Islam mistik yang menjadi dasar bagi kekuatan Islamisasi Jawa mulai tergerus. Muncullah berbagai perlawanan, dan itu secara gamblang muncul dalam karya sastra Jawa, seperti *Serat Wulangreh*, *Serat Darmagandul*, termasuk *Serat Gatholoco* (Ricklefs, 2007, pp. 176-213). Ketiga karya tersebut merupakan kritik terhadap Islam baru yang kaku dan dogmatis, sehingga tidak memberi tempat kepada budaya dan identitas Jawa. Karena itu, tidak mengherankan, untuk beberapa kalangan, ketika berdebat dengan guru *ngelmu* semacam Sadrach dan kalah, maka mereka lebih senang mengikuti Kristen. Sementara, mereka yang tidak mau kembali ke Islam ataupun bertobat menjadi Kristen, memilih membentuk kelompok abangan (Ricklefs, 2007, p. 95).

Dengan demikian, metode pekabaran Injil Sadrach, selain memperkenalkan metode baru: dialog *ngelmu* dan bukan lagi pendekatan individual, juga memperoleh ruang keterbukaan yang cukup lebar, karena adanya pertentangan di dalam Islam sendiri. Sehingga, dalam waktu yang relatif singkat, jumlah orang Jawa yang menjadi Kristen naik berlipat ganda. Metode dan konteks pelayanan menjadikan pelayanan Sadrach menuai hasil yang luar biasa. Hasil yang tak pernah diperkirakan oleh semua pihak, khususnya misionaris Belanda, baik perorangan maupun kelembagaan, seperti NGZV.

Pertambahan jumlah orang Kristen Jawa ini membawa masalah baru di Gereja Protestan Purworejo. *Kristen Londo* terbalik menjadi “minoritas”, dan ibadah menjadi satu penghalang besar bagi *Kristen Jowo*—orang Kristen hasil pekabaran Injil kaum petobat pribumi atau pribadi Indo Belanda. Polarisasi di dalam tubuh kekristenan mulai memunculkan konflik terbuka. *Kristen Londo* yang masih memegang tradisi Gereja reformasi mulai mempersoalkan keberadaan *Kristen Jowo* yang dianggap lebih rendah dan kurang beriman.

Garis polarisasi di Gereja Purworejo semakin terlihat: ibadah dalam bahasa Belanda menjadikan orang Kristen Jawa terasing di negerinya sendiri. Meninggalnya Nyonya Brouwer tahun 1870 menjadi alasan bagi Sadrach mengumpulkan *Kristen Jowo* di Karangjoso untuk menyelenggarakan ibadah dalam bahasa yang dipahami oleh anggota jemaat: Bahasa Jawa. Ibadah di Karangjoso dan jumlah anggota yang cepat berkembang memperlihatkan kemampuan dan kepemimpinan Sadrach di bidang penginjilan. Dalam waktu kurang lima tahun, jumlah orang Kristen bertambah menjadi 2.500, tersebar di tiga gereja (Karangjoso, Banjur dan Jembangan). Semua gereja dibangun tanpa bantuan dari luar. Situasi ini seolah hendak menunjukkan bahwa metode penginjilan Sadrach jauh lebih efektif daripada Misionaris Belanda. Inilah yang kemudian menjadi titik sengketa dan konflik berkepanjangan di kemudian waktu.

Selain ibadah, pemilihan nama Masjid dan bukan Gereja juga menjadi salah satu penanda lain kemandirian Sadrach. Hal ini oleh Guillot ditafsirkan bahwa tradisi Jawa dan Islam bukanlah lawan Kristen (Guillot, 1985, p. 82). Malahan, melalui istilah Masjid ketiganya bisa berbaur dengan baik. Lebih dari itu, dengan memperhatikan arsitektur masjid Sadrach, tampak jelas bahwa Sadrach memang hendak menjadikan Kristen sebagai bagian integral masyarakat Jawa. Agama harus mengintegrasikan masyarakat, dan bukan memisahkan atau menjadikannya asing. Ibadah dan ritus dalam agama merupakan lem perekat yang menyembuhkan dan menyatukan satu sama lain dalam masyarakat.

Karena itu, tidak mengherankan Sadrach berusaha mengubah beberapa lagu untuk ibadah mingguan, menyusun pengakuan iman yang lebih bisa mendorong peningkatan kehidupan iman jemaat. Memang, sebagian besar gubahan itu mengikuti pola budaya Jawa atau tradisi yang diperolehnya melalui pendidikan di pesantren. Berkaitan dengan ritual, seperti pernikahan, kehamilan, kelahiran, sunat, dan kematian, Sadrach banyak mengikuti kebiasaan-kebiasaan yang sudah turun-temurun diwarisi dari budaya Jawa, tetapi yang sudah diisi dengan keyakinan Kristen baru. Ada perubahan dan sekaligus transformasi budaya Jawa yang diterangi dengan iman Kristen (Partonadi, 1988, pp. 144-149).

4.2. Peneguhan Nama: Suropranoto

Tanggal 23 Mei 1876, Sadrach berkabung, karena orang yang sangat dihormatinya: Nyonya Philips-Stevens meninggal dunia. Semasa hidupnya, walau sudah membangun gereja sendiri Sadrach masih mengunjungi atau meminta Nyonya Philips untuk memimpin ibadah di gerejanya. Namun, dengan meninggalnya Nyonya Philips, kemandirian Sadrach makin diteguhkan.

Tanda dari peneguhan kemandiriannya, dia menambahkan kata Suropranoto di belakang namanya. Lengkapnya sekarang: Sadrach Suropranoto. Tambahan nama, dalam tradisi Jawa bukanlah hal biasa. Tambahan ini bisa berarti sang pemilik nama sudah sangat “kuat dan matang”; atau bisa jadi dia telah meningkat statusnya menjadi priyayi. Untuk menjadi priyayi, seorang Jawa dari kalangan rendahan harus melakukan *ngenger* dan *magang* di keluarga priyayi yang lebih tinggi. Kalau proses itu dianggap selesai, priyayi yang menjadi induk semangnya bisa memberikan nama baru kepadanya. Penerima nama baru ini kemudian diterima sebagai “anggota” priyayi baru.

Peneguhan nama Suropranoto bisa bermakna ganda dalam konteks Sadrach: kepemimpinannya semakin kuat, yang ditunjukkan melalui makna yang terkandung dalam nama barunya: berani memimpin; sekaligus dengan itu dia telah menjadi seorang priyayi yang seutuhnya. Pertanyaanya, mengapa nama barunya disematkan sesudah meninggalnya Ny. Philips? Kalau kita melihat dari sudut pandang budaya Jawa, hal itu tampak jelas. Sangat mungkin sebetulnya, Sadrach berharap yang menyematkan nama Suropranoto adalah Ny. Philips sendiri. Karena itu, dengan meninggalnya “sang pendidik”, Sadrach baru berani memproklamasikan nama priyayinya. Nama itu bisa bermakna ganda: perpisahan dari induk semang—yang kebetulan meninggal, dan peneguhan kepriyayan baru dan karakter kemandirian Sadrach.

4.3. Pembentukan Organisasi

Dengan jumlah anggota yang lebih dari 3000 orang sulit bagi Sadrach melakukan pelayanan sendiri. Untuk pengorganisasian kelompok ini, Sadrach mulai mengangkat pembantu, dan mulai melakukan koordinasi melalui pertemuan rutin. Hari yang dipilih

untuk pertemuan rutin adalah Selasa Kliwon. Pertemuan dilakukan setiap 35 hari sekali di Gereja Karangjoso.

Selain itu, Sadrach juga mulai mengangkat beberapa wakil atau penatua untuk setiap gereja baru yang didirikan. Pemilihan itu dilakukan sendiri oleh Sadrach, berdasarkan dua kriteria penting, yaitu: hubungan pribadi dengan orang yang diangkat, dan tingkat kesetiaan yang tinggi. Sebab, penatua ini layaknya kepanjangan tangan kepemimpinan Sadrach (Partonadi, 1988: 112). Kriteria lainnya adalah kredibilitas dari penatua itu sendiri. Dalam jumlah anggota jemaat yang relatif kecil, penunjukkan Sadrach menjadikan penatua yang dipilihnya adalah sah. Model pesantren tampaknya masih dipertahankan Sadrach: membangun hubungan yang sifatnya pribadi dan spiritual dalam komunitas dan organisasi.

Bergabungnya Wilhelm ke dalam jemaat Sadrach secara perlahan memang mengubah karakter PKM: mengarah kepada organisasi gereja. Caranya, Wilhelm mulai mengusulkan adanya majelis lokal/setempat dan majelis pusat. Majelis lokal terdiri atas sekurang-kurangnya tiga orang dan dipimpin oleh seorang penatua; ketua bertanggung jawab atas berbagai pertemuan dan ibadah. Sementara untuk Majelis pusat yang bertanggung jawab memberikan bimbingan kepada majelis lokal, terdiri atas: J. Wilhelm sebagai pendeta, Sadrach, Markus, Musa, ketiganya sebagai guru Injil, dan Yohanes dan Ibrahim sebagai penatua.

Untuk memudahkan koordinasi karena berkembangnya jumlah anggota jemaat dan jumlah gereja yang dibangun, Wilhelm dengan persetujuan Sadrach dalam berbagai pertemuan, menetapkan majelis wilayah atau klasis yang didasarkan pada kedekatan wilayah. Tiga tahun sesudah terbentuknya majelis lokal dan majelis pusat, model klasis mulai ditetapkan. Ada tujuh klasis yang mencakup 40 jemaat lokal (Partonadi, 1988, pp. 117-118). Melalui penetapan organisasi seperti itu, upaya untuk menjadikan PKM seperti gereja di Belanda mendekati kenyataan. Ada upaya melakukan desentralisasi sebagai ciri khas gereja reformasi di Belanda. Meski begitu, kekuatan Sadrach sebagai pemberi ilham gereja yang mandiri tidak pernah hilang sama sekali. Hal itu nanti tampak pada saat relasi PKM dengan NGZV mulai pecah. Dengan segera semua jemaat tidak serta-merta bergabung dengan gereja

reformasi, dan malah dengan gereja apostolik, yang memberi ruang bagi hadirnya tradisi Jawa dalam gereja.

4.4. Penggalangan Dana Ekonomi Swadaya

Dengan penataan organisasi PKM, kegiatan pastoral dan penginjilan bisa berjalan lebih baik, yang ditandai dengan adanya perhatian kepada orang-orang miskin. Untuk itu, gereja mesti mengadakan dana secara swadaya. Pada pertemuan 30 Juni-2 Juli 1884 di Karangjasa ditetapkan suatu keputusan bahwa setiap jemaat harus membangun lumbung miskin dan mengumpulkan dana pada kotak persembahan khusus yang ditempatkan di setiap gereja (Partonadi, 1988, p. 117). Kemudian dibentuklah diaken yang bertanggung jawab atas tugas mengelola dana dan program bantuan tersebut.

Melalui kehidupan baru di dalam PKM itu, Sadrach telah mampu melakukan transformasi cukup menyeluruh. Partonadi menjelaskan bahwa situasi *ngelmu* dan *rapal* yang diperoleh dari kehidupan sebelumnya telah diubah melalui metode Kristen, seperti ibadah, doa, dan persekutuan: rapal diganti doa, dzikir diganti dengan puji-pujian kerohanian. Melalui hidup baru itu, Partonadi mengatakan: “hidup dalam *ngelmu* (orientasi diri) secara perlahan diubah kedalam hidup di dalam Kristus (penolakan diri)” (Partonadi, 1988, p. 152). Hal itu menjadi nyata di dalam kesediaan warga jemaat memberikan sumbangan uang, baik untuk mendirikan gereja, atau membiayai biaya perjalanan para majelis gereja menghadiri pertemuan atau rapat di Karangjasa.

Prinsip hidup sederhana, rendah hati, dan jujur yang tercermin dalam bela-rasa, rukun dan kerja sama sekarang diwujudkan Sadrach dalam kehidupan jemaat yang dipimpinnya. Hal itu dimulai dari kehidupan para pemimpin itu sendiri. Sadrach dan para pembantunya, seperti Yohanes, Markus, dan Musa tidak pernah menerima pembayaran bagi setiap pelayanan yang mereka berikan kepada jemaat. Mereka sendiri, dengan kecakapan masing-masing, mengupayakan pekerjaan, seperti bertani atau berdagang kecil (Partonadi, 1988, pp. 160-161). Namun, seperti kehidupan para kiai pesentren, mereka bisa menerima pemberian dari warga jemaat secara sukarela.

Melalui semangat gotong royong tersebut pula, di antara mereka bisa terjalin kehendak untuk saling menolong. Sebagai contoh, dengan menggalang dana dari jemaat, PKM bisa menyewa tanah bekas kebun indigo dan disebarkan di antara keluarga miskin untuk mereka upayakan dan juga tempat tinggal, yang cukup sederhana. Persoalan ekonomi anggota jemaat juga dibahas dalam pertemuan rutin di Karangjoso. Dana yang terkumpul melalui “kotak dana” di pintu gereja dipakai untuk membantu mereka yang membutuhkan (Partonadi, 1988, p. 161).

Semangat gotong royong juga diwujudkan secara ekonomis melalui sebuah perkumpulan seperti koperasi. Koperasi ini disebut *Sinoman*, dan melalui kelompok ini orang yang butuh modal untuk usaha bisa dengan segera memperoleh pinjaman dengan bunga sangat rendah (Guillot, 1985, pp. 186-187; Partonadi, 1988, p. 161), sehingga mereka bisa terlepas dari pelepas uang.

Pasamuwan Kristen kang Mardiko: Implikasi Teologis dan Misiologis

Terbentuknya *Pasamuwan Kristen Mardiko* telah memunculkan persoalan teologis dan misiologis yang cukup rumit. Pokok persoalan konflik antara Sadrach dengan (para) misionaris sebetulnya terletak pada pendekatan penginjilan: cara Sadrach ternyata lebih efektif. Pendekatan itu mampu membuahkan perkembangan kekristenan yang cukup cepat. Tampaknya, misionaris merasa pekerjaan yang telah dilakukan bertahun-tahun tidak punya makna dibanding dengan karya Sadrach. Dalam waktu puluhan tahun, para misionaris ini hanya mampu membawa puluhan orang Jawa menjadi Kristen, sementara, Sadrach sebaliknya: hasilnya ratusan bahkan ribuan, tetapi waktu yang dibutuhkan relatif pendek.

Konflik ini makin meluas tatkala melibatkan institusi gereja. Karena para petobat ini harus dibaptis supaya bisa dilekatkan kepadanya agama baru: Kristen. Demikian juga, iman mereka perlu dipelihara, khususnya melalui katekisasi, ibadah mingguan, dan pelayanan sakramen. Sakramen yang menjadi tanda persatuan Allah dan manusia dan juga antar-manusia tampaknya justru menjadi penghalang bersatunya *Kristen Jowo* dan *Kristen Londo* dalam satu gereja. Berkaitan dengan misi, selain mendirikan gereja secara

institusional—yang berarti mesti terjadi pertobatan sebanyak mungkin orang—penerapan disiplin gereja (Partonadi, 1988, pp. 172-173) juga menjadi “pusat” kegiatannya. Tidak mengherankan waktu melihat praktik keristenan Sadrach, para misionaris terperangah, dan menyatakan bahwa itu bukan “Kristen sejati”: karena jarang terjadi pelayanan sakramen (perjamuan kudus), dan pendidikan pengajaran Kristen, seperti katekisasi dan sejenisnya.

Watak kolonial para misionaris tampaknya lebih menonjol daripada kesediaan merawat kekristenan lokal-kontekstual yang telah berkembang dengan cepat. Misionaris dan Gereja lebih curiga terhadap cara Sadrach daripada hasil yang telah dicapainya. Kekristenan Jawa ditempatkan lebih rendah dibanding kekristenan Belanda. Pendekatan Sadrach disebut sinkretik (Michel Picard, 2011), kepribadiannya dinilai angkuh, dan seluruh upayanya menerjemahkan berita Injil dalam konteks lokal selalu dicurigai sebagai tahayul dan tidak rasional. Pada titik inilah konflik awal tercipta.

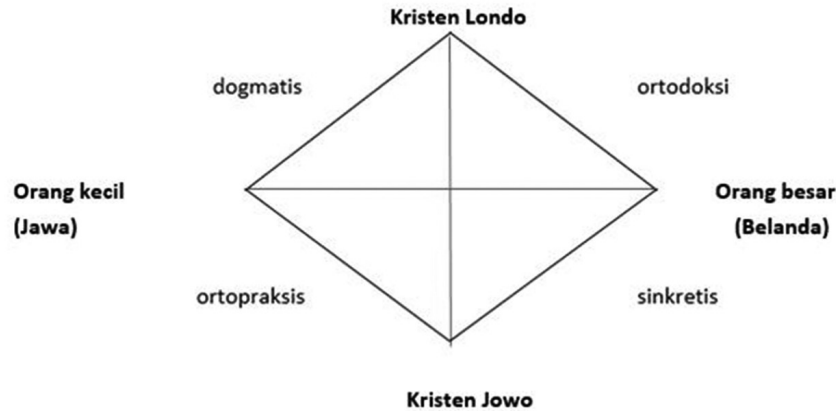
Untuk menjatuhkannya, konflik yang semula bersifat metodologis direkayasa menjadi konflik politis dan persaingan. Apalagi, ada satu *casus belli* yang bisa menjadi alasan untuk menjatuhkan Sadrach: penolakan vaksinasi cacar. Bila dilihat secara cermat, kasus ini sebetulnya memperlihatkan rendahnya penghargaan para misionaris terhadap kebudayaan Jawa. Sekaligus kasus ini menjadi penanda mengapa misi kekristenan Barat gagal mempertobatkan orang Jawa: karena kesombongan kolonial yang mengabaikan pemikiran teologi lokal yang dikembangkan Sadrach. Cacat, sebagai akibat pencacaran, dalam budaya Jawa saat itu dipahami sebagai “penghalang” untuk menjadi murid Kristus. Cacat, apalagi dikaitkan dengan konsep rasa, juga merefleksikan tentang ketidaksetiaan terhadap Tuhan. Teologi semacam ini sebetulnya hendak mengembangkan konsep kesetiaan Jawa dalam terang Injil. Sehingga, penolakan cacar yang mengakibatkan cacat tidak dipahami dari sisi teologi, tetapi dari sisi politik.

Sementara itu, dari sisi teologis, berbagai tuduhan dilancarkan, supaya ada dasar untuk mengadili Sadrach. Beberapa tuduhan bermuatan teologis, antara lain, Sadrach dinilai menyatakan dirinya serupa Kristus, sombong dengan menggunakan nama baru yang memperlihatkan gaya priyayi dan dianggap punya kekuatan supra

natural, dituduh mengaku dirinya Ratu Adil; kemudian dinilai sebagai pembenci kaum Eropa, dan memberitakan supaya tidak menerima Sakramen. Yang kesemuanya kalau diringas secara kategori mencakup 4 jenis tuduhan: (1) mengarah kepada pribadi, otoritas dan pengaruh Sadrach; (2) Posisi Sadrach yang dianggap untuk memperkaya diri; (3) Pendakuan sebagai Ratu Adil, dan (4) Pengajaran—yang dinilai rendah dan kurang komprehensif (Guillot, 1985; Partonadi, 1988).

Bila menggunakan model *ideal-type* a la Weber dengan meminjam konsep dalam sosiologi atau antropologi, kita bisa memilah persoalan itu ke dalam dua pokok persoalan, seperti gambar 1 di bawah: antara ortodoksi dan ortopraksis, dan/atau dogmatis dan sinkretis. Hal itu diperoleh dengan menggambarkan polarisasi antara *Kristen Londo* dan *Kristen Jowo* sebagai unsur etnisitas-keagamaan, dan orang kecil (Jawa) yang diperhadapkan *vis a vis* dengan orang Besar (Belanda) sebagai unsur klas sosial.

Gambar 1: Relasi Kristen Jowo-Kristen Londo berdasarkan kelas sosial dan etnisitas



Gambar 1, memperlihatkan bahwa orang Jawa Kristen lebih menekankan pada apa yang disebut sebagai ortopraksis, yang tampak pada cara Sadrach melakukan kristenisasi, yaitu melalui

ngelmu. *Ngelmu* ini menekankan bahwa pemahaman seseorang terhadap ilmu atau pengetahuan dibuktikan melalui tindakannya secara nyata. *Ngelmu* tidak menekankan pada hal-hal yang terlalu “tinggi” dan “permainan otak”, tetapi yang langsung berguna dalam hidup keseharian (ortopraksis). Sementara pada kutub lain, orang Belanda memandang dan menekankan agama pada hal-hal yang sifatnya abstrak, pengetahuan, dan hal-hal yang memuaskan pikiran daripada tindakan nyata (ortodoksi).

Karena itu, tidak bisa disalahkan, kalau orang Jawa kecil melihat sikap kekristenan Belanda terlalu rumit, banyak aturan dan larangan, yang tidak langsung berkaitan dengan hidup sehari-hari; atau, orang Belanda Kristen bersifat dogmatis. Sementara, pada sisi lain, orang Belanda Kristen, sebaliknya, melihat cara beragama orang Jawa Kristen adalah sinkretik: tidak menghargai dan memahami ajaran agama, mencampur-adukan dengan hal-hal yang tidak pada tempatnya.

Hal itu tampak dari cara-cara misionaris atau pendeta resmi melihat Sadrach. Watak kolonialistik ini ditampilkan dalam konflik yang dibungkus rasionalitas teologis, yang berkembang saat itu: *ngelmu* bukan metode penginjilan kristiani. Misi adalah pertobatan dan bukan percakapan atau dialog.

Mengapa *pasamuwan mardiko* yang bercorak lokal tidak bisa diterima oleh misionaris Belanda? Philip Quarles van Ufford menjawab bahwa konsep misiologi NGZV, seperti disinggung di depan, adalah menanam gereja. Karena itu, misi harus terkait dengan gereja resmi. “Berkat Tuhan mengalir sebagai berikut: dari Gereja resmi ke misionaris, lalu kepada yang dibaptis.” (Ufford, 1988, pp. 76-78). Oleh sebab itu, sakramen menjadi hal mendasar. Gereja Sadrach yang menolak sakramen baptis dianggap sebagai gereja sesat. Padahal, penolakan Sadrach mencerminkan kritik terhadap para misionaris dan pendeta yang sangat kolonialistik: tidak ada percakapan dan penemuan gagasan baru tentang kekristenan.

Berdasarkan pemikiran misiologis seperti itulah, kata *mardiko* menjadi sangat sensitif. *Mardiko* di sini bisa dicurigai dari dua sisi: teologis-misiologis dan politik. Dari sisi teologis, gambaran gereja Sadrach jelas tidak masuk akal, pada masa itu, di mana Teologi Reformed klasik masih mendominasi: badan misi adalah

tugas (pengganti) sementara gereja, sampai lahir gereja yang sesungguhnya yang mampu bertanggung jawab terhadap tugas *missioner* atau—meminjam istilah asli *zending* adalah *kerkelijk zending* (Partonadi, 1988; Ufford, 1988). Makanya, gereja Sadrach yang *mardiko*, lokal, dan cenderung tidak bergantung pada gereja Reformed Barat jelas bukan hanya sebuah lompatan pemikiran, tetapi tidak masuk akal. Implikasi misiologisnya adalah pendekatannya dinilai sebagai sinkretik, karena tidak menekankan pada karya Roh Kudus yang mengubah hati melalui pertobatan individual, yang diteruskan melalui baptisan (Partonadi, 1988, p. 167). Inilah alasan mengapa Cachet menyatakan bahwa gereja Sadrach tidak sesuai dengan Tata Gereja Reformed, karena “tak satupun gereja lokal itu mempunyai pendeta dan pengajar atau guru”. Gereja seperti ini, menurut pandangan Cachet, jelas harus ditolak, atau (kalau mau) diubah total sesuai dengan gereja induknya di Belanda (Partonadi, 1988, p. 171).

Di sisi lain, dari sisi politik, kata *mardiko* jelas memperlihatkan “corak pemberontakan” karena menekankan kemandiriannya dari campur tangan pemerintah. Salah satu ciri khas penting *mardiko* di sini adalah pendetanya tidak (bersedia) menerima gaji dari pemerintah (Partonadi, 1988, p. 133). Pernyataan ini tidak hanya menampar para pendeta gereja resmi yang sangat bergantung pada pemerintah, tetapi juga mempertanyakan sikap mereka terhadap segala bentuk ketidakadilan pemerintah terhadap masyarakat—yang jelas sangat bertentangan dengan nilai Injil: anti-penjajahan, anti-perbudakan.

Melalui pendirian *Pasamuwan Kristen Mardiko* tampak di sini pengaruh pesantren dalam pemikiran teologi-politik Sadrach, yang telah dialami dan dihayati sepanjang usia mudanya. Karena itu, diperhadapkan dengan sikap diskriminatif Belanda (walaupun sesama Kristen), pilihan mendirikan *Pasamuwan Kristen Mardiko* jelas tindakan Sadrach yang didasarkan pada keyakinan nilai hidup ketika menghadapi situasi politik kenyataan sehari-hari. Tradisi kaum santri dan pengalaman serta pelajaran selama *ngenger* ditransformasikan ke dalam sikap teologi dan politik secara jelas: gereja mandiri, *pasamuwan mardiko*.

Perbedaan paradigma menjadi salah satu pokok sengketa (konflik) antara Sadrach dan penganjil Eropa. Yang satu

menekankan manfaat langsung (ortopraksis), sementara yang lain mengedepankan pemahaman (ortodoksi). Sinkretisme menjadi muara konflik tersebut. Tanpa mempertimbangkan konteks yang ada, seluruh cara kerja misiologis Sadrach dinilai dan dianggap bukan pendeketan dan cara misiologi Kristen.

Apakah Sadrach sinkretik? Jelas. Sadrach sangat sinkretik. Tetapi, sinkretisme yang dia lakukan ditempatkan dalam konteks misiologia yang lebih berterima. Dalam perjumpaan antar-agama dan antar-kebudayaan, sinkretisme hampir tak terelakkan (Michel Picard, 2011). Kalau dilihat dari hubungan kekuasaan, sinkretisme bisa menjadi sarana persaingan (*contestation*) dan perlawanan (*counter*). Tampaknya, dari sisi kaum misionaris atau gereja Belanda, gagasan sinkretisme Sadrach dipakai sebagai alat untuk menjatuhkannya supaya jemaat hasil penginjilan Sadrach bisa digabung ke dalam Gereja Belanda. Kelompok misionaris menilai bahwa ada persaingan (*contestation*) antara gereja lokal sadrach dengan Belanda, sehingga sinkretisme dianggap sebagai alat ampuh untuk melumpuhkan Sadrach. Namun, pada sisi lain, Sadrach memang melakukan tindakan sinkretik—atau meminjam istilah Partonadi (Partonadi, 1988) kontekstualisasi awal—sebagai bentuk perlawanan (*counter*) terhadap kaum misionaris yang merendahkan dirinya.

Melalui persaingan diharapkan akan ada harmonisasi atau penyatuan jemaat, sehingga perbedaan kebudayaan bisa diselesaikan, dan tentu saja dalam konteks ini budaya Barat menjadi kerangka acuannya. Tetapi, yang terjadi justru sebaliknya, kekuatan perlawanan Sadrach menjadi seolah tak terbendung: indikasinya jumlah jemaatnya semakin besar dan daerahnya semakin luas. Maka, yang terjadi bukan kohesi, tetapi konflik. Melalui pendirian gereja *mardiko* yang dinilai sinkretis, Sadrach hendak menelanjangi ketidakmampuan misionaris memahami dan menggunakan budaya lokal sebagai alat untuk Kristenisasi. Sekaligus melalui itu, semakin terkuaklah kedok-kedok misionaris Barat yang meminjam kekuasaan untuk menyatakan bahwa gerakan Sadrach adalah politis, sehingga upaya untuk menghancurkannya menjadi sah, secara teologis dan politis (Guillot, 1985).

Berkaitan dengan sinkretisme, ada pertanyaan apakah pe-wartaan Injil di Jawa akan berhasil gilang-gemilang, manakala

bersedia melakukan atau ditempuh melalui sinkretisme? Teologi misi atau teologi kontekstual atau teologi lokal akan selalu berhadapan dan mempergumulkan persoalan ini. Sinkretisme sendiri, mengecualikan beberapa kasus, bisa berarti tiga hal, seperti dijelaskan oleh (Schreiter, 1996, pp. 242-245): *pertama*, terjadi percampuran antara agama baru dan agama lama dan menghasilkan wujud baru sama sekali; *kedua*, agama baru (dalam hal ini Kristen) menjadi kerangka organisasi agama lokal; dan *ketiga*, memilih unsur tertentu dari Kristen dan dipadukan dengan agama lama-setempat.

Membandingkan ketiganya Coolen, Tunggul Wulung dan Sadrach dalam hal sinkretisme, tampaknya apa yang dilakukan Coolen merupakan sinkretisme jenis ketiga: dia dengan sengaja memilih unsur tertentu dalam Kristen, seperti Doa Bapa Kami, dan disesuaikan untuk konteks Jawa. Sedangkan Tunggul Wulung, mungkin dekat dengan sinkretisme tipe pertama: mencampur unsur-unsur berbagai agama untuk menjadi baru: Kristen-mistik. Agak berbeda dengan keduanya, tampaknya Sadrach justru menjadikan Kristen bingkai bagi budaya-budaya lokal. Organisasi *Pasamuwan Kristen Mardiko* menjadi bingkai bagaimana dia meletakkan Kristen—termasuk organisasinya, karena dia menyelenggarakan persembahan, ritus ibadah dan sejenisnya—untuk menjawab kebutuhan spiritual (dalam hal ini: *ngelmu*) orang Jawa (Ricklefs, 2007, pp. 116-119).

Hal ini hendak mempertegas bahwa Sadrach pada penghujung abad ke-19 di Jawa Tengah telah memperkenalkan misiologi Kristen yang bersedia memberi “bingkai” kepada spiritualitas Jawa, dan melahirkan Kristen-Jawa, yang relatif bertahan kuat. Boleh jadi, kalau tidak terjadi konflik yang panjang, sudah terjadi Kristenisasi pada sebagian Jawa. Itulah Kristen budaya, Kristen yang damai, yang bisa memberi pengaruh kuat dalam cara hidup dan beragama.

Misiologi dan Dialog Keselamatan

Mengingat apa yang dikerjakan Sadrach, berdasar gambar 1 di atas, menekankan aspek tindakan nyata (*praxis*) ketika mengabarkan Injil kepada orang Jawa. Melalui praktik seperti itu, keselamatan tidak dipikirkan sebagai hal yang memuaskan

pikiran, tetapi yang membawa dampak langsung bagi kehidupan. Dengan pendekatan itu teologi kontekstual seharusnya menjadi teologi praktis (Morris, 2014; Adi, 2017). Dalam hal tertentu, apa yang dipraktikkan Sadrach merupakan model keselamatan sebagai *praxis*.

Namun, yang perlu dilihat secara kritis adalah dialog *ngelmu*. Dengan mencari kemenangan, model dialog Sadrach adalah dialog sebagai siasat, untuk saling menundukkan—kesetaraan pada awal dan ketidaksetaraan pada akhir dialog--dan bukan untuk saling menguatkan—sejak awal sampai akhir harus setara dan berorientasi pada penyelesaian masalah. Artinya, pendekatan dialog *ngelmu* Sadrach harus ditelisik secara kritis, kalau hendak diterapkan. Pertanyaannya, apakah hal itu masih mungkin dilakukan? Di tengah kebebasan berekspresi sekarang ini, model dialog *ngelmu*, rasanya, tidak cocok lagi. Dialog seperti itu dibangun di atas asumsi bahwa hanya orang tertentu yang mampu menguasai pengetahuan tertentu. Sekarang ini, pengetahuan terbuka dan bisa diakses oleh siapa saja. Singkatnya, dialog sekarang harus diarahkan pada hal-hal yang bisa membawa manfaat.

Pada masa kontemporer sekarang misiologi sudah selayaknya tidak menghadirkan pertobatan dan persaingan seperti di jaman Sadrach. Misiologi yang baik adalah misi membangun pengetahuan bersama yang bisa dipakai sebagai platform hidup bersama. Untuk mencapai itu, setiap agama didorong memberikan sumbangan pemikirannya, dan lalu disusun secara bersama-sama sebagai “pengetahuan baru” atau “pengetahuan bersama”. Membandingkan dengan Sadrach, bisa saja, dalam menyusun pengetahuan baru atau pengetahuan bersama ini, proses sinkretisme terjadi.

Dengan demikian, sambil mengenang Sadrach, kita bisa mengambil dua kata penting dalam tindakan misiologisnya, yaitu dialog dan sinkretisme, dengan perspektif atau terang pemahaman baru. Dialog harus diarahkan dalam kesetaraan dan membangun titik temu yang bermanfaat di tengah silang sengkabut perbedaan dan perpecahan sekarang ini. Kemudian, sinkretisme, kata ini mesti didekatkan dengan dialog secara bersamaan. Artinya, dialog yang kita perjuangkan sekarang ini mesti mengarah pada sintesa pemikiran baru, yang sinkretik. sinkretisme harus diberi makna positif dan afirmatif, karena mampu membentuk semacam

melting pot bagi seluruh perbedaan, dan memunculkan semacam akulturasi di tengah multi-budaya yang terpecah (Jerald D. Gort, 1989; Morris, 2014). Misiologi sekarang ini harus bergandengan dengan antropologi untuk merekonstruksi makna sinkretisme sebagai upaya negosiasi identitas pada situasi hegemoni media social sekarang. [***]

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Curriculum Vitae



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A CONVERSATION BETWEEN BIBIT, BEBET, BOBOT AND INDONESIAN MARRIAGE AND FAMILY VALUES IN LIGHT OF THE BIBLE

Iky Sumarthina P. Prayitno¹

Abstract

What is generally ideal in marriage for a couple classified as good family background, good individual character dan good individual achievement. This common so-called “norm” is also determined in Indonesian society. Indonesian know this “norm” as bibit, bebet, bobot. This determination many times has been a “legal” stand of view for the stereotype which also grow among the people. Those are, good man with good family background is only for the good woman from the good family background; good character only can match with good character; and, young couple shall delay their marriage because they don’t have enough sources to support their young marriage. These are the issues that face by the Christian educators. Discrimination, mistreat, and wrong interpretation about marriage which can’t meet the “norm’s” need, often dragging a

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person's value to the lowest and to God's goal and purpose for a family to a mislead.

Keywords; bibit, bebet, bobot, Christian marriage

Introduction: Understanding the Javanese Culture

When two people decide to get married, it is undeniable that the large family of both parties also plays an important role. Therefore, it can be said that marriage involves more than a unification of two individuals; it is also a unification of two extended families. In the process, they may choose to discard some of their heritage, expand aspects of it, and create a unique union that exceeds what either of them would be on their own.² In Indonesia, family plays an important role in partner selection, a courtship and finding the right partner is a family affair. Most parents believe that the best candidates for their future daughter or son-in-law should have a good background based on the crucial aspects of "Bibit, Bebet, and Bobot".³ Parents believe that their future in-laws should at least come from the same social status and religion. In the good old days, parents applied the three criteria to screen their future in-laws. The first criteria, bibit means seed, or origin. It relates to family background, whether he/she has 'normal' well-behaved parents and siblings or not.⁴ Furthermore, bibit is also about their family is living simply, religious, wise, knowledgeable and courageous.⁵ Bebet means rank. Rank is a big thing in Indonesia. Sometimes it doesn't really matter whether your salary is hardly enough to feed a family or not, as long as you have a 'good name' rank.⁶

The principle of bebet is tied to the father of the person that they're going to marry, who should be beneficent and wealthy, but not tight-fisted.⁷ And the last, bobot refers to the quality of the person. Ideally, people who have done a lot of good deeds fit the

² Jack Balswick and Judith K Balswick, *The Family: A Christian Perspective on the Contemporary Home*, 3rd edition ed., (Grand Rapids, MI: Baker Academic, 2007), 73.

³ Soewito Santoso, *The Centhini: The Javanese Journey of Life* (Singapore: Marshall Cavenish Editions, 2006), 8.

⁴ "Choosing a Partner What to Consider", *The Jakarta Post*, (Jakarta: 2000).

⁵ Soewito Santoso, *The Centhini: The Javanese Journey of Life*, *ibid*, 85.

⁶ "Choosing a Partner What to Consider", *The Jakarta Post*, (Jakarta: 2000).

⁷ Soewito Santoso, *The Centhini: The Javanese Journey of Life*, *ibid*, 85.

criteria,⁸ beauty in appearance and heart as well as competence in all importance.⁹

Quoting the definition as stated above that *bibit* means seed, or origin. This relates to your family background, simple life, religious, wise, knowledgeable and courageous. A few decades ago, royal blood gentlemen who were related to the Kings and their associates were highly preferred. Nowadays within the modern society, these titles of nobility mean almost nothing, however *bibit* with its meaning as the seed or origin is still the very first strong factor to accept the couple engagement. In other word, it related to the origin of the family. The origin of the family refers to the family that you grew up in—your parents and siblings. It may also include grandparents and other relatives.¹⁰ These people strongly influence who you become. Family of origin issues can affect your adult relationships profoundly. Negative family patterns powerfully influence how we, as adults, interact at work, with spouses and friends, and with our children, as well as how successful and happy we are in our lives.¹¹ It is a common sense that men and women who grew up in relatively healthy, functional families make adjustments in a marriage relationship. They learn to accommodate each other.

Bebet, means rank, *bebet* also means a guarantee that the prospective husband can provide for his family. Traditionally, in Javanese culture, a wedding is the beginning of the union between two families as family relations are strongly honored. In this tradition, the couple informs their respective families that they have found a suitable partner. Parents may provide many types of support to their grown children. Parents are continuing their involvement longer than we expected. Parents were expecting their kids to get jobs that paid high enough to manage payments, but they found that they couldn't. They don't want to see their kids struggle. The trend may bring families closer. However, increasing financial support could have dangerous side effects. Because they have been protected, some children didn't learn reasonable ways

⁸ "Choosing a Partner What to Consider", *The Jakarta Post*, (Jakarta: 2000).

⁹ Soewito Santoso, *The Centhini: The Javanese Journey of Life*, *ibid*, 86.

¹⁰ Daniel Winsbury, "The Family the Key Concept", at <https://danielwinsburysociology.wordpress.com/tag/concepts/> (accessed on June 9th, 2015).

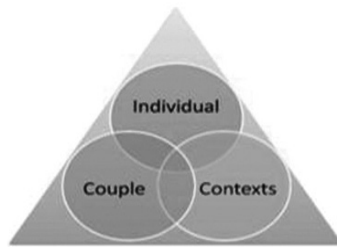
¹¹ Zoe Zimmermann, "With Family of Origin Issues" <http://efttherapycolorado.com/eft/eft-case-studies/eft-with-family-of-origin-issues-case-studies> (accessed on June 4th, 2015).

to manage money, and they'll run into trouble. This is a very classic problem in a young marriage, sometimes we think that as time goes we can get a good job etc; well in matured marriage we better don't do that.¹²

Bobot refers to the quality of the person. We all have heard the words “mind”, “body”, “soul”, and “spirit”. The body is the physical aspect of the human being; furthermore, it talks about individual character, good character. In conclusion, it also talks about the integration of good physical being and inner goodness.

Theory

Figure 1
Marriage Triangle¹³



Strong Christian marriage emphasizes an assimilation process which is explained by becoming one while maintaining uniqueness of the personhood. Christian marriage is considered more like accommodation where each spouse is subject to other; both people are equally expressed in their union by providing the partners an opportunity to know the distinction between them in humble, respect, open, and responsive attitude.¹⁴ Once we become aware of the patterns of our family of origin, we can change them. It's not easy, but individual and couple counseling can free a spouse from repeating destructive behaviors. Marriage is a structure

¹² Jack Balswick and Judith K Balswick, *The Family: A Christian Perspective on the Contemporary Home*, 3rd edition ed., (Grand Rapids, MI: Baker Academic, 2007), 75-76.

¹³ J. H. Larson, *The Great Marriage Tune-up Book*, (San Francisco, CA: Jossey-Bass, 2003).

¹⁴ Jack Balswick and Judith K Balswick, *The Family: A Christian Perspective on the Contemporary Home*, *ibid*, 80-81.

of creation, divinely given, intended to meet some of our most significant needs as human beings. There is another dimension to marriage, however, that is best addressed by using the biblical term “covenant.” There can be no successful marriage that is not both creation-fulfilling and covenantal, whether the couple realizes this or not.¹⁵ In order to grasp the Biblical understanding in dealing with establishing good and strong marriage; there are some clues that deserve to get our attention.

Table 1
Issues Related to the family of Origin¹⁶

The Issues	Explanation
<i>Parents as Role Models</i>	Parents are powerful role models in their children's marriage, they teach not only through verbal communication, but also their nonverbal behavior. The understanding about parents as role models will help couple to be aware about this and develop their marriage with their own way and avoid conflict related with the tendency to justify themselves in relationship with spouse based on parents' behavior.
<i>Parental Support</i>	Social, emotional, and financial support from parents and other relatives are very important factors in helping a newly married couple establish a solid marriage. For support (financial or emotional) to be empowering, it must be unconditional and freely given. If there is an expectation to return the loan, it must be specified up so that responsibility becomes part of the empowerment. This help does not only give positive effects (to help children's marriage) but also negative effects because sometimes, consciously or not parents are demanding a lot on the marriage of their children if they feel that they have supported them. This makes it difficult for the couples to establish their families in their own way because of their parents' demands.

¹⁵ Margaret A. Farley, *Personal Commitments: Beginning, Keeping, Changing* (New York: Harper Collins, 1990), 124.
¹⁶ *Ibid.*, 74-78.

Differentiation	<p>A person's identity is formed in the family of origin. At this point, it is sufficient to say that people are not ready for marriage until they have clearly differentiated themselves from their parents. There are two types of undifferentiated individuals: those who are overly close and dependent on their family origin and those who are disengaged or emotionally severed from it. This explanation related with biblical understanding in Genesis 2:24 and Luke 15:11-32:</p> <p>People who are overly connected with their parents have difficulty creating a new marital dyad. Yet, leaving mother and father is equally impossible if there has never been a sufficient connectedness with them. In disengaged families, children lack the skills to make close emotional connection with others, even a new spouse. In both extreme, it is highly difficult to establish a meaningful "one flesh" union. The concept of enmeshment and disengagement are illustrated in the parable of the prodigal son.¹⁷</p> <p>Based on God's way to treat His children (covenantal love, grace), we can see that balance of both offering emotional support and affirming differentiation leads to interdependence in relationships. It will help couples to build their relationship with their origin family and on the other hand, able to build their own identities and develop their marriage with their own and distinct way.</p>
Adaptability	<p>Adaptability is very important in marriage because change is inevitable whether it occurs in the development of individual members, in relationship dynamics, throughout the family life stages, or because of an unexpected internal or external stressor. All couples need to find proper way to build their marriage.</p>

The three major factors that predict future marital satisfaction—our individual traits, our traits as a couple, and our personal and relationship context—form what is known as the marriage triangle model.¹⁷ Contexts are included in the marriage triangle because they are the foundation for building individual and couple traits. There is a personal context, which include everything we bring into the marriage (the quality of our parents' marriage, or how we fit into our original family), and relationship contexts, which include qualities from the marriage itself (support from in-laws, unresolved marital problems, financial issues, etc.).

¹⁷ J. H. Larson, *The Great Marriage Tune-up Book*, *ibid*.

Method

This writing is to present considerations for writing and evaluating qualitative research within the context of Christian Religious Education in Indonesia, to provide a framework for writing and reviewing manuscripts reporting qualitative findings. This article will stimulate publication of more qualitative research in Christian Religious Education fields, more specifically is to encourage qualitative research by addressing key issues involved in conducting qualitative studies of Christian Family Education, and the process of conducting, reporting, and evaluating qualitative findings. The author is to design and implement qualitative studies, provide relevant theoretical and analytical frameworks and approaches through this literature study.

Result and Discussion

Learning New Roles in the Marital Dance & Adjustment in the Marital Dance

Marriage¹⁸ was once part of the natural progression into adulthood, a means of achieving independence and an identity distinct from one's parents and family. Most people get married, even though it seems they often felt that they did not really know what they were getting into. More recently, marriage is often described as simply one of several lifestyle options, competing with advanced education, career achievement and less formal relationship structures.¹⁹ For that the faith community needs to be aware.

Challenge in modern marriage is to build a relationship that is mutual, reciprocal, and balanced by equal regard for each spouse and mutual sacrifice for the good of the relationship. The dilemma in modern marriage (competes for power, a separate identity and divorce) can be solved by recapturing a biblical view of marriage, whereas God intends for marriage to constitute a unity as in "two become one." Husband and wife should not lose their own

¹⁸ R. Parker, "How Partners in Long-term Relationships View Marriage", *Family Matters*, Vol. No. 55 (Melbourne, Australia: Australian Institute of Family Studies, 2000).

¹⁹ R. A. Mackey and O'Brien, B. A. *Lasting Marriages: Men and Women Growing Together* (Westport, Connecticut: Praeger, 1995).

identity but complement each other. This relationship found in the Holy Trinity, unity in diversity that shows the importance of a relationship with God and other.

Marital dance is related with the understanding of perichoresis, the Greek word used in the New Testament to describe the relationality between members of the Trinity (in the original language, perichoresis literally means “a round dance,” like a round dance, marriage can be described as two people moving rhythmically together as they repeatedly embrace, release, hold on, and then let go of each other). This process is explained in some roles, role taking (new role before entering marriage), role playing (the process of actually assuming the role of spouse and dancing out the part that has only been imagined up to this point) and role conflict (both people entering marriage with their personal and/or family of origin definition of what their role and their spouse’s role should be and can lead to confusion and difficulty).²⁰

Role playing will always happen in the life cycle of marriage and because each individual is unique, role playing is always role making. Husband and wife have their own role in marriage. In marriage, they have to be themselves, respect their partner, build healthy relationships and maintain unity when they’re able to understand and complement each other.

Role adjustment in relationship is related with flexibility, creative openness, honoring each other and building marriage union. This is perichoresis, when two people agree to make room in themselves for the needs and desires of the other.²¹ Strong marriage is related with marital quality in many aspects. The role of large family (including issues associated to the family of origin) is an important thing to be noticed. Every couple should be able to build their relationship with their origin family and on the other hand, able to build their own identities and develop their marriage with their own and distinct way. In marriage, especially modern marriage, couples also face problems, challenges and dilemmas. All of these things can be solved by recapturing a biblical and theological view of marriage (marriage is a unity, two become

²⁰ Jack Balswick and Judith K Balswick, *The Family: A Christian Perspective on the Contemporary Home*, *Ibid*, 80.

²¹ *Ibid*, 84.

one). Husband and wife should not lose their own identity but complement each other. This relationship found in the Holy Trinity (perichoresis), unity in diversity that shows the importance of a relationship with God and others, in order to embody a healthy and qualified marriage.

Re-interpretation of The Bible in Premarital Education

Regarding the previous subtopics, we can see that premarital education is one of the facilities that could help our faith community members in dealing with the bibit, bebet, bobot stuffs, and the reality of the family now in modern era, and also what is God's purpose for the family. There is some importance of the premarital education;²² first, it creates shared meaning. As individuals, we respond to challenges such as financial stress, difficulties in the workplace, and child rearing in different ways. Exploring how couples can act as a team to face challenges together creates a deeper bond where each individual's ability to deal with stress is strengthened by their partner's unique abilities. By participating in a premarital education program, couples demonstrate that they are committed to collaborate together to solve problems that may arise. Second, it helps couples to assess potential conflict areas stemming from different views on expectations concerning issues such as marriage, finance, work and children. Third, it gives couples a sense of confidence that if and when a problem arises, they have a set of skills that can help them resolve their challenges.

What does the Bible say about marriage which is the root of a family? Obviously, we can't cover all verses, so we'll just look at a few key passages, read the selected verses with an open mind, and consider the analysis.

²² Rabbi Daniel Schonbuch, "The Importance of Premarital Education" in *The Benjamin and Rose Berger To-Go Series Iyar 5773* (Yeshiva University: 2012),

Bible Verse	Short Analysis	Bible Says
<p>Genesis 2:18, 21-24</p> <p><i>The Lord God said, 'It is not good for the man to be alone. I will make a helper suitable for him'...and while he was sleeping, he took one of the man's ribs and closed up the place with flesh.</i></p> <p><i>Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to the man. The man said, 'This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man.' For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh. (NIV)</i></p>	<p>We can conclude that in Genesis, marriage is God's idea designed and instituted by the Creator. In these verses we also discover that at the heart of God's design for marriage is companionship and intimacy.</p>	<p>Marriage was designed for companionship and intimacy.</p>
<p>Eph. 5:23-32</p> <p><i>For a husband is the head of his wife as Christ is the head of his body, the church; he gave his life to be her Savior. As the church submits to Christ, so you wives must submit to your husbands in everything.</i></p> <p><i>And you husbands must love your wives with the same love Christ showed the church. He gave up his life for her to make her holy and clean, washed by baptism and God's word. He did this to present her to himself as a glorious church without a spot or wrinkle or any other blemish. Instead, she will be holy and without fault. In the same way, husbands ought to love their wives as they love their own bodies. For a man is actually loving himself when he loves his wife. No one hates his own body but lovingly cares for it, just as Christ cares for his body, which is the church. And we are his body.</i></p> <p><i>As the Scriptures say, "A man leaves his father and mother and is joined to his wife, and the two are united into one." This is a great mystery, but it is an illustration of the way Christ and the church are one. (NLT)</i></p>	<p>The picture of marriage expands into something much broader, with the husband and wife relationship illustrating the relationship between Jesus Christ and the church. Husbands are urged to lay down their lives in sacrificial love and protection. And in this safe and cherished embrace of a loving husband, what wife would not be willing to submit to his leadership.</p> <p>LATE 26/01/2021</p> <p>20.54</p>	<p>Husbands role are to love and to sacrifice. Wives role are to submit.</p>

<p>1 Peter 3:1-5, 7</p> <p><i>In the same way, you wives must accept the authority of your husbands, even those who refuse to accept the Good News. Your godly lives will speak to them better than any words. They will be won over by watching your pure, godly behavior.</i></p> <p><i>Don't be concerned about the outward beauty ... You should be known for the beauty that comes from within, the unfading beauty of a gentle and quiet spirit, which is so precious to God ... In the same way, you husbands must give honor to your wives. Treat her with understanding as you live together. She may be weaker than you are, but she is your equal partner in God's gift of new life. If you don't treat her as you should, your prayers will not be heard. (NLT)</i></p>	<p>Some people will quit right here. After all, "husbands taking the authoritative lead in marriage" and "wives submitting" are not popular messages in today's world.</p> <p>But this illustration of marriage typifying the relationship between Christ and the church adds further encouragement for wives to submit to their husbands, even those who don't follow Christ. Although this is a difficult challenge, the verse promises that her godly character and inward beauty will win over her husband more effectively than words.</p> <p>If we're not careful, we will miss that these verses highlight the equal partnership of husbands and wives in God's gift of new life. Though the husband exercises the role of authority and leadership, and the wife fulfills a role of submission, both are equal heirs in God's kingdom. The roles are different, but equally important.</p>	<p>Wives should demonstrate godly character and quiet inner beauty.</p> <p>Husbands should honor their wives and be kind and gentle.</p> <p>Husbands and wives are equal partners.</p>
<p>1 Corinthians 7:1-2</p> <p><i>... It is good for a man not to marry. But since there is so much immorality, each man should have his own wife, and each woman her own husband. (NIV)</i></p>	<p>This verse suggests that it is better not to marry. Those in difficult marriages would quickly agree. Throughout history it has been believed that a deeper commitment to spirituality can be achieved through a devoted life of celibacy. Clearly this verse refers to immorality in sexual relations. In other words, it is better to marry than to be sexually immoral. But if we elaborate the meaning to incorporate all forms of immorality, we could easily include self-centeredness, greed, desire to control, hatred, and all of the issues that surface when we enter an intimate relationship.</p> <p>Could one of the deeper purposes of marriage is to make us confront our own character flaws, the behaviors and attitudes we would never have seen nor faced otherwise? If we allow the challenges of marriage to force us to confront ourselves, we will be applying a spiritual discipline of tremendous value.</p>	<p>Strive to overcome immoral living.</p>

There are four types of interaction in marriage: competition, conflict, accommodation, or assimilation. Christian marriage is more like accommodation, where two separate people each maintain a distinct personhood but choose to come together in a unity and oneness of commitment, meaning and service. This understanding relates with mutual love that maintain unity in diversity in order to build qualified relation with each other.

A solid marriage remains the preferred foundation and backbone of healthy family life. Christian love is based on something more substantial that is loyalty, fidelity of relationship, a love that seeks to serve the other and is ready to relinquish personal desire for the sake of the other's good. Christian love is grounded in God's sacrificial love for us. God calls two people together to learn how to love with God's love in the midst of the inevitable pressures and projections of an intimate relationship. Christian marriage is a way of knowing God more fully through one particular, committed relationship of love²³ even in our distinctive.

Men and Women are Naturally Different

In explaining the concept about male and female distinctive, it refers to the understanding that both men and women have equality in terms of dignity and mentality.²⁴58 In this equality, men and women complement each other. However, inequality between men and women's position in society at this time still exists. The dignity of women was demeaned and not equal rights with men. Even after that, there was a major step taken at the time, but this condition still raises new problems.

Dealing with the issues presented, we need to re-describe and re-interpret some biblical texts, especially about the first human fell into sin;²⁵ Such as in the New Testament (1 Tim. 2:14, 2 Corinthians 11:3 and 1 Peter 3:7). In 1 Tim 2:14 and 2 Corinthians 11:3, when Eve was following what the serpent said and became the first to be entangled in transgression, it was more due to the

²³ Marjorie J. Thompson, *Family the Forming Center* (Nashville: Upper Room Books, 1996), 58-59.

²⁴ Bonnidel Clouse and Robert G. Clouse, *Woman in the Ministry: Four Views* (IL: Intervarsity Press), 65.

²⁵ *Ibid.*, 27-36.

fact that she was deceived by the craftiness of the serpent. The old serpent knew that the woman was more vulnerable to trickery and personal persuade therefore he tempted her in the absenteeism of her husband.

This interpretation then provides an overview of the nature of women who has the wealth of emotion, above that of the man. As for the women, as “being more delicately, and consequently more slenderly constructed” (1 Peter 3:7) Martin Luther said, “Woman is weaker in body, more timid and less courageous than man, hence your treatment of her should be accordingly.” All of this explanation was made clear by the biblical exposure in 1 Peter 3:7 where woman (wife) was called “the weaker vessel” means more frail and delicate by contrast with man’s roughness and virility.

On the contrary, the condition was very different with Adam. He was not beguiled (1 Tim. 2:14). Consciously he fell into sin and not because of guile. He definitely chose to leave his loyalty to God and followed what Eve had said before.

With this explanation, we can explain the difference nature of men and women as a very important thing to consider in building a complementary relationship on that difference.²⁶ Men were created to headship and responsibility ‘God fitted man by the robust construction of his body to live a public life, to contend with difficulties, and to be capable of great exertions’ (1 Timothy 2: 11-15). This opinion also conveyed with biblical explanation in 1 Peter 3:7, woman described as ‘the weaker vessel,’ which meant that man should honor his wife, as well as using the power and experience to complement, protect and support his wife. Honor signifies maintenance as well as respect.

Through the description of the nature of male and female, the emphasis does not explain about male superiority and female inferiority. Even physically women are weaker than men, however sometimes women are tougher than men mentally, but it also can be in reverse. Thus, each has its advantages but also disadvantages. They respect each other as they respect God. On the other hand, they respect each other not only because of the advantages but also respect on the basis of sympathy for the other weaknesses.

²⁶ Horace Bushnell, *Woman in the Family* (USA: University Press of America, 2004), 37.

The fact is both men and women are not the same and have the unique diversity. These differences have not been seen in the negative glasses and cause disputes between the two but rather positive and complementary to one another. There is a balance that should be profitable as they can work together in one direction, sharpen their respective advantages. United this natural diversity blends in harmony.

Also in terms of domestic life, the husband and wife are both vessels. Both have proficiencies and deficiencies. With the strengths and weaknesses that they owned, husband and wife can develop a relationship of mutual understanding and sympathetic even complement one another.

Finally, this section illustrates that although the nature of men and women are so different, but when they are able to accept diversity, establish good communication and foster complementary included in the lagoon of their household, then the result will be very positive. This relationship is going to make men and women create a positive contribution in holy harmony, complete human, the ideal home, the divine environment, which has a positive effect for the new generation. The harmony between men and women thus will provide a positive impact not only for the men and women at that time (past) but also for the present and future time, the generation of all time.

Conclusion

God's plan of happiness enables family relationships to last throughout eternity. Perfect marriage is nearly impossible. Are we with the wrong person? It's the question most of us who've been in love, or married, ask. Anyone we marry, would, to a certain extent, be wrong for us. However, the level of incompatibility is so high in some couples that they simply shouldn't be together. That is not what the Bible teaches us. The Bible has a high view of marriage. It needs to be a lifetime plan, not a convenience that can be disposed of in a court. The love of husband and wife is, at its best, a hint of the deeper love between a human being and God.

Bibit, bebet, bobot contain a very good sociologically point of view. Thus, we need to balance it with the Biblical view, so that

we can fulfill God's calling for every couple in their marriage and be strong in handling every circumstances they face in marriage life. These aspects of marriage; the complementarity of male and female, and the irreplaceable role of male-female relationship in nurturing the next generation, are part of the original order of creation, and are evident to all human beings from the enduring order of nature. Therefore, we are capable to participate in the institution of marriage. However, we who are Christians believe that the fullest understanding of God's will for marriage can be derived from a careful examination of scriptural teachings. It is mandatory upon the church to educate both itself and the larger culture regarding the full extensiveness and seriousness of God's purpose for marriage.

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THE FUTURE PARADIGM OF LEADERSHIP IN THE CHURCH

John Ricky Purba

One important point in the development of the church is leaders. The church persistently requires a leader figure, especially in organizing the organization and preparing the church in overcoming various changes both in the present and in the future. The key to change lies in the human resource of the initiator of the leader to act as a change agent (Ulrich & Smallwood, 2012). The process of forming in the volatility of change is by enhancing the ability to lead the organization in a variety of situations, especially when dealing with the catastrophe. From here, the success and failure of the organization are determined by the quality of leadership in the people assigned to lead the organization.

In the development of church institutions, leaders become expected figures to solve problems. The ideal thing of a leader is the ability that is not only “given”, but also has skills that are constantly trained to anticipate the future challenges that are full of various changes. Besides, a leader must not lose their charm, which inherently concentrates on Jesus’ belief in the ministry. However,

the ideal thing is, the reality cannot be realized. There is a gap that needs to be bridged so that both the sacred and profane dimensions can be at peace in a leader.

This paper discusses three points that need to be taken into account when discussing church and leadership. First, can church and leadership be in line with continuity from time to time? This question relates to leaders when dealing with changes that affect the institutions and their followers. Second, how can the organs (pastors and congregations) in the church equip themselves to follow the pattern of Jesus' leadership? Third, how can leaders anticipate various challenges for the church in the future?

Leadership and Change

The leadership, profanely, can be described by orientation to the relationship and on the task (on relation and duty). The description is oriented toward relationships including concern, emphasis on the needs of organizational members, centralization of people's attention, supportive behavior, orientation on interactions, participatory decision-making, democratic behavior, and building a sense of trust. Similarly, leadership behavior in the task includes initiating structure behavior, defining group activities, the achievement of objectives, caring, opportunistic behavior, and orientation in achievement (Bass, 1990).

Achievement is successful in the face of change when the majority of people in an institution have ties and are in the right direction. The engagement is key. Unfortunately, according to Gallup research, only 15% of the global worker's power could be categorized as engagement. It is good between challenges and opportunities for leaders. Leaders and managers who can teach workers to be involved and become more and more liked can meet the vision of anticipating change (Gleeson, 2017). The changes require preparation and durability for leaders. In that sense, leadership is in line with attempts to anticipate uncertainty.

Uncertainty is a challenge for leaders. It can be understood as a process in which the leader has the principles in conducting actions to build self-capacity and by involving others. The leadership of this model could include a separate quality, one with the other

trusting, sharing goals, and respecting individual expressions. This concept opens up the leadership potential to build human capacity in responding to change over time (Gibbs, 2010).

The leadership, when in the context of profane, is in complexity. It is necessary to involve others to build a shared institution. Thus, the sacred church also needs sensitivity to contemporary situations by not stepping away from the profane world. The church can develop if it continues to perform its role in the world but does not lose its purity. That is, the church is asked to keep abreast of the changing times in the divine and the human beings. The church continues to base itself on the leadership of Jesus as well as follow the movement of leadership and assignment based on relationships.

The amalgamation between the profane and the sacred marks that in the present day, the church still requires the elected leader of those who is ordained. This argument presupposes not everyone in the church to appear as leaders. When all become leaders, then who is led? The proposition believes that the leader is positioned higher, rather than led. However, in the context of the Church, the position between the priest and the congregation is not in antagonism, but in the form of cooperation. That is, the relationship between the leader and the congregation is no longer in the form of social class, but in the form of equality that relies on cooperation, skill, and capability in preparing accurate data. Such leadership, in religious sociology, can be categorized as equal and shared-equality leadership. Leaders can involve the power of leadership to the congregation as a team for service (Jorgensen, 2012: 58; Mawikere, 2018).

Jesus Leadership Pattern

Jesus's pattern of leadership is not separated from two things: (1) "exousia"; (2) "dynamis". In the Gospels of Matthew 10 and Mark 3:15, the leadership of "exousia" is closely related to power. The power in question is the power to act and be the right (from the leader) that no one can be obstructed (Soekahar, 1988: 26). The disciples were given an "exousia" to expel evil spirits and obliterate all kinds of diseases and weaknesses. Without this power to them,

then a failure in service is very likely to occur. The divine power thereby marks a focus on the efforts of the disciples to be the leaders who develop the ministry.

The second pattern is “dynamis”. It also relates to the power given by Jesus before ascending to heaven. The “dynamis” occurred at the time when he commanded the disciples to look forward to the promise of our Father in Jerusalem, precisely on the day of the outpouring of the Holy Spirit (Acts 1:4-5.8). The word “power” in the verse means there is strength, capacity, power, and authority (Soekahar, 1988: 27). In that situation, the pattern of leadership is based on a belief in parishioners who have the ability, and at the same time, a “dynamis” makes the leader into a time-appropriate ministry. The service grows and remates between the leader and the parishioners, which will make a synergy.

The synergy of service, for me, is more on the effort to convey the narrative about the example of Jesus’ leadership. The importance of the narrative is about Jesus Christ as a reference to the development of church leadership today. The narrative of leadership is not only caused by the relationship of the Church itself with Jesus Christ, but rather the pressure that leadership is not about the technical matters of the organization by relying on management tips. Leadership thus contains a spiritual aspect that distinguishes it from mere management techniques (Wijaya, 2018).

In the spiritual aspect, leadership can be categorized into two important terms: clarity and certainty. Clarity refers to the narrative, while more certainty leads to the rule of law. The narrative makes the person learn without the need to be in the way, with the example of life. There are models of life in the narrative. The narrative encourages people to get involved. The narrative can add color to the boundaries and make others sing, beautiful and soothing to listen. Meanwhile, the certainty makes them stiff and trapped in a definite but fragile direction. The certainty in the rule of law makes parishioners closed and dogmatic.

The leadership of Jesus shared his narrative with his Disciples. The narrative of a leader transcends strict rules that cause concern. Going beyond, in this situation means that the leader does not violate the law, but still obeys by promoting an example of life and love. To be a leader thus is trying to prepare the congregation

to also be a humble leader, fearful of the Lord, obedient to the doctrine, behaving well, that the name of the Lord be increasingly praised (Matthew 5:18-19, Mark 9:35). An effort to involve the church in a broader sense is to lay trust and enthusiasm about his vision of the church in the future. The vision of the church thus needs to dance Jesus as “exousia” and “dynamis” by creating a community that focuses on the ability to lead, teach, motivate, inspire and make a better world (Youssef, 2019: 12).

The Future Church Paradigm

The current affinity of the church is to lead no longer to the figure, but to the ability to base themselves on the pattern of Jesus’ leadership. An “exousia” and “dynamis” leadership pattern can be interpreted as a leader’s ability to open up church insight into the current and future global world, but still not losing the soul of Jesus’ leadership. There are three paradigms of church relationships and a global world: (1) an integrated paradigm; (2) a symbiotic paradigm; and (3) a communal-contextual paradigm.

The integrated paradigm means that there is an effort to open up various viewpoints by connecting the church with the advancement of science and technology. Integration between the church and science allows the church to anticipate various threats. The second paradigm of symbiosis directs that internally, the church in which there are ministers as leaders and congregations lead lives together in complementary interactions. Such interactions in a leadership pattern presuppose the belief in developing a more ministering-oriented church. In the third paradigm that is communal-contextual, it means the direction of church leadership in the pastoral ministry no longer endures to the concept that the priest as the sole actor of service.

A communal-contextual paradigm develops the idea and action that pastoral ministry is also about giving space to congregational members in general that are present in the Ministry of the priest in context. In this situation, contemporary pastoral theology from both Indonesia and the West shows there is a paradigm shift to the pastoral Ministry of Community in a context. Consequently, service allows the cooperation between the pastor and the

parishioners by equipping the pattern of leadership of “exousia” and “dynamis”. The paradigm of communal pastoral services puts community participation to describe the pastoral ministry that has survived (Apriano, 2018).

The relevance of leadership to the church with the three paradigms above: firstly, that the leadership of the church can be a major specificity that at some point is not only perceived by the parochial church alone but can be felt by other religions. In that meaning, a leader can demonstrate a concrete universal. The concrete universal means that God’s salvation is acceptable for all mankind. The concrete universal of a leader is like a quality artwork, where everyone would appreciate and respect it. For example, the content of the “I Have a Dream” sermon from Martin Luther King can be felt and understood as a struggle for equality for all mankind. This is a concrete universality. At this point, leadership in the church can make donations that can be felt by all religions. At that point, leaders can be accepted in all groups and remain to not lose modest values, openness, tolerance, and acceptance to a plurality. Access to the concrete universality is the authentication of the specificity of religion. In that perspective, parishioners can understand the leaders.

The second relevance, the leadership of the church, is a distinctive call and not first to lead to Proselytism (Weiden, 1992), but to appreciate and involve his congregation. Thus, the Church holds an important correlation that further leads to Weber’s notion of disciplined life behavior (Lebensführung). Leaders and congregations need to work hard and so they do not dissolve in luxury, but reinvest their revenues so that economies can thrive (Whimster, 2007). Leadership in this sense emphasizes the effort to avoid laziness or pleasure and emphasize the craft of performing tasks in all aspects of life.

Curriculum Vitae



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