

Survey of Conditions of Church Responsibility in Tanjungpinang

A Case study of Church Responses to Great Commission

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Abstract—This research begins with author's search on the history of the entry of the Bible in Tanjungpinang since 1983. The increase and development of churches in Tanjungpinang does not necessarily have a significant impact on the increase in the number of new believers. Therefore, this research aims to assess the church's responses to the responsibility in sharing the gospel. This study uses a qualitative method with a descriptive survey approach through interviews, triangulation and Member Check to identify and explain the responsibilities of the church in Tanjungpinang City for the mission and evangelism of the Malays in the city of Tanjungpinang. From the data that has been collected, the researchers get the results that the church in Tanjungpinang City has not fully carried out its responsibilities in mission and evangelism services. This is due to the different understanding of church leaders to be involved in fulfilling the great commission of the Lord Jesus Christ. **Research Contribution:** This research helps the church leaders in Tanjungpinang to respond to God's calling and partner in unity in Mission. Church leaders should give priority to mission partnerships in Tanjungpinang. Identifying and moving with the key issues in Mission can enable Christians in Tanjungpinang to finish the work of The Great Commission.

Keywords—church; responsibility; missions; tanjungpinang; mission

I. INTRODUCTION

The existence of the church in the midst of the world has a certain purpose from God which it has a task to accomplish. One of them is preaching the gospel or the good news about God's saving work to people who do not know Christ. In accordance with the command given by the Lord Jesus to His disciples when they were about to ascend to heaven, the Word of God says, "Therefore go, make disciples of all nations and baptize them in the name of the Father and of the Son and of the Holy Spirit and teach them to do all things I have commanded and know, I am with you always, until the end of the age." (Matthew 28:19-20), Christians call that statement the Great Commission.[1] Siagian added mission, meaning "sending" which means the task given by God to believers to testify about Christ in word and deed.[2]

This Great Commission is not only a challenge that must be passed but is a responsibility that must be carried out and is intended for all people who believe in Christ to go all over the world to preach the Gospel.[3] Every believer has a mandate or command to devote himself to carrying out the preaching of the gospel or the good news so that it becomes the attention of all mankind, and this is a responsibility that cannot be ignored.[4] This means no longer viewing "evangelism" as something that only evangelists, pastors or famous speakers can do but instead for all believers.

The church that carries out its duties and responsibilities as the true people of God is a form of missionary church. The

Church's involvement in social life in the context of God's mission as aspired was not easy. There are many obstacles that stand in the way, the obstacle is where there are still misunderstandings about the meaning of the mission of the Church. The church tradition is so binding on the life of the congregation that the increase in the number of births and the movement of church members from one church to another is not the result of missions or outward evangelism but the result of missions that come from within. This is especially the case for churches that are satisfied with the existence of large congregations (quantity) only. As Fransikus Irwan et al conveyed generally the Church has rapidly developed with numerous experiences and mission activities. However, it has only produced a few models and systems of thought comprehensible.[5] It will be examined whether the church is quite insensitive to more profound mission questions, in meeting knowing the differences/similarities between religions. As a matter of fact, there are still a lot of churches that ignore the existence of the Malay tribe in Tanjungpinang as one of the unreached people groups even though the gospel has been entered in Tanjungpinang approximately 186 years ago. Meanwhile, the Malay ethnic group is the largest indigenous ethnic group that occupied Tanjungpinang. Mission orders relate to how humans remain in relationships and communication with God. The purpose of Mission is to declare God to other nations regardless of ethnicity, religion, and race.[6]

II. METHOD

This study uses a descriptive survey approach through a qualitative approach [7]. The research approach uses ethnographic qualitative methods. The purpose of this method is to describe and build the social and cultural structure of a society. For this reason, it is not enough for researchers to just conduct interviews, but stay with the informants while making observations.[8] Collecting qualitative data in the field in the form of direct interviews, interviews with churches in Tanjungpinang City. The author explores the literature on missionary service, evangelism, and church responsibilities through literature research. Testing the validity of the data was carried out with Triangulation and Member Check to identify and explain the responsibilities of the church in Tanjungpinang City in serving the Mission and Evangelization of the Malays in Tanjungpinang City.

III. FINDINGS AND DISCUSSION

A. Christian Tanjungpinang Demographic Condition

Geographically, Tanjungpinang City is the capital city of the Riau Islands Province which is located on Bintan Island which is located at the coordinates of 0°51' to 0°59' North Latitude and 104° 23' to 104°34' East Longitude. North Bintan is Bintan Regency, to the south is Bintan Timur District, Bintan Regency, to the west is Galang District, Batam City, and to the east is Bintan Timur District, Bintan Regency. Tanjungpinang

City itself has 4 (four) sub-districts and 18 urban villages. In 2017 the population was 207,9333 people with an area of 144.56 km² and a population distribution of 1,438 people/km.[9]

Tanjungpinang City is the capital of the Riau Archipelago. This city is known as the City of Gurindam Twelve, because it cannot be separated from the existence of Penyengat Island where the kings of Riau reside. One of them is Raja Ali Haji who is famous for his literary work Gurindam Dua Belas. The most dominant tribes in Tanjungpinang City are the Malays, then the Bugis, Javanese, Batak tribes and a few of the tribes outside of the above tribes.[10] Although there are many tribes in Tanjungpinang, the language used daily is classical Malay which is almost the same as the language used by Singapore and Malaysia and to this day Tanjungpinang City is the center of Malay culture.

The Malays inhabit Penyengat Island and the coastal areas of Tanjungpinang. Its location is strategic and has cultural potential which is often associated with the presence of remnants of building structures and tombs associated with the rulers of the Riau Kingdom in the past and almost all of the inhabitants are indigenous Malays.[11] Whilst the church is located in the urban areas of Tanjungpinang.

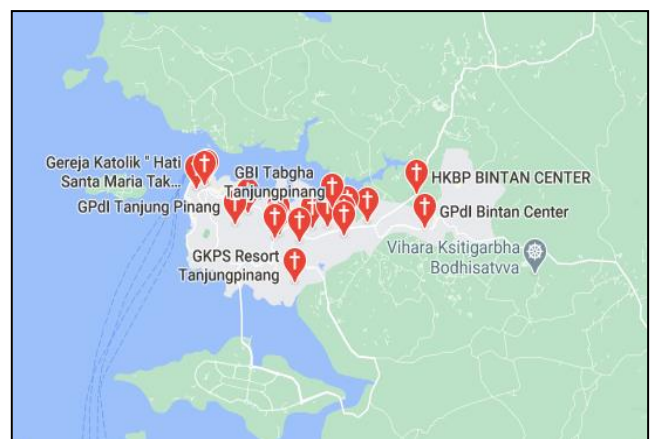


Fig. 1. Data Distribution Church in Tanjungpinang

Figure 1 shows the distribution of churches in the city of Tanjungpinang. There are 55 churches from various denominations where currently the churches are only in Christian enclaves. The churches do not spread to strategic areas where the dominant community is the Malay ethnic group.

B. Demographic Conditions of Evangelization of the Malays in Tanjungpinang

Geographically, most churches are located in urban areas in Tanjungpinang. The author lists and surveys directly the churches in Tanjungpinang and there are 55 churches from various denominations where currently the churches are only in

Christian enclaves. From 55 churches, the researcher reduced the survey to 14 local churches.

TABLE I. DEMOGRAPHIC DATA OF MALAY BELIEVERS IN TANJUNGPINANG

No	Church Denomination	Established since	Number of Congregation/Head of Family	Church Leader	Number of indigenous Malay believers
1	GPdi Agatos	2000	150 /27	Pdt. Hendra Bala	0
2	GBI MYHOME Rawasari	1996	1.200/543	Pdt.Basko ni Ginting	2
3	GPMI Maranata	2001	150/25	Pdt. R.Simanjuntak	0
4	GBI Dompak	2019	30	Pdp.Perdian Batu Bara	0
5	GPI Sidang Kp. Nusantara Dompak	2012	10 Head of Family	Pdt. T.Simanjuntak	0
6	GKPB (MDC)	1999	100	Pdt. Ramly Hondo	0
7	GBI My Home Ketapang	2015	40	Pdm. Sarah	0
8	GBI My Home Lapas	2015	40	Pdp. Edi Simanjuntak	0
9	GBI TABGHA Tanjungpinang	2011	200	Pdm. Heryanto	2
10	GKPS (Gereja Kristen Protestan Simalungun)	1989	50	Pdt. Hendrik Barua	0
11	Gereja Kristen Alkitab – GKAI Tanjungpinang	2015	11 Head of Family	Pdt. Dermawan Pasaribu, M.Th	0
12	GHKI (Gereja Huria Kristen Indonesia)	2014	42 Head of Family	Pdt. Boru Gultom	0
13	GBIS (Gereja Bethel Injil Sepenuh)	2008	100	Pdt. Sihar Petrus Sinaga	0
14	GPdI (Gereja Pentacosta di Indonesia)	1960	500	Pdt.Frengky Palit	4

Table 1 shows data related to the number of believers from the Malay tribe. From surveys and interviews have collected by researchers regarding the demographic conditions of church evangelism in Tanjung Pinang City, the researcher found that there were Malay believers in the church but only as sympathizers where they were not the result of evangelism. But they were the result of marriage to Christianity. In addition, through interviews with several church leaders in Tanjungpinang, the researchers found a lack of understanding and attention from churches in adopting the Malay tribe as one of the target tribes for receiving the gospel.

C. Conditions of Management of Church Funds in Mission

The Mission of the Church has never changed, as it is written in Matthew 28:19-20 which is to be sent into the world to preach the gospel, make disciples and so on. However, the approach in implementing the mission can vary according to the context of space and time so that the implementation of the mission can be right on target. A mature church should be independent, not only managing organisms and organizations only in the internal but also external scope. An independent church should be able to account to God for the source of its wealth not only for its inward needs but also its participation in outreach in God's saving mission in the world.

TABLE II. CHURCH HAS A MISSION FUNDING

No	Church Denomination	Mission Fund
1	GPdi Agatos	Not Available
2	GBI MY HOME Rawasari	Available
3	GPMI Maranata	Not Available
4	GBI Dompak	Not Available
5	GPI Sidang Kp.Nusantara Dompak	Not Available
6	GKPB (MDC)	Available
7	GBI My Home Ketapang	Available
8	GBI My Home Lapas	Available
9	GBI Tabgha Tanjungpinang	Available
10	GKPS (Gereja Kristen Protestan Simalungun)	Not Available
11	GKAI (Gereja Kristen Alkitab Indonesia)	Not Available
12	GHKI (Gereja Huria Kristen Indonesia)	Not Available
13	GBIS (Gereja Bethel Indonesia Sepenuh)	Not Available
14	GPdI (Gereja Pentacosta di Indonesia)	Not Available

Table 2 shows that data related to the condition of the management of Church Fund Resources in Mission. The churches do not make offerings for mission services because the church is more busy paying attention to physical development, that is prioritizing inward development and growth (priorizing on the construction of church buildings, air-conditioned buildings, music and sound systems) and even

churches in the suburbs are more likely to compete and prioritize their own church or synod.

D. Conditions of Responsibilities of Churches in Mission in Tanjungpinang

Most churches in Tanjungpinang tend to focus on preaching the gospel to those around their immediate family first. The people around are analogous to Jerusalem (the family) followed by the surrounding environment (Judea) and so on. Churches tend to think that it is very important to win families to God. Not just family, colleagues or people around the local church first.[12] This is likely Junry Allow's statement that the church is now less focused on preaching the gospel, this can be seen from the church as the main pillar of the mission which is very responsible for making the Great Commission grow and has failed. The church is more preoccupied with physical development, the church prioritizes internal development and growth (prioritizing the construction of church buildings, air-conditioned buildings, music and sound systems) even churches in Indonesia are more likely to compete and prioritize their own church or their own synod.[13] Furthermore Eli Tanya explained, the Church is not defined as merely focusing on the building, but rather its function, namely as God's partner in the midst of the world.[14] The data that has been collected by the researchers, where local church leaders in Tanjung Pinang City stated that the churches they currently manage mostly complement the needs of the congregation within and only a small number of churches have funding plans for missions. It takes the readiness of the church to stay connected to the community. Churches need to find ways to connect and create community; what matters here is the people.[15] Furthermore, Fredy Simanjuntak wrote that the true nature of the church is more than just about the spiritual change of individuals, but also a mandate to make changes in society.[16]

In other words, it can be said that the churches in Tanjung Pinang City have not empowered their congregations in outreach services, especially to the Malays who are the original tribes of Tanjung Pinang City and are tribes that have not been reached by the preaching of the Gospel in other words, they have not heard that only Jesus is the only one who can atone for the price of eternal death. This can be seen from the church constraints found in the field by researchers which have been described in the description of the research data.

Mission exists not because and for the church, but on the contrary, the church exists only, because and for the mission of God. Not mission as an instrument of the church, but the church as an instrument of God's mission. Without a mission, the church would be static and dead. This is explained by Dietrich Boenhoeffer that: the church is only a church if it becomes a church for other people.[17] The Church is involved in the movement of God's Love for the world and makes it happen with others. In other words, the mission that should be carried out by the church, is not a mission carried out for the benefit of the church, but as a manifestation of God's

mission for all mankind. The missionary dimension of the local church is shown if it is truly a community that worships, as well as being able to welcome and reach out to external communities outside the church. outsider. The church is merely the object of pastoral care.

A responsible church is one that evokes direct involvement in society, moves beyond church walls and engages in missionary concentration points such as evangelism and the work of justice and reconciliation.[18] In this issue, the mission of the church is clearly seen in the daily activities and activities of the church. The church does not separate itself from the world, but exists and moves in the world, giving shape to the world.

IV. CONCLUSION

Based on the description above, it can be concluded that: (1) Mission is God's commandment, therefore the church cannot be absent from preaching the Gospel (2) The Church is directly responsible to God in responding to its existence as part of God's plan in the world (3) Mission is not only concerned with the organizational interests of the church but above all the church must exist and move in the world to give a new shape and color to the world in which the church exists.

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