



# Christian Education of Zending-Based At the Kalimantan Evangelical Church (GKE) (A Phenomenological-Historical Study at GKE Mandomai Vocational High School, Kapas Regency, Central Kalimantan Province, Indonesia )

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## ABSTRACT

*Analyzing and describing the historical-phenomenological zending-based Christian education process in GKE. Analyze and describe the process of Christian education organized by GKE at SMK GKE Mandomai. This study uses a qualitative approach. The Christian education process based on historical-phenomenological zending at GKE, Christian education efforts organized by zending BMG are in nature continuing what has been initiated by Zending RMG. Besides continuing, BMG's zending also develops and encourages school independence. This is in line with BMG's zending efforts which have begun to prepare for the independence of the local church which will soon be formed. Coupled with the political situation at that time, which was currently heating up Indonesia's national awakening. So that people's demands for higher education are getting stronger. The Christian education process organized by GKE at GKE Mandomai Vocational School, GKE Mandomai Vocational School. As one of the schools that became a church and zending lighthouse project, GKE Mandomai Vocational School became a vocational school with modern techniques and equipment, the school's vision and mission became general guidelines that would direct the movement of learning to be taken where, the curriculum implemented by GKE Mandomai Vocational School followed government policy by implementing the national curriculum, the educational insights of the zending who see the school as a Missionsmittel resulted in a close relationship between the congregation and the school, SMK GKE Mandomai actually has tremendous potential that can be developed to support the existence of the school. The congregation in Mandomai and its surroundings can be an important asset for the continuity of education management at the GKE Vocational School. The school which is open to anyone provides a large enough opportunity for non-Christian children to gain knowledge at the school. The mental legacy of the zending in school management already exists, it only needs to be developed in accordance with the development of today's times. Indeed, it must be admitted that the challenges faced by SMK GKE Mandomai are also quite large. Difficulties in raw materials, management conflicts, financial crises, and old facilities and infrastructure are various inhibiting factors that must be overcome by the school together with all parties with an interest in the school. School promotions and publications must continue to be carried out and even increased. Support from all stakeholders must be realized. Challenges that are faced together. Don't let GKE Mandomai Vocational School bear the burden alone. So that what is aspired to in the vision of the GKE Mandomai Vocational School can be achieved, namely: the realization of quality and leading wood technology education.*

**Keywords:** Christian Education, Zending.

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## 1. INTRODUCTION

Zending schools are open to anyone and from all walks of life, even in various places it is known that the children attending zending schools are mostly from non-Christian families. For example, in 1926, of all students attending Zending schools, only one fifth (20%) of children were Christian, 73% were ethnic and the rest were Muslim (Measure 1971, 147; Witschi 1942, 130; 1970, 195)[1, 2]. This open attitude to anyone, according to Rusan, is one of the advantages of zending schools(Rusan 2005, 60) [3].

As stated above, at first school was considered effective as a mission tool (Missionsmittel) to convert many people to Christianity. With the attitude of schools that are open to anyone, it is hoped that many non-Christian children will study at zending schools, so that they then convert to Christianity and invite or influence their parents to convert to Christianity as well. Indeed, the results are amazing. The goal for many non-Christian children to study in zending schools seems quite successful. But the goal of generating large numbers of Christians from schooling efforts does not seem to be Zending's top priority. Not all non-Christian children become Christians because they study in zending schools. Likewise, not all parents of non-Christian children who attend zending schools can be invited or influenced by their children to convert to Christianity. However, Zending's efforts to spread the Gospel (PI) are not only carried out through schools, but also through other fields including health, resulting in a straight comparison between the increase in the number of students and the increase in the number of church members.(Aritonang 1988, 28) [4].

In its development, the quality of education at STM GKE Mandomai is not in doubt. Alumni of this school generally get a job quickly and are very liked by many companies, in addition there are also those who later develop their own business(Measure 2002, 226) [5]. Their production at school is known at the local, national, and even international levels. Several government projects for the construction of arch bridges were carried out by STM GKE Mandomai. Practical activities in schools are supported by adequate facilities and infrastructure. Therefore, this school is in great demand by the community. In 1997 there were 204 students and 67 staff/teachers/managers.

Since the management was handed over to a foundation whose management is a local person, there has been a setback in these schools. In particular, at STM GKE Mandomai, there was a financial crisis so that operational needs and teachers' salaries were constrained. In fact, the school's endowment funds are used up. The school nearly collapsed. This was exacerbated by the severe fire that hit the school in 2001. The school building and the practice site burned down leaving only rubble. This school is going through a great crisis. In 1998, the government carried out a school restructuring. STM GKE Mandomai changed to SMK GKE Mandomai. Although there is a slight improvement in the management of education at SMK GKE Mandomai, the changes are not significant. In fact, this school is getting worse with the end of financial aid from abroad in 2013 which has been the support for school operations. Teacher salaries are not paid. The quality or quality of schools is increasingly being ignored. The number of students is decreasing. In 2011, class XII was only attended by three students.

According to Sangkalemo, a former Head of SMK GKE Mandomai, there are at least four factors that have caused the school's decline: first, local parties have not been able to accept the challenge of being independent; second, weak internal management; third, the impact of illegal logging regulations; and fourth, the lack of support from the government(Taheta 2011, 33)[6]. Currently, the production is only for local, no longer able to penetrate to the national level, let alone international as before.

Indeed, GKE schools are often pioneer schools in the regions. However, when a public school was established in that place, GKE's schools were less competitive and less attractive. GKE currently does not have a flagship school or a "lighthouse" school like in the 1960s-1990s. Often GKE's schools are only the final dumping ground for prospective students and prospective students who do not pass the selection at universities or state schools. This results in the quality of schools being questioned. Students and students are accepted without a strict selection, even in the brochure for new student admissions at SMK GKE Mandomai for the 2011/2012 academic year it is written accepting new students without a test (MDM.01 2011) [7].

This is really concerning and it is necessary to look for constructive efforts to restore the glory of one of the GKE "lighthouse" schools. SMK GKE Mandomai as a special vocational school should have qualified competitiveness. This has actually been proven in the period of school management involving zendeling. The zendeling teach and supervise with high discipline and a hard working mentality and supported by good management have made GKE Mandomai Vocational School a superior school. The products that are processed at the GKE Mandomai Vocational School are well sold, both at home and abroad. Construction of strong buildings and bridges is entrusted to SMK GKE Mandomai to manage them. So that the GKE Mandomai Vocational School is in demand by many people. It can be seen that the zendeling who play a role in Christian education at SMK GKE Mandomai have a positive impact in developing the school to the fullest. This is in contrast when the school is fully managed by local people, SMK GKE Mandomai shows a significant decline, both in terms of quantity and quality, as described above. Thus, the zendeling's understanding of Christian education is important to review and can be used in the implementation of Christian education at SMK GKE Mandomai in order to contribute to quality education. The participation of the Church in the world of education becomes a Missionsmittel in a broad sense, namely as the witness of the Church in the midst of the world to educate the nation's children with Christian character.

## **4.1. 2. LITERATURE REVIEW**

### **2.1. Theory of Education according to the Reformers**

The reformers here are related to Protestant reformers who gave criticism of church life and became the forerunner of Protestantism. The Reformation Era, said Grimm, was an important event, not only in the religious field, but also in the political, economic, social, and cultural history (Grimm 1975, 103) [8]. Reformers such as Martin Luther and John Calvin gave a new color to education that was reformist and open to all. Martin Luther (1483-1546) in his educational perspective puts forward education that can be enjoyed by all German people, so that at the basic level of education everyone is literate, so that they can read the Bible and be useful for their own lives and society.(Kienel 1998, 194) [9]. In Martin Luther's time, education in Germany was under state control. And for Luther, the state should be responsible in terms of the education of its people, even the level of responsibility and burden of the state should be more than the Church(Aritonang 1988, 85) [4]. Luther himself did not want the separation of Church and state, considering the responsibility of the state which according to Luther must protect its people(Gangel and Benson 1983, 137) [10]. Secularization seems very strong. In this context, Luther gave a social ethic based on love. Pure love will reveal God; That's an important aspect of education(Gangel and Benson 1983, 139) [10]. The most important

thing in Luther's educational philosophy was domestic training. The family has a very important role in the implementation of education. Because family government is the root for state government(Gangel and Benson 1983, 139) [10].

## **2.2. Theory of Education according to Philosophers**

John Amos Comenius (1592 – 1670) was a German philosopher who is dubbed the "First Modern Educator" or "Prophet of Modern Education" (Aritonang 1988, 88; Filkin Jr. 1975, 176) [4, 11]. He can be classified into the group of philosophers of naturalism and became a pioneer in the world of education known as the integration process, namely the teaching of all subjects as part of the whole truth of God, thus enabling students to see the unity of nature and special revelation.(Gangel and Benson 1983, 157) [10].

Johann Heinrich Pestalozzi (1746 – 1827) was a Swiss naturalist-rationalist philosopher who is best known as the founder of the modern elementary school and a great Swiss educator who was the first to successfully base educational theory and practice in a view which he took to be the laws of human nature. uniform (Boehlke 2009, 187; Brubacher 1947, 117) [12, 13]. He sought to combine Enlightenment naturalism with the romanticism of Rousseau which greatly influenced him, and built his educational theory on Enlightenment rationalism, rationalistic romanticism, German idealism, pietistic Christianity, social philanthropism, political reformism, and industrial liberalism.(Aritonang 1988, 92; Gangel and Benson 1983, 200) [4, 10, ]. According to him, education primarily starts from the family, then develops in a larger context within the community and even in the human community.

## **2.3. Theory of Education according to Pietism figures**

Pietism existed alongside the Enlightenment. Lindberg even sees the two as two brothers, where pietism is the older sister because she was there first. Pietism emphasizes a personal and deep religious life; a movement that emphasizes Bible study and biblical godliness(Lindberg 2006, 126) [14]. The name pietism comes from a religious group calling itself the Collegia Pietates formed by Spener. Philip Jacob Spener (1635-1705) is known as "Father of Pietism" or "Father of German Pietism"(Lindberg 2006, 126; Reed and Prevost 1993, 264) [14, 15]. He is very interested in social issues, especially about poverty, perfect spirituality in personal life, also interested in Bible studies. He formed a group known as Collegia Pietatis, which in every meeting always based on the Bible(Gangel and Benson 1983, 173) [10]. This group combines mysticism and practice as a reaction to the pressure of orthodoxy which only focuses on theoretical and formal doctrine.(Gangel and Benson 1983, 171) [10].

## **2.4. Education Theory according to Zending RMG figures**

Zending RMG was founded in Barmen, Germany in 1828. Zending was born in the spirit of Pietism in Germany. According to Th. van den End, RMG's origins were simple, starting with a small group of pious people who felt called to help and encourage PI's business. Several adjacent groups around Barmen then merged and formed a zending body with the name Rheinische Missionsgesellschaft (RMG, Perhimpunan PI in (river area) Rhein)(Van den End and Weitjens 1993, 37-38) [16]. To carry out PI in various places, RMG requires a lot of energy or zendeling. Therefore, RMG established a seminary as a place of education for its zendeling candidates.

At the RMG seminary, zendeling candidates are educated for three years. Since 1858, one year of preparatory classes (Vorschule) was added to provide a solid base in general knowledge and languages, bringing the total duration of study at the seminary to four years. From 1873 Vorschule became two years and seminary studies four years, bringing the total study period to six years(Aritonang 1988, 110; Menzel 1978, 28) [4, 17]. The subjects taught at the seminary include: Introduction to knowledge of the content of the Bible, History of the Kingdom of God, Teaching of the Christian faith and life, History of the Christian Church, Pastoral Theology, History of Missions, Geography, Natural Sciences, Languages (English and Dutch), Pedagogy and Speech Practice(Aritonang 1988, 100; Menzel 1978, 27) [4, 17]. Since the implementation of the new curriculum in 1846, the subjects taught in the seminary are 26 hours per week with several additional subjects such as teaching the Catechism, Knowledge of Palestine, and German and Greek.(Menzel 1978, 210-211) [17].

## **2.5. Educational Theory according to the Zending BMG figures**

Basler Missionsgesellschaft (BMG) is a zending agency founded in 1815 in the city of Basel, Switzerland. BMG was formed as a result of a revival movement in Basel in 1800. BMG has an inter-church and international pattern. A year after its establishment (1816) BMG began to provide education for prospective zendeling, namely the seminary (Missionschule) in Basel. However, because it does not have its own PI field, BMG only provides zendeling for other zending bodies, including NZG(Van

den End and Weitjens 1993, 37) [16]. After 13 years of providing only zendeling candidates for other zending bodies, BMG began to work on its own PI fields in Ghana (1828), India (1834), China (1846), Cameroon (1886), and Kalimantan (1920/1925), although the seminary Basel continues to accept zendeling candidates to be employed in other zending bodies (Sedra 2011, 42) [18]. Prior to Ghana, BMG had attempted to enter the Caucasus and Liberia. But in both areas the BMG was unsuccessful, because, as in the Caucasus, the BMG was expelled by the Russian dictatorial government (Hillerbrand 2004, 206; Van den End and Weitjens 1993, 37) [19, 16].

## **2.7. Functional Structural Theory**

Functional structural theory discusses human behavior in the context of the organization (society) and how this behavior is in (can maintain) a state of balance in the organization/society. The basic problem faced by every social organization is how to survive and the pattern of interaction between the subsystems that occur in it can maintain the integrity of the system. (Haryanto 2016, 20) [20]. Structural-functional theory has a long history, starting from the thoughts of experts about society in the mid-19th century. One of them is Auguste Comte, who is known as the Father of Sociology, who formulated the "three-stage law" which in essence society develops through three stages based on the level of rationality of people's thinking, namely the theological stage, the metaphysical stage and finally the positive stage. These three stages are visible stages in social life in Europe, where the first stage of humans is basically controlled by nature, and human views are theistic or animistic. That happened until the 14th century. The second stage, namely the metaphysical stage occurred from the 14th century until the outbreak of the French Revolution, which saw natural phenomena no longer seen as a result of the working of forces, but is only part of the object of the inherent natural order. While the last stage, namely the positive stage, started from the French Revolution which showed the maturity of science because of the human intellectual ability to explain all phenomena in terms of the operation of natural laws. (Haryanto 2016, 13-16) [20].

## **2.8. Symbolic Interactionism Theory**

The theory of symbolic interactionism is one of the theoretical perspectives in sociology that has various roots of thought. The birth of the theory of symbolic interactionism in response to the dominance of functional structural theory that has dominated sociology for more than a century. For the theory of symbolic interactionism, structural-functional theory is not able to solve the classic problem, but it remains problematic, namely how to understand other people's thoughts. This problem should be the subject matter of sociology according to this theory. The theory of symbolic interactionism is a micro theory and was born as a reaction to structural functionalism theories which deny the authority and autonomy of the individual in his position in society.

## **2.9. Social Exchange Theory**

Social exchange theory was developed based on three assumptions, namely (1) social behavior is a series of exchanges; (2) individuals always try to maximize rewards and minimize costs; (3) when individuals receive rewards from other parties, they feel they have an obligation to repay them (return them). The perspective of exchange theory as well as rational choice theory covers all aspects of social relations – friendships and other personal relationships as well as temporary market transactions and long-term contracts – in terms of costs and rewards, both material and non-material. Regardless of the level of analysis, all types of social exchange reflect individuals' efforts to satisfy their personal needs and interests through their behavioral choices. both material and non-material as well as emotional needs. Even when the act of exchange is consciously oriented toward the wants or well-being of another, the focus of social exchange theory and rational choice remains on the benefits received in return. (Haryanto 2016, 164-165) [20].

## **2.10. Social Psychology Theory**

Social psychology studies how social roles, attitudes, relationships and group influences affect individuals (Wade and Tavis 2008, 327) [21]. Humans as social beings (homosocio), then the understanding of human behavior is not only seen from an individual perspective, but must also be seen in their interactions with other people, social institutions and other social organizations. Humans cannot live alone. He will develop optimally by requiring relationships with other people. The study of social psychology can be seen in understanding social contexts such as: communication, friendship, prosocial, altruism, love and marriage, family, prejudice, perception and social cognition, leadership, social conflict, and so on. (Daulay 2014, 62) [22].

### 2.11. Social Behavior Theory

Behavioral sociology is currently trying to apply the principles of behavioral psychology to answer various sociological problems. Behavioral sociology is concerned with the relationship between the individual's influence on his environment and conversely the environmental response to future behavior. An individual basically displays a number of behaviors, some of which are basic behaviors, while others are random behaviors. The environment, both social and physical, where behavior exists is influenced by individual behavior and in turn the environment will react back to someone. This, according to Skinner, is a response that is difficult to predict or control (Skinner 2005, 64) [23]. These reactions can be positive, negative or neutral which will both affect a person's subsequent behavior. If the reaction provides a reward for someone, it is predictable that the same behavior will be displayed in the future in similar situations and conditions, and vice versa (Haryanto 2016, 170) [20].

### 2.12. Conscientization Theory

Conscientization theory is an educational theory introduced by Paulo Freire as liberating education. Freire's thinking departs from his philosophy of man. He holds that the true vocation of man (man's ontological vocation) is to be a conscious actor—subject, not sufferer or object—who acts to overcome the world and reality that oppresses or may oppress him. (Freire 2000, viii) [24]. Humans have power over themselves, for that humans are free and independent humans. Humanization (humanization) is a complete human self, a human nature as a human being who must always be cared for. This nature of humanization leads to the understanding that whenever there is humanization, of course, on the other hand, dehumanization often occurs, which is a state of being less than human or no longer human. (Naomi 1999, 435) [25], with the deprivation of human humanity and deviation of nature to become a real human (Freire 1985, 11) [24].

### 4.2.

## 4.3. 3. RESEARCH METHODS

### 3.1. Research Approach

This research will reveal the development of education at SMK GKE Mandomai. The development of education as stated in the background of the problems above has decreased both in quality and quantity. Therefore, this study will reveal what has happened in the period of educational development at SMK GKE Mandomai since the school was founded under the management of the zending agency until the transition of management to local people completely to the present day. This period of time is related to the history of the development of education at SMK GKE Mandomai, so that progress and setbacks will be seen in the school. To reveal the development and problems of education in this place used qualitative research.

### 3.2. Research focus

Qualitative research requires the establishment of boundaries in research on the basis of the focus that arises as a problem in research. This is caused by several things. First, the boundary determines the plural reality which then sharpens the focus. Second, focus setting can be more closely linked by the interaction between researcher and focus (Moleong, 2014, 12). [26]. With these considerations in mind, the focus of the research is as follows:

1. The historical-phenomenological zending-based Christian education process at GKE, with indicators:
  - a. History of the GKE Mandomai Congregation.
  - b. Christian Education in the Zending Era RMG.
  - c. Christian Education in the BMG Zending Era.
2. The Christian education process organized by GKE at SMK GKE Mandomai, with indicators:
  - a. A Brief History of SMK GKE Mandomai.
  - b. Vision and Mission of SMK GKE Mandomai.
  - c. GKE Mandomai Vocational High School curriculum.
  - d. The relationship between the GKE Mandomai Congregation and the GKE Mandomai Vocational School.
  - e. Supporting and Inhibiting Factors in the Christian Education Process at SMK GKE Mandomai.

### 3.3. Data analysis technique

Creswell states that data analysis does not only mean analyzing text and image data, but more than that it involves organizing data, preliminary reading on the database, coding and organizing themes, presenting data, and compiling data interpretation. These steps are interrelated and form a spiral of activity all related to data analysis and presentation (Creswell 2015,



250) [27]. Data analysis is not off-the-shelf (follows what is already there); however, this analysis was developed, revised, and “choreographed”.

## 4. DISCUSSION OF RESEARCH RESULTS

### 4.1 Discussion on the Historical-Phenomenological Zending-Based Christian Education Process at GKE

This section will discuss the results of research in the historical context of GKE, especially in the GKE Mandomai congregation, to see the development of Christian education in the Zending era which became the forerunner of Christian education organized by zending/churches, especially at SMK GKE Mandomai.

#### 4.1.1. Discussion about the History of the GKE Mandomai Congregation

The history of the GKE Mandomai congregation cannot be separated from the efforts to spread the gospel (PI) carried out by the RMG and BMG zending bodies in South Borneo. In Chapter IV, it can be seen how difficult the challenges faced by RMG at the beginning of opening an PI in South Borneo. When after 24 years the PI's efforts had begun to show results, the Banjar War suddenly erupted in 1859. The anti-European calls echoed by Prince Hidayat in the Banjar War resulted in the killing of several Zending people and their families. Practically PI's efforts were stopped during the Banjar War which lasted for seven years (1859-1866). Because all zending and his family by the Dutch colonial government had to be evacuated to Banjarmasin. Some of the zending then chose to leave the Dayak lands and open PIs in other areas, namely in Batak lands, Sumatra.

When zending CC Hendrich was assigned to open the Mandomai station in 1870, he was challenged by local people and the Muslim religion who first entered Mandomai. But learning from his predecessor's zending experience and the knowledge he gained from the zending school, he was able to overcome these challenges. Mandomai became a place for the development of schools and courses in the spirit of the Volkschristianisierung (complete Christianity of the nations) which was echoed by Gustav Warneck, a German theologian and lecturer at the RMG seminary.

Three years after the ordination of this second generation of GKE pastors, war raged on the European continent. On May 10, 1940 Hitler's German troops invaded and entered the Netherlands. This incident immediately had an impact on Indonesia. The Dutch colonial government immediately took action to arrest and intern all Germans in Indonesia. The German zending did not escape the arrest. The war raged and developed into World War II which involved Japan with its Greater East Asia War. Indeed, PI in South Borneo is under God's care. The preparations for the independence of the People's Church by the zending were not in vain. Practically during the zending internment period, the maturation of the People's Church was also spurred on. It seems that the role of the local congregation has also determined the development of this young Church. Until its later development, it was proven that the independence of the People's Church is very important to be developed to date, including at the GKE Mandomai Resort/congregation which currently has six GKE pastors serving there.

Based on the discussion above, the following were found:

**Finding 1 : GKE Mandomai congregation in its history is a congregation that has been formed for a long time, namely since 1870 which was opened by zending CC Hendrich.**

**Finding 2 : The congregation in Mandomai is a fast growing congregation, both in terms of quality and quantity.**

**Proposition 1 : The role of the zending and cooperation with the congregation determines the development of the congregation in Mandomai.**

### 4.2 Discussion about Christian Education in the Zending Era RMG

It is undeniable that since opening a station in an area, the education effort is one of the PI (Missionsmittel) tools that are used massively by zending. The zending realized that through organizing education and establishing schools, students could read and write, which is very important in order to read Bible texts and various Christian hymns, as well as teach them arithmetic so that they cannot be deceived by traffickers. Malay traders. Witschi describes the zending schools held in Dayak lands as "plowshares that plow hard soils before they are planted"(Witschi 1942, 131; 1970, 195) [2]. From this figure of speech it can be seen that the importance of establishing zending schools is to prepare a place for PI. So, the nuances of establishing zending schools are first for the benefit of the PI, and then later for the empowerment of the congregation. That is why the schools established by the zending are open to everyone without exception, regardless of whether they are Christian, tribal or Muslim, because the purpose of these schools was to teach the Christian faith to as many students as possible.

Because the interests of the zendeling are so that the Dayak people can read, write and count, it can be understood that the schools they founded were only schools on the same level as a three-year public school (Volksschool). Nevertheless, the zendeling educate students with high discipline. All lessons must be followed by students, without exception, even though students are not Christians. The teaching flow is carried out as follows: each child is first given a Bible passage to memorize; This passage is then explained catechetically, that is, based on the teaching of the Christian faith; and so each class begins. After that, these children were given lessons in reading, writing and arithmetic and other general lessons.

In addition to the doctrinal teaching that appears in the catechetical explanation, from this educational path, Spener's spirit of pietism is also seen which makes a pious lifestyle a *habitus practicus*, namely an attitude and lifestyle that leads to the appreciation of faith and life based on the Bible. (Kuhl 1998, 60) [28]. The spirit of pietism is an important part in educating students to become godly people based on the Bible. So, in Borneo, the zendeling actually combined the doctrinal spirit of Enlightenment with the spirit of pious pietism. Two things that seem to be contradicted on the European continent, have been united in the world of education on the island of Borneo.

With the increasing number of schools established by the RMG zending agency, the need for teachers is also urgent. While the power of zending is very limited. Therefore, in 1872 a Teacher's School was established in Kapuas which was first attended by six students. Zendeling are aware that the extent of PI's efforts in South Borneo is directly proportional to the number of schools established. Therefore, the Teacher's School which was opened in Kuala Kapuas not only educates prospective teachers who will teach in schools, but also teachers who will teach in congregations. This can be seen from the lessons they received, namely general, theological and practical lessons, especially carpentry. This dual function of teachers will be very helpful for zendeling in overcoming the shortage of PI personnel in the regions. They become school teachers as well as church teachers. After the Teacher's School in Kuala Kapuas was closed due to the transfer of the principal Hennemann to Depok, in 1882 a Teachers Seminary was opened in Banjarmasin which educated prospective teachers and evangelists under the leadership of Praeses Zendeling Braches assisted by Zendeling Hensgen. Subsidies from the Dutch colonial government were also provided for this teacher seminary. Although, along with the subsidies, the colonial government demanded to prioritize the professionalism of teachers rather than evangelists. A thing that is difficult for zendeling to accept. During the transition from zending RMG to BMG (1920-1925), this teacher seminary showed remarkable development. Zendeling is also increasingly aware that the involvement of indigenous people is very important in all segments of PI services, including the teacher seminary in Banjarmasin. Then, During this transitional period, two indigenous people were appointed as teachers at the teacher seminary in Banjarmasin. It can also be understood that at that time, the echo of the spirit of Indonesian nationalism was growing. Since the ethical policy proclaimed in 1901 in all areas of the Dutch colonies, the rise of the natives has strengthened. The role of the indigenous people in all fields began to be echoed. Even young people in a high spirit of nationalism then founded the first modern organization in Indonesia in 1908, namely Boedi Oetomo. This national awakening of course also influenced the way of the zendeling field. The involvement of the natives is a necessity, because it will not be possible for the zendeling to remain on the island of Borneo forever. Those who will conduct PI on the island of Borneo in the future are of course the indigenous people on the island of Borneo itself.

Based on the discussion above, the following were found:

**Finding 3 : Zending RMG in carrying out Christian education efforts that prioritize discipline, piety, Western superiority and as a PI tool (*Missionsmittel*).**

**Finding 4 : Zending RMG develops the dual function of indigenous teachers in teaching, namely school teachers and church teachers.**

**Proposition 2 : Christian education in the Zending era of RMG was held in the spirit of discipline, piety and Western superiority for PI.**

#### **4.3. Discussion on Christian Education in the Zending Era BMG**

The transition of PI in South Borneo from Zending RMG to BMG coincided with the shift in Christian education efforts organized by Zending. After the implementation of ethical politics, the national awakening of the Indonesian nation and the events of World War I also had an impact on the revival of the spirit of education in South Borneo. Indigenous people compete to get into schools. The role of the natives in all walks of life began to stretch. Various associations and organizations were founded. This affects the PI work carried out by the zendeling.

This significant change in PI coincided with changes in the field of Christian education. The Teacher Seminary in Banjarmasin became the main kitchen in producing indigenous teachers who would be placed in schools founded by Zending. Zendeling take a more position on supervision only. The spirit of the natives, whether they are educators or school students who are educated, is the basic capital of an independent school, although it is still owned by Zending.

The interest in school shown by the natives in this era of national awakening made the natives feel that the schools established by the zending and the government were not sufficient to meet the educational needs of the indigenous people. So indigenous organizations, such as Pakat Dayak, set up their own schools. There are nine schools established by Pakat Dayak, both those that are equivalent to HIS and connection schools that bridge public schools with Dutch schools. That's where we see that the revival of the natives in the field of education has occurred.

In the field of education, during the Japanese occupation government all schools owned by Zending were taken over by Japan. All the indigenous teachers who teach are made government employees. Classes in schools were arranged by the Japanese occupation government for the propaganda purposes of the Greater East Asia War. Practically at that time there were no more schools owned by Zending. This situation continued after the proclamation of 1945. The schools that were formerly owned by the Zending/Church were taken over by the Indonesian government. Indeed, there was an attempt to return Zending's schools with the return of BMG's Zending to Kalimantan on September 30, 1945. According to Ukur's records, more than 100 schools were returned to Zending, but most of them were under lease status. In the future, with this lease status, the schools rented by the government will be taken over by the government or handed over to the government because of the inability of the resources and funds to manage the schools independently. Until the union of the BMG zending body with GKE in 1956, the zending schools were handed over to GKE to be managed independently. Since the unification, a joint project began to establish a modern professional school that became the forerunner of the current GKE vocational school, namely SMK GKE Mandomai and SMK GKE Agri Karya Tumbang Lahang.

Based on the discussion above, the following were found:

**Finding 5 : Zending BMG continues the Christian education business that has been established by RMG by prioritizing the independence of churches and schools in the field of human resources.**

**Finding 6 : Christian education efforts in the BMG zending era developed rapidly along with the national awakening that hit Indonesia.**

**Proposition 3 : Christian education in the BMG zending era was held in the spirit of independence and nationalism.**

#### **4.4. Discussion about Christian Education Process Organized by GKE at SMK GKE Mandomai**

##### **4.4.1. Discussion about the Brief History of SMK GKE Mandomai**

SMK GKE Mandomai is one of the joint projects carried out by GKE and BMG which in practice has become one unit since 1956. Modern skills schools were needed at that time to process the abundant wood on the island of Kalimantan. In Central Kalimantan there are no modern carpentry skills schools that use mechanical power. The craftsmen only use simple tools. So the need to have modern carpentry skills is indispensable for work effectiveness and efficiency.

The newly established STM GKE Mandomai is in great demand by the congregation and the surrounding community. They competed to send their children to school in that place. Students attending school are required to enter dormitories. All their needs are covered by the school. This school is a new flagship school that has qualified achievements. The products are of high quality. Various buildings and bridges were entrusted to them to build. And it's proven, the quality is very good. This happens because this school is supported by modern and fairly sophisticated equipment in its day. The instructors are skilled zending specialists devoted to teaching on the premises and mastering modern carpentry techniques. They have high discipline. Good work management and very orderly. Finances are managed transparently.

The advantages of STM Mandomai are also widespread locally, nationally and even to foreign countries. The students do not only come from the local community, but even from outside Mandomai or from outside the island of Borneo. Until the 1990s this school experienced its success. It can be seen that when Christian schools managed by the church experienced a decline after 1945, STM Mandomai became the new prima donna in Kalimantan and even outside Kalimantan.

The decline in the education business at STM Mandomai began in the 2000s. Since 2000 financial support from abroad, especially Mission 21, has been gradually reduced. This reduction in financial assistance is in line with GKE's independence program in the field of funds in 2013. Because in the long-term GKE program phase one for 25 years (1988-2013) it is hoped that GKE will be independent in the fields of power, funding and theology. GKE's partnership with Mission 21 is further focused on short-term and operational programs such as community empowerment programs, scholarships, gender equality and HIV/AIDS.

The great fire in 2001 that burned the room and production equipment that became the main kitchen of the school's income also had a tremendous impact. Since then this flagship school began to decline. The remaining units can no longer produce optimally. Coupled with the regulation on illegal logging from the government which severely limits the acquisition of raw



materials for production. Also do not miss the school management and the foundation that shelters it which is less professional which further adds to the slump in the school. Finally, the interest of the community and the congregation to send their children to the school decreased drastically. Although there have been efforts to improve school management with the establishment of a new foundation to manage the school in 2016, issues relating to employee remuneration,

Based on the discussion above, the following were found:

**Finding 7 : SMK GKE Mandomai developed along with the work of PI carried out by GKE.**

**Finding 8 : The need for skills education, especially in the timber sector, is supported by environmental conditions and community needs.**

**Finding 9 : Since its establishment until 2000, SMK GKE Mandomai has made remarkable progress, but since 2000 it has declined.**

**Proposition 4 : The development of the GKE Mandomai Vocational School in its history has experienced ups and downs.**

#### **4.4.2. Discussion about the Vision and Mission of SMK GKE Mandomai**

The vision and mission of a school is very important. Because with the vision and mission, all the movements of the school will be seen where they want to be taken. According to Machali and Hidayat, vision means seeing, seeing, seeing, dreaming or imagining. Etymologically, vision can be interpreted as a view based on deep thinking about the future to be achieved. In another sense, the vision is a picture of the future that is realistic and wants to be realized in a certain period of time. In the context of schools, vision is a moral imagination that becomes the basis or reference in determining future goals or conditions that are specifically expected by schools, and are within the corridors of national education development that have been determined nationally by the government.(Machali and Hidayat 2016, 253-254) [29]. The vision of a school communicates the ideal conditions to be realized to the school community as well as to society in general. The development of the vision into values and principles as well as guidelines for action represents what, how and why a school is established and organized (Baedowi 2015, 32) [30].

In order to achieve this vision, a mission must be created. According to Machali and Hidayat, mission is the elaboration of the vision in the form of the formulation of tasks, obligations and action plans that are used as directions to realize the vision. In another sense, the mission is a statement of what the institution must do in its efforts to realize the vision. Mission is something tangible to aim for and can also provide an outline of how to achieve the vision. Mission is an activity that must be carried out or a function carried out by a school to realize the vision that has been set(Machali and Hidayat 2016, 261) [29]. Missions are more concrete and more action-oriented. Mission can refer to efforts to solve an issue or efforts to achieve goals, for example efforts to overcome unemployment problems or provide quality education(Baedowi 2015, 33) [30].

In the context of a school owned by a church or labeled as Christian, according to Andar Ismail, there must be a Christian characteristic in it, including those contained in the school's vision and mission. According to Andar Ismail, the main characteristic of a Christian institution/institution is the Lord Jesus who is the main rule/reference. In Christian institutions/schools the people who work in them act like Christ and those who come there are treated like Christ. So there are characteristics that are distinctive and different from other schools that are not labeled as Christian. The implication is that the main goal of Christian schools and at the same time the hallmark of Christian schools is to provide a forum for students to have a harmonious process between intellectual development and faith development.(Ismail 2006, 110-113) [31].

From the concept of vision and mission above, it can be assessed how the characteristics of the vision and mission of SMK GKE Mandomai are. Indeed, at the beginning of its establishment, SMK GKE Mandomai still did not have a vision and mission in terms of written vision and mission. However, from the start, this school was founded in the spirit of modern education with a Christian character. This is in line with what Andar Ismail said, that schools must build harmony between intellectual development and faith development. This harmony is supported by practical teachers at the school who in fact are BMG zending workers who were specially sent to teach and have special expertise in woodworking technology. So, even within the teacher, this harmony has been seen which was developed in learning at SMK GKE Mandomai.

The vision and mission that are formulated seem to still be based on practical needs which are closely related to changes in the curriculum and school spectrum. If the curriculum and school spectrum changes, the vision and mission of the school will change or at least undergo an adjustment. Besides that, school accreditation in the context of the existence and feasibility of schools also influences changes in the school's vision and mission.

The reality of schools that experience ups and downs gives consideration to changes in the school's vision and mission. For example, when there is difficulty in getting wood raw materials, schools try to find other efforts by adding other competencies, namely stone and concrete construction, although in the end they have to be readjusted to only one competency specification. So that the changes in the school's vision and mission that occur are more practical, not philosophical. Besides that, the involvement of all stakeholders has not been maximized with several parties who have not been involved in the formulation of the vision and mission.

Based on the discussion above, the following were found:

**Finding 10 : The formulation of the vision and mission of SMK GKE Mandomai has not involved all elements involved in school activities at SMK GKE Mandomai.**

**Finding 11 : The formulation of the vision and mission of SMK GKE Mandomai is more on practical needs.**

**Proposition 5 : The formulation of the vision and mission of the GKE Mandomai Vocational School has not involved everyone *stakeholders* (stakeholders) and the long-term needs of the school.**

#### **4.4.3. Discussion about the GKE Mandomai Vocational High School Curriculum**

The development of the curriculum applied at SMK GKE Mandomai is in line with the development of the curriculum set by the government. Learning from the history of curriculum development in Indonesia, since its inauguration, GKE Mandomai Vocational School has gone through at least eight curriculum models, from the 1964 curriculum to the latest 2013 curriculum. Historically, there have been frequent changes or improvements to the curriculum. Until sometimes there are jokes that changing ministers change curriculum. Indeed, each curriculum has its advantages and disadvantages. However, it should be realized that the spirit of the preparation of the national curriculum is to further improve the quality of national education.

As a school in the national education system, SMK GKE Mandomai certainly follows and implements the national curriculum in accordance with its development. Since its establishment until now, the implementation of the national curriculum has been continuously carried out. As stated by the school, the percentage of curriculum demands on the theoretical aspect is getting bigger day by day, so the practical aspect is getting smaller. In fact, as a vocational school, SMK GKE Mandomai should provide a bigger place for skills training that prepares students to be independent and be able to open businesses according to the skills they have learned. Supposedly, students are given enough space to work and develop their skills, so that they are truly aware of all the potential they have so that they have a useful life. (Freire 2000, 166) [24]. From the example of the 2019/2020 school year schedule which is the implementation of the national curriculum, it appears that students spend more time studying theory than in practice.

In addition to the demands of the national curriculum, the school is also trying to show the uniqueness of the school in the curriculum applied in the school, namely as a school owned by the church. This peculiarity is seen in the worship every Monday, alternating with the flag ceremony, which must be followed by all employees and students at the school. Another peculiarity is the prayer together before the lesson begins. Muslim students are given time for Friday prayers at the nearest mosque. It should be remembered that from the beginning, Christian education in the sense of organizing schools established by churches/zending is generally open and for anyone.

GKE Mandomai Vocational School, even though it is a church-owned school, the rights of students to receive religious instruction in accordance with their beliefs are still considered. Students who are Christian and Muslim are provided with their respective religious teachers. This is due to the open nature of schools and also the mandate of Law no. 20 of 2003 concerning the National Education System. Indeed, there has been a long debate over this law, considering that private/private schools with a religion in mind are required to provide religious teachings for each student with their own beliefs taught by teachers who share the same religion as the student. UU no. 20 of 2003 concerning the National Education System, according to Listia et al, became the legal and constitutional basis as well as "politics" for the implementation of religious education in schools, both public and private. This law has also "buried" part of Law no. 2/1989 and PP No. 29/1990, regarding the non-compulsibility of schools with certain religious backgrounds (eg Islam) to teach the religious education adopted by students (eg Catholic religious lessons for students who are Catholic)(Listia, Arham, and Gogali 2007, 127-128) [32].

GKE Mandomai Vocational School as a church-owned school continues to apply the national curriculum while at the same time accommodating the uniqueness of the school as inherited by Zending. However, it must be admitted that the large demands on the national curriculum applied in schools have resulted in schools having to add extra hours beyond the lesson hours required by the national curriculum. The school must also make adjustments to some theoretical subjects and increase the hours of practical lessons. Of course, this adjustment has positive and negative impacts. The positive impact is that there is more practical learning

time that students get in order to hone the skills they learn. But from the negative side, students will race to catch up with the learning gaps required in the national curriculum,

Based on the discussion above, the following were found:

**Finding 12 : The curriculum applied by SMK GKE Mandomai follows government policy by implementing the national curriculum (KTSP and Curriculum 2013).**

**Finding 13 : In addition to the national curriculum, the GKE Mandomai Vocational School is also equipped with local content that shows the uniqueness of the school as a church-owned school.**

**Proposition 6 : The curriculum of SMK GKE Mandomai is based on the national curriculum and local content.**

#### **4.4.4. Discussion about the relationship between the GKE Mandomai Congregation and the GKE Mandomai Vocational School**

Christian education efforts or Christian schools are very closely related to the congregation around the school. The same thing happened with the schools established by zending in the Mandomai area. The Mandomai congregation is well known for the various schools that were established there. Public schools from elementary to secondary levels are there. Vocational schools and teacher schools were also established there. If you look at the history of Christian education organized by zending, especially in South Borneo, the Mandomai congregation is the second station that is very advanced in the field of education after the Kuala Kapuas station.

The congregation strongly supports the existence of the school founded by Zending. The nature of schools that are open to anyone is another advantage that Christian schools have. The establishment of mission bases is often followed by the establishment of schools around the mission bases. This is very effective in the context of implementing learning and control carried out by the leadership of the mission base who is usually the coach and teacher of these schools. This means that in terms of location and learning practices there is a practical closeness, and from an understanding of the existence of schools as an IR tool there is a strong emotional closeness.

This practical and emotional closeness can be seen in Mandomai. The long-standing closeness between the congregation and the school in Mandomai is a closeness that needs and complements each other (mutualism-complementary). The congregation needs school, and vice versa. The congregation complements and pays attention to the shortcomings of the school, and vice versa. Relationships like this should actually be built and even improved. The congregation must be responsible for the development of the school around it. Do not let schools only expect subsidies and assistance from the government. History has recorded how the congregation or the Church must learn from the mistakes that have occurred about understanding the importance of schools as part of the witness of the Christian faith. That the school must be rooted in the church, and become the witness of the congregation (the Church). The congregation must have the responsibility of faith in maintaining and developing existing schools. Congregations must be the backbone of the life of Christian schools and must not depend entirely on subsidies from the government. Hans Dürr, the schooling expert, had in fact conveyed to zending long ago about the dangers of great dependence on the government. According to him, dependence on subsidies makes the congregation not responsible for the development of the school. Supposedly, schools are rooted in the congregation and receive the full attention of the congregation, so that the responsibility for developing schools is in the hands of the congregation. However, Zending ignored Dürr's suggestion. The result, proved later, many schools closed because subsidies were stopped, (Witschi 1942, 133) [2].

Based on the discussion above, the following were found:

**Finding 14 : The GKE Mandomai congregation and the GKE Mandomai Vocational School have a practical and emotional closeness.**

**Finding 15 : The relationship between the two is a complementary-mutualistic relationship.**

**Finding 16 : There were ups and downs in the relationship between the GKE Mandomai Congregation and the GKE Mandomai Vocational School.**

**Proposition 7 : The relationship between the GKE Mandomai Congregation and the GKE Mandomai Vocational School experienced ups and downs, although there is a practical and emotional closeness that is mutualism-complementary.**

#### 4.5.5. Discussion on the Supporting and Inhibiting Factors of the Christian Education Process at SMK GKE Mandomai

##### 4.2.5.1. Supporting Factors

In the learning process at SMK GKE Mandomai, the role of the zendeling teachers who teach there is very decisive in laying the foundations for high-standard education. Healthy and transparent school management, very high discipline, proven product results and the inculcation of Christian values in learning have become a fundamental part and can be passed on by the next generation. Gradually the zendeling provided a place for local people to take their place until they arrived at complete independence, where various financial and personnel assistances were reduced and withdrawn from SMK GKE Mandomai. SMK GKE Mandomai cannot continue to be like a baby being breastfed by a zending institution. It is time for all school management responsibilities to be handed over to the local community.

We should be grateful that the absorption of graduates of SMK GKE Mandomai from time to time shows consistency in various fields of work. From the alumni search conducted by the school, it turns out that graduates of SMK GKE Mandomai are still very much needed in various fields of work. From the available fields of work, the absorption of graduates in the business and industrial world (DU/DI) is in first place, namely from 988 alumni from 1970 to 2019, DU/DI absorbed 363 alumni (36.74 %), followed by in the field of entrepreneurship/self-employed 140 alumni (14.17%) and in the field of contractors/consultants 139 alumni (14.07%) in the second and third ranks. From this percentage, it appears that more than a third of the total graduates are absorbed by DU/DI. This means that the development of the GKE Mandomai Vocational School is very promising in the future. In other words,

The only thing left now is how to promote SMK GKE Mandomai to outsiders. Actually, SMK GKE Mandomai already has initial capital, which is already known to many people. Competencies and good products as well as unique buildings and of course rare skill competencies possessed by church institutions are brand images which are the basic capital of schools to compete with other schools. This brand image must continue to be built, improved and published. Of course, all parties, especially church members personally and institutions must support this school to publish as well as take advantage of the products produced by SMK GKE Mandomai.

Based on the discussion above, the following were found:

**Finding 17 : The GKE Mandomai Vocational School which is based on the GKE congregation is an asset for the continuity of education management.**

**Finding 18 : The role of the GKE Synod Assembly, the Central Kalimantan GKE Synod Assembly and the GKE Mandomai Resort should be a force in the management of the GKE Mandomai Vocational School.**

**19 find : The mental legacy left by Zendeling is the initial capital that inspires the next generation.**

**Finding 20 : The absorption of graduates who are always consistent and accepted in the Business/Industry World (DU/DI).**

**Finding 21 : Many non-Christian surrounding communities send their children to school at SMK GKE Mandomai.**

**Proposition 8 : The network from the history of PI, the GKE Synod Assembly, the Central Kalimantan GKE Synod Assembly and the GKE Mandomai Resort as the basis for the Christian congregation became a reality in the management of the GKE Mandomai Vocational School.**

**Proposition 9 : SMK GKE Mandomai is open to people who come from non-Christians.**

##### 4.6.2. Inhibiting Factors

In addition to supporting factors, of course there are inhibiting factors in the implementation of education at SMK GKE Mandomai. As described in Chapter IV, one of the inhibiting factors experienced by SMK GKE Mandomai is the difficulty in obtaining raw materials for production. Vocational schools with expertise competence in the wood sector will be closely related to the basic needs of wood raw materials, both for practice and production. This raw material constraint is a very crucial issue, especially with government policies related to illegal logging making it more difficult for schools to obtain raw materials. Should, for vocational schools related to the main raw material for wood, there is a government policy to facilitate and provide concessions for these schools to obtain raw materials. This situation is further exacerbated by the proliferation of mining and plantation companies which of course clear large areas of land and clear land which in fact is a source of wood raw materials. With the difficulty of raw materials experienced by SMK GKE Mandomai, practically the school's productive efforts are limited. The products produced are of course only in small quantities. That means it will have a small impact on product sales results. The

impact is that the income for schools from production results is not much. Schools will experience a financial crisis. Payroll employees will experience problems. And that is a reality that is currently felt and experienced by school employees who are financed by the Foundation that oversees SMK GKE Mandomai. Indeed, SMK GKE Mandomai has tried to provide land for production raw materials by planting wood on the land. Of course, it will take quite a long time for the wood to become large and suitable to be used as raw materials for production. However, instead of continuing to experience difficulties with raw materials, the efforts made by SMK GKE Mandomai should be appreciated for the sustainability of the school's existence in the future. Of course, it will take quite a long time for the wood to become large and suitable to be used as raw materials for production. However, instead of continuing to experience difficulties with raw materials, the efforts made by SMK GKE Mandomai should be appreciated for the sustainability of the school's existence in the future. Of course, it will take quite a long time for the wood to become large and suitable to be used as raw materials for production. However, instead of continuing to experience difficulties with raw materials, the efforts made by SMK GKE Mandomai should be appreciated for the sustainability of the school's existence in the future.

Old facilities and infrastructure are also a serious problem for SMK GKE Mandomai. The production equipment owned by the school is old and should be refurbished. However, procuring new production equipment is not an easy matter in the midst of the financial difficulties faced by schools. Support for equipment procurement from the government is limited. With this old and very limited equipment condition, SMK GKE Mandomai is trying to organize the existing education.

Production efforts that are not optimal with limited raw materials result in financial constraints experienced by schools. Moreover, donation institutions such as Mission 21 with the spirit of independence have gradually withdrawn financial support from SMK GKE Mandomai from 2000 to 2013. Practically, employee salaries and other operational funds that have been supported by Mission 21 funds must be borne by the school/foundation itself. Since then, there have been no investors or other donation institutions that have invested in SMK GKE Mandomai. In fact, with specific vocational schools, such as SMK GKE Mandomai, they actually have the opportunity to cooperate with investors or other donating institutions in the context of developing schools and marketing the products made by schools. However, back to the difficulty of obtaining raw materials,

Another external challenge is the government's attention to the sustainability of SMK GKE Mandomai. Besides the government's policy on illegal logging which makes it very difficult for schools to find raw materials, the government's education policy on vocational schools is still considered not to be a priority of education policy. More government assistance and budgets are given to public and state schools. In fact, when viewed from operational needs, vocational schools require more practical operational costs than general schools. Finally, SMK GKE Mandomai has not been able to get the maximum budget from the government. What is routine is only BOS assistance which is limited in nature because the value is calculated per student. So,

In addition to facing external challenges, SMK GKE Mandomai also has to face internal challenges that are quite energy-consuming. An internal challenge that is quite hindering the development of the school is the unfinished ownership of the foundation that houses the school. The protracted conflict between the institutions that formed the foundation that houses the school, namely the GKE Synod Assembly and the Central Kalimantan GKE Synod Assembly, made the school management ultimately affected and became victims. Whereas school administration must be in a conducive and mutually supportive condition, so as to create a good and fun learning atmosphere. Likewise, the attention of local congregations and resorts is still not optimal as expected by the school. Congregational support for sending their children to school is still lacking. It is evident from the many students who attend the school, only 25% are Christians. That means, those who attend SMK GKE Mandomai mostly come from non-Christian children.

In today's era of rapid technological development, the role of publication and promotion of an activity is very important. Everyone can search for information from their respective homes with the gadgets they have, not limited by space and time. In the past, people who wanted to get information had to come to that place, nowadays all information is available and obtained from the internet. Therefore, if a school lacks publicity and promotion, it will prevent other people from getting to know more about the school. Social media can be used massively by building networks in cyberspace. Moreover, with the advantages and peculiarities of the GKE Mandomai Vocational School, it can be a tremendous potential so that people know the school and are interested in sending their children to that school.

Based on the discussion above, the following were found:

- Finding 22 : SMK GKE Mandomai has difficulty getting raw materials and has old facilities and infrastructure.**
- Finding 23 : Donations organizations expect more independence from GKE Mandomai Vocational School by stopping their assistance.**
- Finding 24 : There are no investors/donors who consistently provide financial support to SMK GKE Mandomai.**
- Finding 25 : Lack of harmonious cooperation between elements in the management of SMK GKE Mandomai.**



**Finding 26** : The lack of publications from the GKE Mandomai Vocational School which actually has specific advantages in the timber sector.

**Proposition 10** : To lead to independence, SMK GKE Mandomai requires the cooperation of all elements from GKE and outside parties.

**Proposition 11** : Internal institutional relations have their own challenges.

**Proposition 12** : Promotion/publication is an important requirement to demonstrate the competitive advantage of SMK GKE Mandomai.

Based on these propositions 1 – 12, the major propositions can be arranged as follows:

**Major Proposition** : Zending-based Christian education with the support of all stakeholders is needed to revitalize the advantages and uniqueness of SMK GKE Mandomai.

## **5. CLOSING**

### **5.1. Conclusion**

Based on the results of the research and discussion, it can be concluded that there are: (1) The historical-phenomenological zending-based Christian education process in GKE; and (2) Christian education process organized by GKE at SMK GKE Mandomai. Here are the details of the conclusion:

- 1) The historical-phenomenological zending-based Christian education process at GKE can be summarized in the following three major sections: History of the GKE Mandomai Congregation, Christian Education in the Zending RMG era and Christian Education in the Zending BMG era. The Christian education effort organized by Zending BMG is to continue what has been initiated by Zending RMG. Besides continuing, BMG's zending also develops and encourages school independence. This is in line with BMG's zending efforts which have begun to prepare for the independence of the local church which will soon be formed. Coupled with the political situation at that time, which was currently heating up Indonesia's national awakening. So that people's demands for higher education are getting stronger. Then, in the zending era of BMG the development of Christian education business grew rapidly. In terms of the quantity of schools and students studying at these schools has increased. Christian education organized by zending BMG is not only at the level of three-year public schools, but also higher schools and even provides connecting schools that send students to government schools. So, it can be seen that Christian education in the BMG zending era was held in the spirit of independence and nationalism that was sweeping Indonesia. but also higher schools even provide connecting schools that send students to enter government schools. So, it can be seen that Christian education in the BMG zending era was held in the spirit of independence and nationalism that was sweeping Indonesia. but also higher schools even provide connecting schools that send students to enter government schools. So, it can be seen that Christian education in the BMG zending era was held in the spirit of independence and nationalism that was sweeping Indonesia.
- 2) The process of Christian education organized by GKE at SMK GKE Mandomai can be summarized in the following sections: a) A brief history of SMK GKE Mandomai. As one of the schools that has become a church lighthouse and zending project, SMK GKE Mandomai has become a vocational school with modern techniques and equipment. The presence of this school is an answer to the longing of the congregation and the community who want a school of expertise that uses modern equipment. Along with that, Christian education efforts in the form of vocational schools have become a form of church participation in development. b) Vision and Mission of SMK GKE Mandomai, the vision and mission of a school is very important. Because it is from this vision and mission that the entire movement of learning in schools is described. This means that the school's vision and mission become general guidelines that will direct the learning movement to be taken. Judging from the process, the formulation of the vision and mission of SMK GKE Mandomai still does not involve all elements involved in school activities at SMK GKE Mandomai. c) The curriculum of SMK GKE Mandomai, the curriculum applied by SMK GKE Mandomai follows government policy by implementing the national curriculum. At this time, SMK GKE Mandomai applies the 2006 KTSP curriculum and the 2013 curriculum in learning at school. Changes in the school spectrum also often have an impact on changes in the curriculum applied in schools. This happens because of the nature of vocational schools that have special specifications that are different from other general schools, d) The relationship between the GKE Mandomai Congregation and the GKE Mandomai Vocational School. The educational insight of the zending who see the school as a Missionsmittel resulted in a close relationship between the congregation and the school. Generally, schools are set up in a mission base complex. The complex usually includes churches, mission base houses, schools and dormitories. e) Supporting and Inhibiting Factors in the Christian Education Process at SMK GKE Mandomai. The implementation of Christian education at SMK GKE

Mandomai certainly cannot be separated from various interrelated factors in it, both supporting and inhibiting factors. SMK GKE Mandomai actually has tremendous potential that can be developed to support the existence of the school. The congregation in Mandomai and its surroundings can be an important asset for the continuity of education management at SMK GKE Mandomai. A strong church structure should be able to make a big contribution to the development of the school. Besides, this school in its history has been known to many people abroad. The absorption capacity of alumni is quite good so far. Schools that are open to anyone provide a large enough opportunity for non-Christian children to gain knowledge at the school. The mental legacy of the zendeling in school management already exists, it only needs to be developed in accordance with the development of today's times. Indeed, it must be admitted that the challenges faced by SMK GKE Mandomai are also quite large. Difficulties in raw materials, management conflicts, financial crises, and old facilities and infrastructure are various inhibiting factors that must be overcome by the school together with all parties with an interest in the school. School promotions and publications must continue to be carried out and even increased. Support from all stakeholders must be realized. Challenges that are faced together. Don't let GKE Mandomai Vocational School bear the burden alone. So that what is aspired to in the vision of the GKE Mandomai Vocational School can be achieved, namely: the realization of quality and leading wood technology education.

## **5.2. Implications of Research Results**

From the results of this study there are theoretical and practical implications as follows:

### **1) Theoretical Implications**

Based on the analysis using Creswell analysis and relevant theories, the researcher can show the relationship between the research results and the main theory of Zendeling education as follows:

- a. Zendeling's educational theory is basically based on general educational theories, the spirit of Protestant reform, educational philosophy and Western pietism.
- b. Zendeling's educational theory rests on the complete Christian spirit of nations (Volkschristianisierung) with the ultimate goal of realizing an independent People's Church. So that education becomes an effective tool for evangelism (Missionsmittel) to Christianize as many people as possible.
- c. Zendeling education theory emphasizes the superiority of Western culture with high intellectual spirit, discipline, punctuality and target achievement. Besides that, the pious Christian life as a result of the spirit of Western pietism becomes an important part in the implementation of education.

In this case, if it is related to the results of this study, the zendeling education theory has several aspects that can be theoretical contributions. The researcher in this case supports the zendeling education theory applied at SMK GKE Mandomai, as well as proposes a correction to the theory into a complementary-mutualism-based theory of zendeling education. This theory is based on the spirit of harmony of intellectual development and faith, high discipline and godly life, is open to anyone and understands education not only as a Missionsmittel, but more than that, as a service of love and a believer's faith response to God's acts of love in life. Jesus Christ. This theory respects the uniqueness of students to develop themselves consciously to be able to work fully (conscientiously) while also respecting the cultural uniqueness of the local community, so this theory provides a correction to the superiority of Western culture. This theory also emphasizes the importance of the responsibility of all stakeholders (stakeholders) in the implementation of education that is mutually beneficial and requires and complements each other, So as to create a conducive educational atmosphere, characterized by Christian, superior and quality.

### **2) Practical Implications**

Based on the results of this study, the practical implications are as follows:

- a. It is a contribution of thought for GKE, in this case the foundation that manages SMK GKE Mandomai to pay more attention to management, including revitalizing the main tasks and functions of the foundation structure and school management.
- b. As input for the GKE congregation to care more and pay attention to the GKE Mandomai Vocational School which was once victorious in its time and currently needs support from all parties, especially the congregation. This is in line with what was stated by K. Hartenstein who emphasized the commitment and solidarity of the family to the church. Likewise, the commitment and solidarity of every church member for various activities in the PI field around the world, including Christian education organized by GKE at the GKE Mandomai Vocational School.

- c. As material to inspire foundations that manage private/private schools to pay more attention to their education management and management system.

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