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And its influence to Churches and Societies today
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UEM Mission Sparks: Academic Journal of Asia Region is published twice a year in
January - May and June - December.
Cost (per copy): In Indonesia - Rp. 50,000.00
For subscription, please send email to: uem.medanoffice@gmail.com
Attn: Yuli Gulo or Homar Rubert Distajo
Payments should be made through fund transfer: BNI (Bank Negara Indonesia)
Account name : UEM ASIA
Account Number : 0128002447
Note: Payment for Mission Sparks Journal

ISSN 2527-9890
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The Reformation and its Relevance for Education in Indonesia

Prof. Dr. Jan S. Aritonang

Preliminary remarks

Education – general as well as special i.e. religious education – is actually not a main concern of the sixteenth century church reformers. They paid more attention to Church doctrine and praxis that directly implemented from the doctrine. Nevertheless, they were also aware that education is an integral part of the reformation of the Church and society. The reformatory churches that emerged from the Reformation movements had also conviction that they were called to equip their members with basic knowledge and skills which enable them to read and write that they were able to read the Bible in their own language. As observed by some Christian education experts, Luther and other reformers’ teaching also contained some important ideas and principles concerning education and they in turn also influenced the Christian education generally.¹
This article will focus on Martin Luther (1483-1546), Philip Melanchthon (1497-1560), John Calvin (1509-1564) and August H. Francke (1663-1727), although here and there will also be connected to some other figures and Christian communities, including those involved in education. By so doing, we will simultaneously try to see their contribution and influence in Christian education, including in Indonesia up to now. We include Francke, an important figure of Pietism, since he was a sort of bridge between the reformers and the missionaries who also endeavored education based on the reformers and the Pietism’s concept.

**Luther on Education**

According to Boehlke, among many writings of Luther we can find at least four theological basis that – besides become fundaments of Church reformation – also become foundations for the theory and praxis of Christian Religious Education, those are (1) sinful condition of every church member or Christian; (2) justification by faith; (3) priesthood of all believers; and (4) Word of God. Concerning the fourth, there are three meanings of the Word of God, i.e. Jesus Christ himself, the Holy Bible, and God’s message proclaimed to the congregation. The proclamation God’s message is delivered in the form of words as well as signs i.e. the sacrament of Holy Baptism and Holy Supper (Eucharist).

While endeavoring the reformation of the Church, Luther and some colleagues set up a design of *Volksschule* (folk school) for all people of Germany; they even designed a curriculum for university. This is in line with the principle and slogan of the priesthood of all believers Luther propagated where he wanted that every believer or Christian is
able to read the Bible in her/his own language as well as other writings that contains knowledge. In other words, Luther is one of the initiators of universal education (education for all people) based on the religious spirit and ideas. Since the basis of education that Luther propagated is [Christian] religion, the main subject in the school should be knowledge of Religion. With this idea Luther would like to deconstruct education system of the Middle Ages dominated by Greek and Scholastic philosophy which on his eyes is dangerous for the moral development of the young generation. That is also why he did not agree with the teaching of classic knowledge and languages in elementary school. According to Luther, in elementary school level, besides knowledge of Religion, reading and writing in their own is sufficient, plus exercise of thinking (logic).

Although Religion is the main subject, it does not mean that the school must be fully handled by the Church. In line with his opinion that the state or the government is also responsible in making their people to become educated Christian, according to their function as God’s servant, therefore the school should be managed together by the Church and the state. The state even has more responsibility and burden according to its function as the guard and protector of its citizens.

Concerning the quality of education, according to Luther the first step to take is to enhance teacher’s profession. For him the function of teaching sits on the second rank after the function of Word’s proclamation, so that the office of teacher takes the second rank after preacher (pastor). Therefore teacher must be prepared and equipped as professional, not arbitrarily appointed and established.
Concerning the goal of education, for Luther this does not merely plant a number of knowledge, but – and even more – to plant and to form discipline so that the pupils have and show obedience, in school as well as in home. The discipline that Luther meant is not a rigid one but that is warmed by love and tenderness. He refused the implementation of severe and cruel discipline as was found in the monastery schools in his time.9

Dealing with the method of teaching, Luther emphasized the importance of using visual aid, illustration, and repetition. These all are important to develop and exam the Verständnis (understanding) of the pupils, because what is important in the process of learning is not merely remembering all of the imposed knowledge but to understand the content of the lesson.

Summarizing Luther’s contribution for the development of education, especially the Christian religious education, Boehlke mentioned ten significant points, those are: (1) connecting education with theology; in other words: theology becomes the basis of his theory of education; (2) translation of the Bible into German; the German Bible translation played an extraordinary role in the development of education in Germany; (3) every one has right to learn (= universal education); (4) encouraging the city government to establish “public school” financed by the government and this lead to compulsory learning and schooling; (5) to compose material of religious education, i.e. Catechism (the Little for the pupils and the Big for the teachers); (6) intension and sensitivity toward the character of each pupil; (7) his teaching style – albeit of far from perfect – is more advanced than the educator of his time; (8) emphasized the role of music in the process of educating, besides in worship; (9) the experience of education
gives possibility to grow in faith that is lived in daily life; and (10) the importance of library in developing the resources of knowledge and understanding, in order to fulfill the needs of individual, church, society, and state.

Melanchthon on Education

Melanchthon participated to enrich the reformers’ concept of education. As a humanist scholar (among others learned from Erasmus), he provoked scientific enthusiasm among the German church and society, among other things to deepen classic Greco-Roman knowledge, including the languages. Concerning the fundamentals of education, he emphasized the importance of combination of the fundamentals that Luther has proposed before (among others universal education with autochthon characters) with the fundamentals of Humanism (teaching of Greco-Roman classic knowledge). For Melanchthon, these two spirits and fundamentals must be combined in order to produce *pietas literata* (literate pious or smart). In other words: piety should not contradict with intelligence.

This opinion happened to make many people criticized him as lack of loyalty to the spirit of Reformation. But because of his seriousness to foster the learning and scientific enthusiasm, Melanchthon was entitled *praecaeptor Germaniae* (German educator) and Schoolteacher of the Reformation.

Calvin on Education

Calvin, since his initial appearance as one of the Reformation figures, was already aware and joined to propagate the important role of education to advance Christian
religion as well as to make better the life of the individuals and the society. Although the emphasis of education is to advance the Christian religion and to recover human life, as was showed by his *opus magnum, Institutio Christianae Religionis* (abbr. *Institutio*) (1535/1559), but he did not totally neglected the importance of delivering general knowledge. According to Calvin:

> Although we give the first place to the Word of God, we do not reject a good training. Indeed, the Word of God is the fundament of all teaching, but art and general knowledge are supporting facilities to have a complete knowledge of the world, and therefore can not be neglected.¹³

Calvin was also in opinion that education is needed “to secure general government, to avoid the Church from evil conduct and to maintain humanity among human life”.¹⁴ And his most important practical work in the field of education is *Academy*, an educational institution from the elementary up to higher education.¹⁵

Commenting and concluding the significance of this Academy, Dankbaar among other things said:

> With such a way the competent people could do the reformation of the Church and the society towards the fundamentals that Calvin considered as sacred, and the knowledge is dedicated to God. Moreover for the Church, Calvin saw the ministers who are well educated in knowledge as a must. The Church can not become an exclusive community like a heresy, but must become a church for all people by her witness stands firmly in all fields of life. Therefore there may no church without theology and there may no theology without the development of knowledge.¹⁶

**Francke on Education**
Luther and Melanchthon’s concept of education was then developed by some Pietism figures that also attempted and worked in the field of education. One of them is August Hermann Francke who initially a lecturer of Biblical Studies in the University of Leipzig, then – after experiencing a new birth, among others after meeting with Philip J. Spener, the father of Pietism – became a lecturer at the University of Halle. While teaching at Halle, Francke was assigned by the king of Prussia to design an elementary education system for the whole country. This task he started by composing a whole concept of education, from the elementary to the higher. He stated there that – like Luther – the main key of success of an education system is teacher. For this idea Francke prioritized the establishment of teacher’s education institution, i.e. Seminarium Selectum Praeceptorum (founded in 1707). In the curriculum of this seminary Francke put exercitium pietatis (exercise of piety) based on a principle that the goal of education is to build a pious Christian character, and the best way to implant the piety to the youth is to show the example of piety by the teachers.

Parallel with piety or godliness, the teachers have to give example of love. Teacher’s life must be centered in love and she or he has to treat her/his pupils as the parents love their children. Love should not be contradicted to discipline. Discipline does not mean an implementation of harsh physical punishment or cruel angry; it is an implanting of obedience by showing firmness that combined with tenderness and warmth. Francke himself practiced all of these principles in the teacher seminary he founded, as the result people recognized the high quality of the teachers graduated from that seminary as compared to other teacher schools.
Concerning Christian character that would be formed through the process of education, for Francke the content of this character is not only piety but also virtue. To have virtue, besides spiritual experience the pupils should also get enough knowledge on secular science. As Francke’s real appreciation on secular science, he founded Realschule, i.e. a vocational school that mainly teaches real things (science).

Francke’s appreciation towards the secular science was probably influenced by Rationalism and Enlightenment. Moreover Francke was formerly influenced by Leibniz, the father of Enlightenment. Nevertheless, differed from the rationalists in general – that wanted the religious institutions should not interfere educational matters – Francke wanted that education supervision, especially for elementary education, handled by the Church or clerics to ensure the Christian character building. In line with this, in the curriculum of the elementary school as well as the teacher school the portion of religious subject must be bigger.

These concepts of education of the reformers and the Pietism figures in turn influenced the missionary societies who endeavored education until the mid of the twentieth century, including in Indonesia, as we will see in the following section. We also will see whether their concepts are still influential and relevant in the beginning of this twentieth century.

The Influence of the Reformers on the Mission Societies Education in Indonesia
From the beginning of the nineteenth century many mission societies from the western (Europe and America) came to Indonesia. Besides giving religious education, many of them provided general education or schooling. During their activities in Indonesia around one and half century (± 1815-1945/49) they founded thousands of schools, consists of various kind and level, educating hundreds of thousand (possibly million) indigenous people, children as well as adult, scattered all over the country (Nusantara). Outside Java and Madura, esp. in the regions that became main mission field and later the majority of the people became Christian; among others Batakland, Nias and the surroundings (incl. Mentawai), Central Kalimantan (Borneo), North and Central Sulawesi, Torajaland, Timor and the surroundings, Moluccas and Papua, the amount of mission schools far exceeded the government schools. The concept of education of the reformers and their followers – as we have seen above – also influenced the education – religious as well as general – endeavored by the missionary societies. We will limit on the educational effort of the Rhenish Missionary Society (Rheinische Missions- Gesellschaft; RMG), esp. in Batakland while also see its place in a wider context.18

RMG (was established in 1828 and worked in Indonesia since 1835; initially in Borneo and then in Sumatra etc.) came from the circle of the Protestant church in Rheinland- Westfalen, west part of Germany) that did not fully adhere Lutheran teaching. The church in this region adhered Uniert doctrine, i.e. combination of Lutheran and Reformed (Calvinist). Therefore no wonder if the doctrine it planted in the mission field – including the fundament of education – was the combination of the teaching of these two reformers. In Batakland, for example, Heidelberg Catechism (from the Reformed) was
introduced and used earlier than the Luther [Small and Large] Catechism.\textsuperscript{19} Therefore, if we trace the missionary work (esp. RMG) in Indonesia in the field of education or schooling, we realize that it did not fully inspired by Luther’s teaching, although Lutheran elements were therein.

To prepare the missionaries in doing evangelism and opening school, the RMG trained the missionary candidates (initially they were graduates of \textit{Volksschule}) in three years (then 4-5 years) in Barmen Seminary. As adherents of Pietism, the teachers of this seminary in the initial period emphasized very much the importance of knowledge and fundamental understanding of the Word of God in the Bible literally, since according to their conviction the doctrine and the way of salvation is provided in the Bible. Therefore, besides graduating from the Folk School, the main requirement the student candidates had to fulfill – according to the spirit of Pietism – is spiritual qualification (\textit{geistliche Eignung}), i.e. “reason that has been renewed in faith and love in Christ and the praised behavior that picturing heart renewal.” Thereafter was the second requirement, i.e. intellectual qualification (\textit{geistige Eignung}) and a set of experience and skills. In the following periods the entrance requirements as well as many things they had to fulfill during studying in the seminary continuously developed.

As adherents of Pietism, the teachers of Barmen Seminary also emphasized very much the exercise of godliness, discipline, accuracy, orderliness and obedience that combined with family atmosphere. In the beginning obedience was directed to God, but gradually also to the leader and the organization. As the children of
their time, the teachers of the Barmen Seminary also appreciated [Western] civilization and secular sciences that supported or produced it. That is why in the seminary the students also learnt a number of secular sciences. All of these were in turn taught to the indigenous people in order to civilize them. Nevertheless, the [Western] civilization and the civilization of the indigenous people must be based on the obedience to God, and it must be taken into account that it is not the culture and civilization but it is faith that wins the still infidel indigenous society for the gospel of Christ.

The students of the seminary were since the beginning prepared to become Elementary or Folk School. Related to this, the curriculum of the Barmen Seminary mainly contained these following subjects: Introduction to the Knowledge of the Bible, History of the Kingdom of God, Christian Faith and Life, Christian Church History, Geography, Natural Science, English or Dutch, Pedagogy and Rhetoric. World History (that also includes Geography, Ethnography and History of Religion) was understood as part of the History of the Kingdom of God which gradually developed and got its peak in parousia (the coming back of Christ). After the class lesson hours the students also busy with handwork to cover their daily need.

Since 1860s there was a significant development in the running of the Barmen Seminary because of the development of concept and experience of the teachers (esp. Friedrich Fabri, Gustav Warneck and August Schreiber). Two among the many striking things in their concept are:

(1) Unity of mission (and church) and education (school).
This is based on the understanding that God, Church and Mission are educators and that missionary effort is essentially an educating effort. Gustav Warneck even called Mission as *Mutter der Schule* (mother of the school). Connected to this, the subject of Pedagogy has a very close relationship with Missiology. That is why later, in mission field, every missionary endeavored to open school parallel with the founding of new local congregation.  

(2) Education/schooling has to provide the pupils with some skills and competency to work (*Erziehung zur Arbeit*). This is connected to the effort of enhancing the culture and civilization of the indigenous people, although aware that in the culture and civilization - of the Western as well as Eastern - there are elements contradictory to - and therefore should be cleansed by - the gospel. For Fabri this program of enhancing the culture is *humanität-kulturellen Pflichten* (humanity and cultural obligations) which in turn will bring enhancement of economic welfare. In this matter it is also important to build cooperation with the [colonial] government: the government handles *äussere Erziehung* (external education) such as communication of knowledge and skills, whereas the mission would deal with *innere Umbildung* (internal up building), i.e. building up of inner person through character education and the communication of religious and moral values. The missionaries in the field also emphasized these very much so that the graduates of mission schools were generally skillful and competent to work and easy to get job, which in turn enhanced significantly the level of their social-economic life.

RMG’s concept of education and preparation of mission-
aries-teachers at Barmen Seminary was applied among others in Batakland (RMG’s branch in Batakland was usually called Batakmission). In accordance with the principle of church and school unity, RMG since the initial period of its work in Batakland already built and ran a number of elementary schools parallel with the opening of new congregations. In other words: where there is a congregation there is also a school. In this initial phase school was still perceived as a tool or facility of evangelism that means to add the number of Christians or church members. The members of society did not automatically accept the gospel and gave themselves to be baptized (become Christian) or to become school pupils. They must be convinced first about the advantage to become Christian and to study in the school. That is why in this initial stage the quantity growth of the congregations as well as the school was not very fast yet. In this initial stage school type was still very limited; started with Volksschool or three-year Village School. This type of school needed quite a lot of teachers with double function as congregation teachers and this could not be fulfilled by the German missionaries. Therefore since 1868 RMG ran a school to provide indigenous ecclesial workers which is called Catechetical School at Parausorat. In 1877 this school moved to Pansurnapitu and was given a new name: Seminary.

Entering the second period (1883-1914) the RMG’s schools achieved its peak speed of development and progress. There were some supporting factors, among others: expansion of working field of RMG/Batakmission (in the beginning only in Sipirok-Angkola and Silindung; in this period expanded to Toba, Samosir, Simalungun, Karo and Dairi); addition of European missionaries (some of them were specialized in handling educational/school effort); firming the concept (theological-missiological as well as pedagogical); government subsidy; and the higher
interest or eagerness of the people to enter the school.

Parallel with these supporting factors, in this period the number and type of schools also increased very fast. At elementary level, in line with the growth number of the local congregations, the number of ordinary Volksschool grew almost ten times. Besides the ordinary Volksschool there were *Meisjesschool* (Girl Elementary School), Chiefs-Children School, and Hollands Inlandsche School (HIS; Dutch Language Elementary School, 7 years). In secondary level or vocational school there were Seminary, Industry or Trade School, Nursery and Midwifery Course, Agricultural School, and Weaving & Crocheting School. This growth was also balanced by revision of educational system (curriculum, method of teaching, entrance requirement and procedure, literature enhancement, and teacher training and quality enhancement).

Entering the third period (1915-1942), the schools nurtured by RMG experienced turbulence and advance through storm. The causes were among others penetration of modern culture (that among the Bataks emerged *Hamajuon* [Progress] Movement); self-reliant movement (that caused some church ministers and members splin-tered and founded a new church; education reorganization by the government (that tightened subsidy); financial crisis that struck down the RMG caused by World War I and malaise; and concurrence with the Roman Catholic mission that also open school incessantly. In the midst of this turbulence there was still quantity development although not as intensive as in the previous period. Especially in education for women there was a significant progress, among others the establishing of *Meisjeskopschool* (Girl Vocational School), Nursery and Midwifery School and *Biblevrouw* (Bible Woman) School. The Dutch Language
School was also enhanced by the opening of *Meer Uitgebreid Lager Onderwijs* (MULO) (Dutch Secondary School).

Through above description we see many fundamental things in the mission education/school effort that are still relevant up to current period and can be worth contribution for the church and the Christians in Indonesia ad well as for the nation. Some of them are:

1. Church and school unity. This can be paralleled with the integrity of the content of the Bible and the teaching of the church with secular sciences; both are necessary equally taught.

2. Integrity of intellectual aspect and quality with moral and spiritual aspect that started from the selection of students until they finished the study process.

3. Christian *Charakterbildung* (character building), including discipline forming. This is not only in teacher school and seminary but already started since elementary school.

4. Teacher quality. A tight process of education in the school and seminary produced qualified teachers. This can be compared with the product of current teacher schools and seminary that frequently sadden.

5. *Erziehung zur Arbeit* (education that gives work competency). During the mission era almost no one of their graduates became jobless, since – besides theory – the graduates were also equipped with various practical skills.

6. Church and society self-reliance. Since schools are united with the church, we find double impact: when the mission society endeavored Church self-reliance through its educational effort, it also attempted and produced a self-reliant society.
7. Professionalism. The mission society attempted education professionally and with full sincerity, from the formulation of vision and mission, set up of development strategy (covered geographical and personnel aspects etc.) up to the implementation that based on matured consideration and calculation.

**Aftermath of Mission Schools since 1940s**

During the Japanese occupation and Revolution/Independence Struggle (1942-49) most of the mission/church schools were neglected or malfunctioned. Especially in Batakland, most of the Batak people could not go to school since they were involved in guerilla. After the recognition of sovereignty (December 27, 1949) and Indonesia entered a so-called period of Old Order (1950-1965) there was an effort to recover. But the church (read: HKBP) did not have enough personnel as well as fund. Some famous schools, like HIS and MULO in Tarutung and Ambachtschool (Industry School) in Laguboti, were handed over by – or surrendered to – the government, to become Secondary School (SMP), Senior High School (SMA) and Technology School (STM). There were also taken over by private institution, like HIS in Narumonda-Porsea, to become SMP Karya.

Not less saddening were the girl schools. The famous and beautiful Prinses Juliana Meisjeskopschool in Balige and Meisjesschool in Laguboti (close to Bijbelvrouw School), for example, after the independence of Indonesia 1945 could not be maintained anymore as a qualified Girl Vocational School (Sekolah Kepandaian Puteri). So were the Industry School in Sidikalang and Midwifery School in Nainggolan-Samosir etc.
Fortunately, in the midst of that quality as well as quantity decrease of education and schools, there was a gladden development. By financial support of the Lutheran World Federation (LWF) – as the follow-up of HKBP accepted to be member of LWF – in 1954 the Nommensen University was established, started with Department of Teaching and Department of Theology in Pematangsiantar, followed by Department of Economics and some other departments in Medan. Until 1960s the quality of the graduates of this university – from whatever department – was very well-known, not less and in certain things even better than the graduates of North Sumatra University (USU), the government university. But entering 1970s and 1980s, in line with the internal conflict among others due to some cheap-mentality individuals entered, interfered, and became leaders of this university, the quality of this university more and more decreased. Together with this phenomenon more and more Batak people were eager and dare to use academic degree and office (doctor or even professor and rector) although they never studied in a higher education institution. Consequently, if in the colonial time – particularly in the beginning of the 20th century – Batakland got the second best rank in the field of education, in current period Batakland became one of the lowest and backward region, in line with the status of Batakland (Tapanuli) as part of the poverty map of Indonesia.

Realizing this decrease, since 1990s some high quality middle schools and higher education institutions (polytechnic etc.) were founded in Batakland; for example Private SMA plus in Soposurung-Balige (by T.B. Silalahi, 1992), Public SMA plus di Matauli-Pandan-Sibolga (by Feisal Tanjung adn Akbar Tanjung, 1994), and Politeknik Informatika Del in Sitolû-ama-Laguboti (by Luhut Panjaitan, 2001). But the capacity of this schools is quite limited, and the entrance requirements is heavy, that the
quantity of eligible students is very small compared to the whole children of Batak people who need them.

**Current Christian Education and School in Indonesia**

In terms of quantity and in some regions since Indonesian independence we can see various progress amidst Christian education and schools. One of the monumental examples are the establishment of tens of general higher education institutions, excluding hundreds of theological schools. Among them are around twenty universities, started with Indonesia Christian University (Universitas Kristen Indonesia, UKI) in 1953, followed by aforementioned Nommensen University in Pematangsiantar and Medan, Indonesia Christian University in Tomohon (UKIT), Indonesia Christian University in Moluccas (UKIM), Arta Wacana Christian University (UKAW) in Kupang, Indonesia Christian University in Palangkaraya (UKIP), Indonesia Christian University in Papua (UKIP) Sorong, Christian University in Toraja, Halmahera University, Ottow-Geissler Christian University in Jayapura, etc. Some of them started as theological school initialized by missionary societies. Some of the Christian universities do not explicitly mention themselves Christian university (like Petra University in Surabaya and Pelita Harapan University in Karawaci-Tangerang). Like around 350 theological schools, some of them are under certain church[es] that nota been many of them are products of mission.

In terms of quality, some of the Christian universities are not under the private universities in general, even compared to many public universities. Many of the boards and executive organizers of those Christian universities, however, felt unsatisfied and backward when they compare the leading position of the Christian schools during the
time of mission. Moreover if faced with the reality of difficulties faced by their graduates to get place and position in government bureaucracy (this problem is also faced by almost all Christian scholars from whatever universities).

This fact possibly brings to a cynical question: why the graduates of universities in Indonesia chase to be bureaucrat? The Christian universities also see this current situation as a positive challenge that their graduates are not bureaucratic-oriented, but entrepreneur-oriented. This is indeed the ideal, although we also have to remember that business world in Indonesia is very much determined by political policy. We also have to remember, although the mission societies, incl. RMG, strongly emphasized Erziehung zur Arbeit, many of the graduates of the mission schools tended to be bureaucratic-oriented. Although many of the missionaries criticized this orientation and tendency, they could not hamper; they even join the pride that the colonial government need them.

But the more fundamental problem faced by Christian education in Indonesia is concerning Elementary and Middle Education. It cannot be denied, some groups of Christian schools developed in number as well in quality, especially in big cities; for example the Methodist schools in Medan and Palembang, schools of Penabur Christian Education Body (ran by Gereja Kristen Indonesia; Indonesian Christian Church), etc. But most of the Christian schools are in a very saddened condition, mainly those in the regions formerly centers of mission work field (Batakland, Nias, Timor, Moluccas, Papua, etc.).

The Law of National Education (Nr. 2/1989 and Nr. 20/2003) actually gives opportunity to the private parties, including the religion-based, to participate in education.
But practically, since Indonesian independence, especially during these last two decades, there are a lot of obstacles faced by the Christian elementary and middle education managed by the churches as well as Christian institutions outside the churches that not been many of them are the inheritors of the missionary education effort. Among others are:

(1) Building: As has been noted, since the time of Japanese occupation there were a lot of Mission/Christian school buildings taken over by the government and up to this moment are not returned but changed to become public/government schools. Some because the local churches did not able to manage further, but some because the government did not yet (or does not want to) return.

(2) Teacher: During the time of mission most of the teachers of the mission schools received government subsidy for their salaries. After Indonesian independence this policy was still applied, although teachers salary was very small. During the last period the number of the government-paid teachers in Christian school significantly decreased that many of the Christian schools have to fully pay their teachers’ salary. This is felt very burdensome because everywhere the government establishes and fully funds all public schools from Kindergarten to Middle Schools. In such a situation only the strong capital private schools are able to compete. This situation became harder when the government closed and ended Teacher Schools which many of them managed by subsidized Christian educational institutions, and recruits teachers from university graduates. Therefore many Christian schools could not get good quality teachers, pro-
duced by the public as well as private universities.

(3) Lesson Subject of Religion: In the Law of Education as well as in other laws there is a rule that obligates lesson of Religion, from Elementary School (even Kindergarten) up to university. As we have seen this is also emphasized by the reformers and struggled by the mission to encounter colonial government policy that adopted neutrality principle. But this current rule obligates all schools to provide lesson of Religion according to the pupils’ religion. Whereas since the time of mission the Christian schools provided the lesson of Religion to all pupils because this was perceived as one of the implementation of the task to do evangelism. The other religion-based schools actually do the same. With this new rule the Christian schools struggle whether they could maintain their identity and special character without any lesson of Christian Religion.

(4) The quality and seriousness of the trustees: Without closing our eyes to the paternalistic, superior, or even arrogant attitude of the missionaries in the former times, we have to sincerely and respectfully acknowledge that most of them dedicated themselves very unselfishly. Briefly speaking, they adored professionalism. Among the officers of Christian education in Indonesia at the moment, indeed we can still find some persons like them who deserved our truly respect. Nevertheless, we cannot deny that not few of them are individuals of adventure or motivated by a desire to get personal advantage. That is why not seldom we find cases of selling assets of Christian education by the trustees, and the selling fund was distributed among them, whereas the assets were herit-
age of mission or Christian education in mission era.

Closing remarks
This brief picture of the current situation and reality of Christian education in Indonesia, including its institutions and schools, more or less shows the influence of concept and values bequeathed by the reformers and mission societies (among others universal education, quality of teacher, discipline, and character building), or – in some cases – the failure of Indonesian Christian to inherit, manage and develop sincerely the heritage. If so, whether the inheritance of the reformers and their followers, including the mission societies, especially in the field of education, is still relevant in current time, is a question we ourselves respectively have to answer.

Footnotes:
2 A brief survey on their concepts of education is also available in Jan S. Aritonang, Sejarah Pendidikan Kristen di Tanah Batak (Jakarta: BPK Gunung Mulia, 1988), 84-7 and 96-8. English edition: Mission Schools in Batakland (Indonesia), 1861-1940 (Leiden: Brill, 1994).
3 Boehlke, Sejarah Perkembangan, 321.
5 Martin Luther, “Concerning the Ministry” (1523), in Luther’s Work (Philadelphia Edition), vol. 40, esp. 21-22.
6 W.J. Kooiman, Martin Luther (Jakarta: BPK Gunung Mulia, 1973), 132-3; based on Martin Luther, “To the City Council in all cities in Germany that they have to build Christian schools” (1524).
7 We also find this opinion in John Calvin’s treatise, Ordonnances Ecclesiastiques, when Calvin declared that in the Church there are four main office, i.e. pastor, teacher, presby-
Martin Luther, “Concerning the Ministry” (1523), in Luther’s Work (Philadelphia Edition), vol. 40, esp. 36-7.

Gangel et al., Christian Education, 141.

Boehlke, Sejarah Perkembangan, 359-60.


John Calvin, Treatise on Church Polity (1537).

Boyd, The History of Western Education, 199.

This Academy was officiated on June 5, 1559 in Geneva. The highest level was called Schola Publica and then developed to become University of Geneva.


Pietism that emerged since the seventeenth century was primarily rooted in Luther’s teaching. The mission societies and the missionaries they sent were generally adherents of this movement.

A quite comprehensive inquiry on the mission schools (together with government schools) in Indonesia, esp. in the 19th century, is provided in H. Kroeskamp, Early Schoolmasters in a Developing Country – A history of experiments in school education in the 19th century Indonesia (Assen: Van Gorcum, 1974). Esp. the preparation of missionaries for running mission schools in Batakland, see Jan S. Aritonang, Mission Schools in Batakland (Indonesia), 1861-1940 (Leiden: Brill, 1994), 69-107. The brief version is provided in Jan S. Aritonang, “Sekolah Zending di Indonesia dan Keberlanjutanannya sampai Kini”, in Luther dan Pendidikan (Pematangsiantar: Komite Nasional LWF, 2012), 13-60, that is also used here.

During around 100 years, the churches – directly or indirectly – founded by RMG in North Sumatra only knew and used the Luther Small Catechism and just since 1990s the translation of Large Catechism is available.


In a book, Keputusan Kongres XIII Majelis Pusat Pendidikan Kristen (MPPK) [Decision of the 13th Congress of Central Council of Christian Education], Rantepao, 8-12 Oktober 1996, 183, there is a statistic of the number of Christian schools [not including the Roman Catholic schools], covering teachers and pupils in that time, from Kindergarten to middle school (general as well as vocational) that averagely only 2 % of the total number of schools in Indonesia. In terms of percentage this shows a big decrease compared to the time of mission and colonial period where the number of mission schools exceeded the public/government schools.

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