

## Sabuwa Pitate in the Historical Narrative of the Pioneer Pentecostal GPdI Community in Southeast Minahasa

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### Abstract

*The research describes, analyzes, reflects upon, and interprets the concepts and practices of Pentecostal religiosity inspired by the philosophy of sabuwa pitate in the traditional cultural architecture of the pioneer Pentecostal GPdI community in Southeast Minahasa. Using a qualitative narrative method, data were collected through participatory observation, in-depth interviews, and documentation. Findings indicate the integration of Pentecostal teachings with Minahasa's local wisdom, the Holy Spirit experience, and worship practices emphasizing togetherness and family. This research contributes significantly to understanding and developing Pentecostal religiosity concepts and practices, constructive approaches between religious and cultural values, and elaborating the application of these values in Christian religious education and community life.*

**Keywords:** Pentecostal Religiosity, Pentecostal, Sabuwa Pitate, Historical Narrative, Constructive

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## INTRODUCTION

The spiritual experience in the symbolic religious Fire of Pentecost, emphasizing the Baptism of the Holy Spirit and the glossolalia, has been central to the religious life of the pioneer Pentecostal community in North Sulawesi. Initially attracting the lower-class society living in poverty with low educational backgrounds, the movement began in simple traditional structures like sabuwa pitate, bamboo huts with thatched roofs, in Southeast Minahasa villages.

According to Elia Tambunan (2021: 110) and Samuel Y. Repi (2021: 101), worship places generally started from traditional buildings like sabuwa pitate or bamboo huts with thatched roofs. This is reinforced by Sumanti's (1991: 193, 205) explanation of traditional sabuwa pitate architecture in Minahasa, describing it as small emergency houses built in fields, measuring three by three meters or larger meeting halls with dirt floors, bamboo or wooden pillars, thatched roofs, and bamboo walls.

Worship activities began house-to-house or in simple sabuwa pitate huts with expressive and spirited services and contextual preaching on everyday life issues. Their lives reflect the sabuwa pitate Pentecostalism context with unique and strong characteristics, as outlined in GPdI's Statutes. At that time, the Pentecostal movement was often rejected and mocked as a sect of the poor and uneducated. In contrast, today's urban Megachurches' materialistic and consumerist lifestyle has eroded Pentecostalism's ethical values in its religious culture.

Comparisons with urban Pentecostal contexts in the United States and Latin America analyzed by experts like Snyder Jr, Anderson, and Niebuhr (in Hunt, 2002: 4-16) show many similarities, including: First, Pentecostalism tends to emphasize the baptism of the Spirit and glossolalia; Second, Pentecostalism as a lower-class

society, with low educational backgrounds and living in poverty; Third, Pentecostalism with an ascetic life opposing modernity and secularism; Fourth, Pentecostalism with prosperity theology and hedonistic consumerism; Fifth, Pentecostalism with practices assumed to be spiritism; and Sixth, Pentecostalism adding new elements to Christianity, often linked to conflicts of interest and church splits.

The ideal condition expected by the pioneer Pentecostal sabuwa pitate community is a church or fellowship of believers in Jesus Christ, not just a formal organization but a living organism of Christ's body. This fellowship includes individuals or groups of Pentecostals hoping for an ideal community life in the cultural religious manifestation of sabuwa pitate towards a perfect church organism. Recent studies by Okpako (2024: 171–172), Judson (2021: 61), Pradipto & others (2021: 9–17), and Pilipus Jeraman (2019: 225-256) emphasize the importance of using local materials like bamboo in church construction. Studies in Nigeria, Myanmar, and Indonesia show that early church buildings often used traditional materials, reflecting strong cultural and religious adaptation.

Based on church research from bamboo, certain aspects have not been reached by previous researchers. This study delves deeper into the context of sabuwa pitate Pentecostalism or the bamboo hut church context in Southeast Minahasa, which is intriguing to study. This research strengthens Pentecostal identity by affirming Pentecostal teachings, spirituality, and life practices, enriching philosophical-anthropological values by integrating Minahasa cultural values in the socio-cultural constructive religiosity of Pentecostalism. Theories supporting the conceptual thinking in this research include:

First, the concept of Sabuwa Pitate by Sumanti (1991: 193-194), Tambunan (2021: 110), and Karunia Djaja (1993: 40). This concept discusses the general Minahasa society or specifically the pioneer Pentecostal congregation community for making worship fellowship places from sabuwa and teaching basic Pentecostal doctrine, which has religious, social, and cultural functions. Studies on Sabuwa Pitate are reviewed from multidisciplinary fields such as 1). Minahasa cultural philosophy by Sumampouw et al. (2020: 50), Wawointana (2020: 48-60), and Wenas (2007: 66); 2). Anthropological perspective by Koentjaraningrat (2009:10), Edward B. Tylor (2019: 1), and Franz Boas (2018: 159); 3). Anthropological and Pentecostal mission perspective by Anderson et al. (2010: 13), Simon Coleman and Rosalind I. J. Hackett (2015: 2); 3). Biblical perspective by Harris et al. (2003: 15, 623, 925), Zaluchu (2021: 29), Gering (1989: 237), and Christian Religious Education by Rantung (2019: 70-71), Thomas Groome (2011: 37), and Teresa Chai (2014: 349-353). Theories reveal the philosophy of starting a sabuwa pitate life as a local product of Minahasa culture with a family insight emphasizing personal relational experience with the Holy Spirit. Sabuwa pitate depicts God's presence like the Old Testament Tabernacle, adapted by the Pentecostal community. Christian Religious Education involves current actions, critical reflection, dialogue, storytelling, and the vision of God's Kingdom. Thus, Pentecostal education is about living in the power of the Holy Spirit and following the faith journey with the pioneer Pentecostal sabuwa pitate community in Southeast Minahasa.

Second, Historical Narrative built based on stories and events by MacIntyre (1984: 210-214), Creswell (2007: 56), Paul Ricouer (1984: 91). Indonesian and

Minahasa Pentecostal Historical Narratives build Pentecostalism by Nicky J. Sumual (1981: 44-53), Elia Tambunan (2021: 462). Narrative can be both a method and a phenomenon of study, starting with experiences expressed in lived and narrated individual stories, and there is a way to analyze and understand the narrated life stories. All moral reasoning occurs within specific narrative traditions, meaning the interpretative practice of a community like the pioneer Pentecostal society will always depend on that community's narrative tradition. Narratives are understood as oral or written texts that explain an event and actions or a series of events and actions connected chronologically. For the Pentecostal faith community, this means they understand the Bible's history and their faith experiences as part of a larger salvation narrative. The events in the Bible and their spiritual experiences interconnect and form a salvation and faith narrative.

Third, Religious Pentecostal Society as a religious community by Irving Zeitlin (in George Ritzer, 2010: 10), M. Yusuf Wibisono (2013: 52), Rodney Stark & Charles Y. Glock, (1968: 14-16). A religious society is a group of individuals living bound by specific religious norms as their life's guide. In this case, the pioneer Pentecostal sabuwa pitate community is viewed as spiritual beings with vital life needs, meaning humans inherently cannot separate from supernatural beliefs binding their behavior through the Holy Spirit's Divine manifestation. Classical Pentecostalism by Wonsuk Ma (in Gultom, 2017b: 117), Gani Wiyono (2016: 3), Robins (2018: 2-3). Historically, the Pentecostal movement is rooted in the 1906 Azusa Revival, believing in a distinctive supernatural experience of the Holy Spirit's Baptism evidenced by speaking in tongues and emphasizing the Holy Spirit's power as central to believers' lives. Pentecostal nomenclature by Theopilus Karunia Djaja, 1993: 28-32) and Elia Tambunan (2021: 151-152). The Indonesian Pentecostal Church (GPdI) uses the word Pentecostal according to the official nomenclature during registration in the state book, namely: Pinkstergemente, the Pentecostal society (Vereeniging) initiated by global Pentecostalism figures in the Dutch East Indies known as Pinksterconvent. It is clearly written in the Staatsblaad Van Nederlandsch-Indie in the Besluit June 4, 1937, No. 33 Staablad No. 368 as the recognition of being an Ecclesiastical Legal Entity. Pioneering Pentecostal Community Teaching Rules by Nicky Sumual, (1987: 17), Wakkary and Sujaka (2012: 6), Kevin J. Conner (1980: 115-125), Howard Gering (1989: 162-165), Sualang (2005a: 3), Yos Minandar (2007: 70-76). The GPdI (Indonesian Pentecostal Church) community is bound by Biblical teaching rules and Pentecostal spirituality life, such as the doctrine of the Holy Spirit, salvation doctrine, eschatological doctrine, and Tabernacle doctrine. Doctrine as a belief system and practice related to sacred matters, common beliefs, and practices within a specific collectivity. Pioneer Pentecostal Community Life Spirituality by Arifianto (2020: 20), Kevin J. Conner (1980: 124), Craig S. Keener (2015: 89). Spirituality in daily life is a spiritual life with the characteristic of Christians or pioneer Pentecostal society centered Christocentrically on Jesus Christ. Pioneer Pentecostal Community Hospitality Lifestyle by Amos Yong (2008: 58,62), Vondey and Mittelstadt (2013: 13-22), Siahaya & Siahaan (2021: 433). Incarnation and Pentecost are expressions of Divine hospitality. Thus, the narrative of divine hospitality through the intersection of both pneumatological theology of

interreligious hospitality. Hospitality lifestyle and general openness are found in the Pioneer Pentecostal community's life.

## **RESEARCH METHOD**

This study of the pioneer Pentecostal GPdI community in Southeast Minahasa aims to describe, analyze, reflect, and interpret common patterns in the behavior, beliefs, and language of a socio-cultural group and their way of life. Using a qualitative narrative research method, this study collects data through participatory observation, in-depth interviews, and documentation from three GPdI church units in three sub-districts. This qualitative research method seeks to uncover the meaning, ideas, perceptions, and anthropological values of sabuwa pitate education in the historical narrative of the pioneer Pentecostal community in Indonesia.

## **RESEARCH RESULTS DISCUSSION**

The research findings are described based on data presentations as follows:

1. Concept of Pentecostal Religiosity Inspired by the Philosophy of Sabuwa Pitate Traditional Cultural Architecture in the Pioneer Pentecostal GPdI Community in Southeast Minahasa.

This research explores the concept of Pentecostal religiosity inspired by the sabuwa pitate philosophy in the pioneer Pentecostal GPdI community in Southeast Minahasa. Observations were made in three GPdI units: Filadefia Wawali Ratahan, Elim Towuntu Timur, and Alfa Omega Molompar. Results show that this Pentecostal religiosity is reflected in social-spiritual activities like communal worship songs and the power of sermons revealing the supernatural reality of Divine power. These activities manifest spirituality and culture in the congregation's communal life. Data analysis with Nvivo 12 Plus reveals variations in the emphasis on Pentecostal religiosity based on the sabuwa pitate philosophy in each observed GPdI unit. Matrix coding and project mapping show activity patterns as follows:

1. Prayer Contemplation and Communal Singing: These activities highlight the importance of togetherness in worship and spiritual reflection.
2. Reality of the Holy Spirit in God's Presence: Congregants feel the presence and power of the Holy Spirit in their daily lives.
3. Sermons in the Anointing of the Holy Spirit: Sermons delivered in the Holy Spirit's anointing provide crucial spiritual strength for the congregation's faith life.
4. Manifestation of the Holy Spirit in Spirituality and Communal Life: Supernatural experiences and deep spirituality become integral parts of the congregation's life.

Research findings show that social religious activities in the pioneer Pentecostal community strongly emphasize Pentecostal religiosity inspired by the sabuwa pitate philosophy. Informants' opinions support this, emphasizing three main aspects:

1. Sense of Togetherness and Family: Strong community solidarity reflects the congregation's values of togetherness and family.

2. Manifestation of the Holy Spirit in Spirituality and Communal Life: The Holy Spirit's presence and power are tangibly felt in the congregation's daily activities.
3. Full Gospel Bible Doctrine: Practical and simple Bible teachings applied in the congregation's life strengthen their spiritual foundation.

Activity patterns are also supported by the importance of the sabuwa pitate philosophy, relevance of Bible teachings, prayer contemplation and communal singing, enthusiastic worship spirit, offering rituals, symbols and meanings of holy living, and sermons in the Holy Spirit's anointing.

Interviews with informants reinforce these findings with three main aspects:

1. Manifestation of the Holy Spirit in Spirituality and Communal Life: Informants express real experiences of the Holy Spirit's presence in their daily lives.
2. Sense of Togetherness and Family: The congregation's life is greatly influenced by strong values of togetherness and family.
3. Full Gospel Bible Doctrine: This doctrine provides a solid foundation for the congregation's spiritual life, connecting Bible teachings with everyday life practices.

Thus, this research shows that Pentecostal religiosity inspired by the sabuwa pitate philosophy profoundly impacts the spiritual and social lives of the pioneer Pentecostal congregation in Southeast Minahasa. Integrating these values creates a strong, faithful, and supportive community.

## 2. Praxis of Pentecostal Religiosity Inspired by the Philosophy of Sabuwa Pitate Traditional Cultural Architecture in the Pioneer Pentecostal GPdI Community in Southeast Minahasa.

This research explores how the praxis of Pentecostal religiosity, inspired by the sabuwa pitate philosophy, manifests in the daily lives of the pioneer Pentecostal congregation in Southeast Minahasa. Through observations and interviews at GPdI Filadelfia Wawali Ratahan, GPdI Elim Towuntu Timur, and GPdI Alfa Omega Molompar, the following in-depth analysis of these findings is presented:

1. Worship and Prayer Practices: Observations show that worship and prayer practices in this community are simple yet meaningful, reflecting the sabuwa pitate philosophy emphasizing essence over luxury. These practices should be balanced with solid theological teachings to avoid meaningless routines. Simplicity in worship reflects the desire to focus on the relationship with God rather than worship's physical attributes. Therefore, this simplicity allows flexibility and flow by the Holy Spirit's power in worship, ensuring the spiritual essence remains the main focus.
2. Holy Spirit Experience and God's Presence Power: The Holy Spirit's experience in this community is very real and central to Pentecostal spiritual life, providing strength and hope. However, there must be a balance between emotional experiences and rational understanding to ensure the Holy Spirit's experience yields real fruit in daily life. This experience emphasizes the importance of the Holy Spirit's presence in strengthening faith and providing spiritual direction. This supernatural experience underpins the community's bonds and motivates them to face challenges.

3. Preaching the Word of God and the Holy Spirit's Anointing: Sermons with the Holy Spirit's anointing significantly influence the congregation's spiritual understanding and attitude. Sermons must contain relevant and practical messages to be applied in the congregation's daily life. Strong preaching should inspire real change and deepen the congregation's commitment to God. Effective preaching not only informs but also transforms the congregation.
4. Pastoral Visits: This service creates strong personal bonds between leaders and congregants, building much-needed spiritual and emotional support. The effectiveness of pastoral visits depends on the pastor's ability to provide consistent and sincere support. The pastor's presence in the congregation's life reflects real love and care, which is the core of the sabuwa pitate philosophy. Pastoral visits strengthen the sense of togetherness and enhance social care in the community.

Findings from interviews provide deep insights into various prominent aspects of the spiritual life of the pioneer Pentecostal congregation in Southeast Minahasa.

1. Pentecostalism Religious Activities Inspired by the Sabuwa Pitate Philosophy: Religious activities inspired by sabuwa pitate are evident in worship and prayer practices, reflecting simplicity and closeness to God. Therefore, continuous evaluation of these practices is needed to ensure the congregation remains relevant and aligned with Biblical teachings, avoiding meaningless routines. These activities should deepen the congregation's spiritual relationship with God and encourage them to live a more pious life. These practices strengthen community bonds and build a solid spiritual foundation in the congregation.
2. Lifestyle and Service: The lifestyle and service of pastors and congregants reflect the integration of spiritual life and daily togetherness, where service to others becomes an integral part of religious praxis. There is a need to ensure this service is conducted sincerely and sustainably, not merely as formality or obligation. A life filled with service reflects the commitment of pastors and congregants to Christ's teachings to serve others with love and humility. Sincere service can have a strong positive impact, both in individual and community life.
3. Holy Spirit Experience and God's Presence Power: The Holy Spirit's experience and God's presence power are central aspects of the congregation's religiosity, providing strength and inspiration in their spiritual life. Therefore, a balance between emotional experiences and deep theological understanding is necessary to ensure these experiences do not become mere spiritual sensations without a sound doctrinal teaching foundation. These experiences should encourage the congregation to live closer to God and apply spiritual values in daily life. Thus, this supernatural experience strengthens the congregation's faith and provides a strong impetus to grow in faith and service.

This research shows that the praxis of Pentecostal religiosity inspired by the sabuwa pitate philosophy has a significant impact on shaping the spiritual and social lives of the pioneer Pentecostal congregation in Southeast Minahasa. These practices reflect simplicity, openness to the Holy Spirit's experience, strong

preaching, and deep pastoral care. Through religious activities focusing on the Holy Spirit experience, preaching the Word of God, and service to others, the congregation can integrate spiritual values into daily life.

3. Constructive Approach Between Pentecostal Doctrine Values and Sabuwa Pitate Cultural Philosophy Values in the Pioneer Pentecostal GPdI Community in Southeast Minahasa.

This research focuses on the constructive approach between Pentecostal doctrine values and sabuwa pitate cultural philosophy values in the pioneer Pentecostal GPdI community in Southeast Minahasa. The goal is to understand how these two sets of values interact and shape the life of the Pentecostal congregation in the region. Observations in three GPdI units, namely GPdI Filadelfia Wawali Ratahan, GPdI Elim Towuntu Timur, and GPdI Alfa Omega Molompar, show a close relationship between Pentecostal values and sabuwa pitate philosophy values in several aspects:

1. Fellowship Love: Pentecostalism and sabuwa pitate values create a strong sense of family among the congregation. Every congregant feels like a big family that supports and cares for each other.
2. Unity in Mutual Cooperation (Mapalus): Togetherness and mutual cooperation characterize this community. Mutual cooperation activities are conducted not only in worship contexts but also in daily life, showing the synergy between cultural and religious values.

Interview and matrix coding analysis reveal several key points:

1. Harmony and Family Culture: Informants state that harmony and family values dominate the congregation's social interactions. These values stem from Pentecostal teachings emphasizing love and togetherness and sabuwa pitate values stressing harmony.
2. Togetherness Values: Togetherness among the congregation is evident not only in worship activities but also in daily social activities. This creates strong solidarity and helps strengthen community bonds.
3. Doctrine and Spirituality of Worship: Pentecostal teachings emphasizing spiritual experience and God's presence are well received by the congregation and integrated with sabuwa pitate values, creating dynamic and expressive worship patterns.
4. Spirituality Patterns in Life Activities: The integration of Pentecostal and sabuwa pitate values forms a spirituality pattern not limited to worship activities but also in the congregation's daily life. This includes work patterns, love service, and social roles in the community.

Analysis of matrix coding and project mapping reveals a strong relevance between sabuwa pitate cultural philosophy values and Biblical teachings in the Pentecostal congregation's life. Cultural values like mutual assistance, love service, and social roles align well with Pentecostal teachings. This shows a constructive integration between the two sets of values.

This research shows a strong interaction between Pentecostalism and sabuwa pitate philosophy values in the Pentecostal congregation's life in Southeast Minahasa. These values complement and strengthen each other, creating a strong community in terms of family, togetherness, and spiritual activities. This integration

provides a solid foundation for the development and sustainability of the Pentecostal congregation in Southeast Minahasa.

#### 4. Construction of Pentecostalism Sabuwa Pitate Values in the Pioneer Pentecostal GPdI Community Elaborated for Christian Religious Education and Community Life in Southeast Minahasa.

This research examines the construction of Pentecostalism sabuwa pitate values in the pioneer Pentecostal GPdI community elaborated for Christian Religious Education and community life in Southeast Minahasa. Observations in GPdI Filadelfia Wawali Ratahan, GPdI Elim Towuntu Timur, and GPdI Alfa Omega Molompar show these values are deeply intertwined in the congregation's life, especially in aspects such as:

1. Unity, Brotherhood, and Family: The congregation shows strong solidarity, creating tight bonds among them.
2. Teaching and Advising: Educators play an important role in teaching and advising based on Christian teachings.
3. Pentecostalism Work Ethic: The value of hard work and responsibility with the guidance of the Holy Spirit is highly emphasized in this community.

Analysis with Nvivo 12 Plus shows GPdI Alfa Omega Molompar dominates in applying these values compared to the other two units. Observations and analysis show how these values are integrated into the congregation's daily life.

These findings reflect the importance of cultural and religious values in shaping the identity and bonds of the Pentecostal congregation. Unity and brotherhood create a harmonious and supportive environment, while education and advice help guide the congregation to live according to the faith teachings. A strong work ethic shows that faith not only serves as a spiritual foundation but also influences daily attitudes and actions. Reflection on these findings is that Pentecostalism sabuwa pitate values not only become the basis in religious life but also in social and economic aspects. Integrating these values shows how religious teachings can be applied in a broader context, providing guidance and motivation in various life aspects.

Matrix coding and project mapping from Nvivo 12 Plus analysis identify several main themes:

1. Work Ethic and Responsibility: This value stands out in the congregation's life, encouraging them to work hard and be responsible in every task performed.
2. Social Community Role: The congregation is active not only in religious activities but also in social activities, showing that Pentecostalism values influence various aspects of congregational life.

Interviews with various informants reinforce these findings, emphasizing the importance of Biblical teachings, love relationships, and education in building a strong and faithful community. Interview information provides additional insights into how these values are applied in daily life.

The construction of Pentecostalism sabuwa pitate values in the pioneer Pentecostal congregation in Southeast Minahasa shows a deep integration between cultural traditions and religious teachings. Values like unity, education, and work ethic not only strengthen social cohesion but also motivate individuals to live according to Pentecostalism faith rules. This analytical and reflective approach



provides deeper insights into how these values can be further elaborated in the context of Christian Religious Education to build a strong, productive, and faithful community.

This research introduces a breakthrough in the anthropology of religious education in Indonesia. This research integrates the sabuwa pitate philosophy and Pentecostal religiosity, which has never been done by research and development institutions from the Indonesian Pentecostal Church (GPdI). The main findings of this research are as follows:

1. **Integration of Sabuwa Pitate Philosophy and Pentecostal Religiosity:** This research discovers a new relationship between Minahasa's local culture and Pentecostal religiosity, creating a unique socio-religious cultural life order.
2. **Revitalization and Innovation of Pentecostalism Religiosity Values:** This research revitalizes and invents Pentecostalism religiosity values, applying them in innovative religious praxis and Christian education.

Thus, this research provides meaningful contributions to understanding the integration of Pentecostalism religiosity values with local wisdom, offering new perspectives for elaborating Christian religious education approaches and social development in Southeast Minahasa. The innovations from this research provide a foundation for applying more contextual and relevant religious education and praxis methods.

## **CONCLUSION AND RECOMMENDATIONS**

### **Conclusion**

Based on the data, findings, and discussion, the main conclusions of this research are as follows:

#### **Concept of Pentecostal Religiosity from the Philosophy of Sabuwa Pitate**

1. **Affirmation of Pentecostal Teachings:** Integrating Pentecostalism values with the local wisdom of sabuwa pitate culture in Southeast Minahasa.
2. **Ideas and Life Insights:** Emphasizing togetherness, family, the manifestation of the Holy Spirit, and the Full Gospel Bible doctrine.
3. **Socio-Religious and Cultural Reality:** Integrating spiritual and cultural aspects in the life of the congregation.

#### **Praxis of Pentecostal Religiosity from the Philosophy of Sabuwa Pitate**

1. **Religious Activities:** Prayer, praise, worship, and worship activities based on the spirituality of the Holy Spirit.
2. **Lifestyle and Service:** Family spirit, mutual cooperation, and socio-religious activities.
3. **Holy Spirit Experience:** Joy, the strength of God's presence, and supernatural experiences.

#### **Constructive Approach to the Values of Pentecostalism and the Philosophy of Sabuwa Pitate**

1. **Unity and Mutual Cooperation:** Integrating the value of togetherness within the pioneer Pentecostal community.
2. **Religious and Cultural Interaction:** Constructing spiritual and cultural values in worship and daily life.

### **Construction of Pentecostalism Sabuwa Pitate Values**

1. Values of Unity, Brotherhood, and Family: Love, togetherness, and support in church service.
2. Christian Education: Educating, advising, and teaching based on Biblical teachings.
3. Work Ethic and Responsibility: Spirit of hard work, mutual cooperation, and social roles in the community.

### **Recommendations**

Recommendations from the results of this research:

1. GPdI: Implement Pentecostal teachings and spirituality that integrate Minahasa cultural values with a constructive socio-cultural approach.
2. Government: Strengthen the religious and cultural values of Pentecostalism in public policies to build a harmonious and prosperous society.
3. Community: Strengthen the principles of sabuwa pitate life with the spirit of Pentecostalism that is hardworking, honest, and responsible.
4. Research and Development: Serve as a scientific reference for further research on the history, doctrine, spirituality, and local religious culture of the pioneer Pentecostal community in Southeast Minahasa.

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