

Christian Education Through Mapalus Culture in North Minahasa District

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Abstract

Mapalus culture is a practical form of the Sitou Timou Tumou Tou philosophy, which is an activity of community life with the nature of mutual cooperation (cooperation) which is inherent in every human being, son and daughter of the Minahasa ethnic community. Mapalus literally means mutual cooperation or cooperation. Its application in people's lives includes almost all work, whether in mourning (misfortune), Mapalus culture contains very strong Christian values such as family, love and peace. The impact of modernization with various technological advances is starting to displace shared values. From this background, the researcher felt interested in researching "Christian Education through Mapalus Culture in Kauditan District, North Minahasa Regency". In this study the researcher attempted to study and analyze: 1) Perceptions of Christian Education carried out through Mapalus culture in Kec. District audit. North Minahasa. 2) Supporting Factors of Christian Education through the culture of Mapalus District. District audit. North Minahasa. 3) Inhibiting Factors of Christian Education through Mapalus Culture, Kec. District audit. North Minahasa. 4) Mapalus Cultural Efforts as a strategy for Christian Education in Kec. District audit. North Minahasa. The research method used in this research is a qualitative approach with phenomenological methods. The phenomenological method is a research method that seeks to build an understanding of reality. Researchers obtained information related to Mapalus cultural research from research objects (informants/community in Kauditan District). From this research, the researchers found: 1) Mapalus culture is a way of life that loves each other for the Minahasa people. In other words, Mapalus Culture is a real manifestation of Christian Education in Minahasa society. 2) The process of forming Christian religious education relies heavily on the implementation of Mapalus culture, because Mapalus culture is a medium that conveys Christian education to the Kauditan community as a whole. 3) When there is an event, whether sad or happy, young people tend to only collect money and not involve themselves directly as a real form of solidarity. 4) Actively involving the community in the preservation and development of Mapalus culture, such as through volunteer activities, farmer groups, or local cultural organizations such as rukun mourning, rukun marriage is part of the effort to ensure that this culture remains

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INTRODUCTION

Christianity, which lives and develops in this country, cannot be separated from life which must coexist with the culture that already existed. Culture very closely influences Christian life, including Christian religious education in it. It needs to be realized that because humans do not live alone in this world, humans are not free from all forms of values and customs that make humans unable to do whatever they please. Humans live in interaction with their environment,

including the customs in which they are born, which are passed down from generation to generation to their children and grandchildren, because humans are cultural creatures who have various needs (Abdulkadir, 2006: 6). Humans are social creatures who cannot live alone.

Minahasa as a whole is one of the areas with the largest Christian population in North Sulawesi (Quoted from North Sulawesi statistical data in 2023) for hundreds of years living side by side with the culture in Minahasa, it can even be said that Minahasa is also an area that is still strong with its cultural nuances alone.

In the life of Minahasa society we will encounter the term Si Tou Timou Tumou Tou. This expression is a concept or philosophy of social life that was put forward by the best son of Tanah Toar Lumimuut, namely Dr. Sam Ratulangi for the Minahasa people (all descendants of Toar-Lumimuut ancestors). The philosophy formulated by Ratulangi is based on the social way of life of the early generations of the Minahasa tribe, where the tou (human) life is said to be useful if the tou can be useful for other people and the natural surroundings. The nature of helping each other sincerely (voluntary) without expecting anything in living in society. A form of life that loves each other and agrees in doing all things that are good in the eyes of humans, especially towards 'Opo Wananatas' (the Creator of the world and the universe).

Even though it has many meanings, this philosophy of life only has one meaning, namely that living humans must be able to give life to other humans. The nature of loving fellow humans and protecting the natural surroundings as a creation of the Almighty is the key to the meaning of this philosophy.

Mapalus culture is a practical form of the Sitou Timou Tumou Tou philosophy, which is an activity of community life with the nature of mutual cooperation (cooperation) which is inherent in every human being, son and daughter of the Minahasa ethnic community. The basic word for Mapalus is pulus which, among other things, means to pour and mobilize, so that Mapalus contains the meaning of an attitude and action that is based on awareness of the necessity to carry out activities by gathering (unifying) the power (strength and intelligence) of every member of society in order to obtain optimal results according to previously agreed goals. (Sumual, 1995:12). Mapalus means real action.

Through the meaning and meaning of mapalus, it is clear that mapalus is an institution (organization or agency) that emerged at the same time as the formation of the Minahasa community/society (Tou). At first, mapalus developed in the agricultural sector (according to the life activities of people who were farmers), where at that time there were no agricultural laborers so that work on agricultural land had to be done by the farmer owners. At that time, all family heads had agricultural land with almost homogeneous plant types.

In mapalus institutions, the leader is part of and equal to the members. During the coronation ceremony, the leader was seriously whipped (using a hand-held bat). This event was held as a symbol of leadership and as a tool to enforce group discipline to achieve common goals. The leader received the lash first, also as a symbol of his service and equality (two principles of democratic leadership).

In mapalus activities, leaders must mature (exemplify those in front) and demonstrate ability and a sense of responsibility. The number of mapalus

members really depends on the number of people in a residential area (village/hamlet). Blood relations (family) are the embryo of the formation of the mapalus group which manages agricultural land from the inheritance of its parents ('opo' ancestors). Initially, the mapalus members were brothers, so the oldest was considered to be the one who had to lead. This condition does not absolutely have to be like that, if the oldest cannot do it then the younger siblings become leaders, all of this is usually done through agreement (Sumual, 1995:15).

The word culture comes from the Sanskrit language Buddhayah which is the plural form of the word "Buddhi" which means mind or reason. Culture is defined as things related to mind or reason (Soejono, 1982: 150). According to the Big Indonesian Dictionary, culture means thoughts, reason, results, customs or something that has become a habit that is difficult to change (Department of National Education, 2000: 169).

The term Culture, which is a foreign language term which has the same meaning as the term culture, comes from the Latin word Colere. It means managing or working, namely managing the land or farming. From the origin of this meaning, namely Colore then Culture, is defined as all human power and activities to manage and change nature (Koentjaraningrat, 1965: 115). Culture manifests itself in language patterns and in forms of activity and behavior that function as models, as acts of self-adjustment and communication styles that enable people living in a society in a particular geographical environment at a certain level. certain technical developments and at a certain time. Culture also concerns the properties of material objects that play an important role in everyday life (Deddy, 2014: 18).

Culture has instilled a guiding line of people's attitudes and behavior towards various problems. Culture has colored the attitudes and behavior of members of the community because culture also provides a pattern of experience for individuals who are members of the community group under their care. It is important therefore to develop Christian culture, such as: love, joy, peace, patience, mercy, goodness, faithfulness, gentleness, self-control (Gal. 5:22), in life everyday (Niyoko, 2017:64). Turang (1997:11) Expresses the view of the Minahasa people that the essence of humans is "beings working together". Humans live to work together in God, not working alone but working together (working togetherness). Working together is not just relying on or for the sake of material life but working together based on the mandate of "Opo Empung/ Opo wailan" (equal to God).

The meaning of the word Mapalus is so broad that it has led to definitions and opinions expressed by several cultural figures and scientists. Mapalus can be interpreted as a social institution that was born and grew from Minahasa culture which has now developed into the cultural wealth of the Indonesian nation (Mandagi, 1986). Love is a major staple in the life and ministry of the Lord Jesus Christ. The words of Jesus Christ "I give you a new commandment, that you love one another; just as I have loved you, so you must love one another" (John 13:34) What is the Lord Jesus Christ really commanding here? (Jacob, 2010:39).

Lawrence Cremin defines Christian Religious Education: PAK as a human and divine effort that is purposeful, systematic and time-tested to share knowledge, values, attitudes, skills, sensitivity and behavior that are consistent

with the Christian faith. Christian education produces change, renewal, and reformation in individuals, groups, and societal structures due to the power of the Holy Spirit, making them more similar to the will of God revealed in the Scriptures and in the person of Jesus Christ, and all other results of these efforts (Robert, 2012:119).

Another expert, namely Warner C. Graedorf expressed his opinion regarding PAK: A teaching and learning process that is based on the Bible, centered on Christ, and depends on the Holy Spirit, which guides each person at all levels of growth through contemporary teaching towards the introduction and experience of the plan and God's will through Christ in every aspect of life, and equipping them for effective ministry, which is centered on Christ the Great Teacher and the commandments that mature the disciples (Paulus, 2010:4). PAK involves everyone, both young and old, both Luther and Calvin. However, regarding the goals put forward by Luther, he placed more emphasis on the younger generation. Thus it can be seen that Luther paid special attention to the youth of the church.

METHOD

The research method used in this research is a qualitative approach with phenomenological methods. The phenomenological method is a research method that seeks to build an understanding of reality. Creswell means that phenomenology is a study that tries to find the "essence" of the meaning of a phenomenon experienced by several individuals (Stevri Lumintang, 2016: 109). This means that, by using this method, the author frees himself from prejudice and puts aside the judgment of the researcher. Researcher obtain information related to mapalus cultural research from research objects (informants/community in North Minahasa Regency). Next, the researcher looked for meanings by utilizing a perspective in terms of Christian values contained in Mapalus culture. With the aim of obtaining a structured description of the experience, behavior, perspective of Mapalus culture and its relationship to Christian values. Regarding the title of this research, the place where this research took place was North Minahasa Regency, North Sulawesi Province, but the researchers limited it to Kauditan sub-district only.

RESULTS AND DISCUSSION

Minahasa people know the term Si Tou Timou Tumou Tou. This expression is a concept or philosophy of social life that was put forward by the best son of Tanah Toar Lumimuut, namely Dr. Sam Ratulangi for the Minahasa people (all descendants of Toar-Lumimuut ancestors). The philosophy formulated by Ratulangi is based on the social way of life of the early generations of the Minahasa tribe, where the tou (human) life is said to be useful if the tou can be useful for other people and the natural surroundings. The nature of helping each other sincerely (voluntary) without expecting anything in living in society.

Mapalus literally means mutual cooperation or cooperation. Its application in people's lives covers almost all work, both in mourning activities (misfortune), joyful activities (weddings, baptisms, etc.), house building activities, and agricultural production activities. Mutual assistance and cooperation are built on

the concept of reciprocity. The assistance provided can be in material form such as goods and money, or immaterial such as energy, honor or appreciation. One of Mapalus' principles is mutual help, openness, group discipline, togetherness.

Especially in Kauditan District, North Minahasa, Mapalus culture is a system in Minahasa society that is systematically patterned. This is not without reason because in its implementation this is coordinated by a coordinator at each guard in each village in the Kauditan sub-district. This is in line with what was conveyed by Bambang that culture is seen as a whole system of ideas, actions and results of human work within the context of social life which is made into the property of humans by learning. Culture can be said to be a system in society where interaction occurs between individuals/groups and other individuals/groups, giving rise to a certain pattern, which then becomes a mutual agreement (either directly or indirectly).

Mapalus culture itself seems to have become a value that binds society in general in the Kauditan sub-district of North Minahasa. This can be seen from how this culture binds the people of Kauditan sub-district in a very strong sense of kinship and mutual assistance.

Based on the description above, it is not an exaggeration if the researcher states that Mapalus culture is very closely related to Christian education. Discussion of Christian values which have similarities with the values of Mapalus culture, namely love.

Love is a major staple in the life and ministry of the Lord Jesus Christ. The words of Jesus Christ "I give you a new commandment, that you love one another; just as I have loved you, so you must love one another" (John 13:34) What is the Lord Jesus Christ really commanding here? a). He emphasized that because He had loved, He commanded His disciples to love with the same quality of love. b). He emphasized that because He had been an example of perfect love, He wanted His disciples to love each other with His strong love.

Love and loving in the perspective above turns out to be part of the essence of life and a way of life that is a "must" for every follower of Him. That is why He commanded that His followers must love. Look at His Word: "This is My commandment, that you love one another, as I have loved you. Greater love has no one than this, that a man lay down his life for his friends" (John 15:12-13; Appeal: Romans 5:5-11).

Mapalus culture is a loving way of life for the Minahasa people. In other words, Mapalus Culture is a real manifestation of Christian Education in Minahasa society. Indirectly, when the church participates in the implementation of the Mapalus Culture, the church is carrying out efforts to educate its citizens about material from Kristini Education itself, namely the Value of Love, practically and broadly.

The above is very much in line with the idea of Christian religious education conveyed by two great figures in the history of church development that Christian religious education must educate the sons and daughters of the church to understand Christ and live Christ in their daily lives. Mapalus cultural practices show a way of life that is strong in the value of Christian religious education and love in a high sense of brotherhood. This is the meeting point between Christian

education and Mapalus Culture so that indirectly Kristini's education can be implemented through Mapalus Culture.

Education in general is always present in our environment, especially in the rapidly growing competition following increasingly sophisticated times, education is very necessary to help improve the quality of people's lives, where through education humans gain knowledge as a process or stage in changing attitudes and ethics. or the behavior of a person or group in improving thought patterns. Education can be obtained at home, at school and in the surrounding environment. Education in schools is called formal education, in which the teaching and learning process occurs, interaction between teachers and students as a process of transferring knowledge.

Comparable to the above understanding, Law number 20 of 2003 article 3 states that "National Education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the life of the nation with the aim of developing the potential of students to become human beings who believe and are devoted to God. Almighty God, have noble character, be healthy, knowledgeable, capable, creative, independent, and be a democratic and responsible citizen." To realize the goals of national education above, it requires appropriate strategies and professional staff in formal or informal education, it is necessary to apply character values in every activity that takes place.

In the context of informal Christian religious education, culture is one of the things that can be used as a means of implementing Christian education, such as Mapalus culture. Badaya Mapalus has a strong image as a way to love others sincerely. According to Adam Mapalus, it can be formed voluntarily by individuals who wish to do so or do so. Mapalus is a created word consisting of the words "palus" and "ma". Palus is defined as bulk, while Ma is the prefix me which means doing something. So Mapalus is a means of devoting energy for the common good or welfare.

In the context of Christian education, we can see how Mapalus culture places great emphasis on the way Christians should live, namely living in love. Love in relation to Christian Education is the material taught by teachers to students because the aim of Christian Religious Education is to introduce the triune God (namely the Father, the Son who is Jesus Christ and the Holy Spirit) to all church members (children, people). young people and adults) and educate them to become members a church that is diligent and faithful and becomes a fellowship of Christ on this earth (Compare Iris V. Cully's writings on the Dynamics of Christian Education).

Introducing Jesus Christ is introducing the character of Christ himself. In the teachings of Christian Religious Education, Jesus Christ is Most Loving. Quoting a statement from Jacob, there are several aspects of the truth about love, including:

a) Love is "the sign of Christ's life" (John 13:1-2, 34-35; I John 4:10). This truth confirms that God is love, so that Jesus Christ is also love. By loving alone, Jesus Christ proved that love is His life and the sign of His life.

b) Love is “the evidence of the Christian life” (I John 1:10; 4:11-12; 16:28; Matthew 22:34-40; Mark 12:28-34; Luke 10:25-28). In Here, only a Christian who loves can prove that he knows God and lives in His truth.

c) Love is “the model, pattern and practice of Christian life of par-excellence” (John 13:35; 15:17; I John 4:19-21). Love as a model of life that is par-excellence explains that true Christians must love, as part of their essence and way of life (Romans 13:8-10; II Corinthians 5:13-14). By loving, there will be extra ability to maintain harmonious relationships that strengthen organizational life thereby facilitating performance synergy.

From the explanation above, it is very clear how love is the basis of Christian behavior which is based on God's commands in the Bible. Jesus Christ really emphasized the early Christian way of life in love for God and love for humans as a form of human love for God.

In implementing the Mapalus culture, there are several things that are really highlighted when they carry out activities such as working together. Working together is not just relying on or for the sake of material life but working together based on the mandate of "Opo Empung/ Opo wailan" (the same as God), namely we must help each other and support each other. This has a similar picture to what is written in John 13:34 “I give you a new commandment, namely, that you love one another; just as I have loved you, so you must love one another.” Therefore, every time you start and finish and obtain the results of your work, a ceremony must be carried out led by the Walian (religious leader in the old religion).

From the research that has been carried out by researchers, researchers see that there are several models and patterns in the implementation of mapalus culture in North Minahasa which are related to the Value of Community Christian Education, such as:

1. Establish a School.

Research carried out by researchers revealed that in establishing the school there were several community members who were actively involved and took part in working together from the planning stage to the implementation and completion of construction so that the work felt light for the community members who were constructing the building. Indeed, currently it is starting to be difficult for us to find this, because currently most school construction projects have been taken over by the government. However, this does not mean it no longer exists. From the research results, there are still only models and patterns that have been innovated. What the researchers mean by innovation is that currently, usually for school construction there are certain groups from the community who work on it together and then the wages are given to the community/organization, such as the construction of fences and school gates which are carried out by men from the Church Fathers (PBK) who then the wages go into the PKB's own treasury.

2. Mapalus Study Completion.

From the results of research carried out in North Minahasa Regency, the most visible and consistent implementation of Mapalus itself is Mapalus in the context of completing studies. This is usually done by mapalus communities who are still related or blood related, usually marked by the same clan community. The

implementation of mapalus culture in this context refers to efforts to lighten the burden on a family whose children are in the period of completing their studies, and usually at undergraduate level, either S1, S2 or S3. This culture does not happen by itself because usually the completion of the study begins with a mutual agreement, where the family members who agree to participate in this community, are registered by someone who is entrusted as the coordinator or chairman, which will then be technically discussed and agreed upon. jointly by registered members. In simple terms, the pattern that occurs is that if one family member is at the final stage of the study, the other families who are registered as members of the study completion map will give an amount to the coordinator and then the amount collected is given to the family whose child will complete the study at that time. certain. Then this will be done again in a different family when there are family members or children who will complete the study with the same pattern. From the research results, researchers found that the amount of money collected usually had to be the same as the amount of money given. For example, when a child from family A is about to graduate and I give Rp. 500,000, then when my child graduates, family A must return the same amount, namely Rp. 500,000. Of course, this contains high values and meaning in order to support each other to create an intelligent generation from the Mapalus community. This also indirectly provides a strong value of mutual help as a characteristic of the Mapalus cultural community. This pattern is also usually the same pattern as the wedding mapalus where the principle of mutual help exists at the time of the wedding, that is, if there are community members who are going to hold a wedding event, other community members will be visited to make donations. In the form of materials, funds and energy. There is reciprocity that must then be carried out by community members who have held a wedding event to community members who have helped them in holding a wedding event.

3. Family harmony.

Helping activities can be seen in family relations where community members in the village have ties of brotherhood that are bound to each other so that when carrying out work they will help each other in providing materials, funds and energy so that the work feels light. Family harmony is no longer a common thing if we talk in the context of Minahasa society. When we talk about the social life patterns of the Minahasan community or people, we will find that there are many pillars in it. This association usually brings together communities from the same regional background or from the same clan. The activities in this neighborhood are usually patterned very regularly and the management system is also very neat. The family unit is usually led by a group leader. The chairman of this rukun is elected directly by the members of his rukun based on the majority of votes. The activities in the rukun usually reflect the values of the very strong mapalus culture as discussed in points 1 and 2. These activities are usually on the agenda of a family rukun. However, what is not discussed in points 1 and 2 is that this rukun usually plays an active role in activities such as providing donations to families who are sick. Similar to the second point, usually the pattern of providing assistance to families who are sick and being treated in hospital is based on a mutual agreement, where that agreement then becomes the rule. When a member of the rukun is sick, there will be a coordinator who is entrusted with collecting

the sick funds, and usually each member of the rukun has been assigned a certain amount which is collected and then given directly to the family who is sick. Likewise, when a rukun member is getting married, the same patterns and techniques are also implemented. Family harmony is also oriented towards activities of a spiritual nature and this is usually characterized by the presence of spiritual activities such as harmonious bodies. This is a form of deliberate effort to maintain the consistency of Mapalus culture on a small scale. In interviews conducted by researchers, there were several rukun members who did not really demand that the amount given to their family when they were sick or when they were going to hold a wedding event should be the same as the amount they had given to other families. Several informants that researchers met said that the nature of Minahasa people is that they like to help and like to be helped. My responsibility as a Minahasa person is to share more blessings with others. It doesn't really matter how much I will get from rukun, but the most important thing is that my presence can lighten my brother's burden. Several informants said during the research. This is the fruit of a consistent mapalus cultural value that grows and develops in a harmonious family community. If in Christian teachings we know what is called the law of love where love should not demand retribution, which is in line with what the researchers have researched found in the field. This then becomes a model of Christian education in the context of Christian education in society.

In this way, we can simply see that Mapalus is a social behavior that describes interactions based on social cultural values, mutual cooperation, togetherness, mutual help, openness, discipline, efficiency, which are rooted in the culture of society in North Minahasa. Mapalus is oriented towards mutual welfare which is a reciprocal relationship which is a social form based on obligations arising from the moral teachings of the Minahasa people.

In the Mapalus cultural context, love is the heart that animates this culture. In the same view, Christian education is a project to introduce God or Jesus Christ who is love.

CONCLUSION

Mapalus culture is a loving way of life for the Minahasa people. In other words, Mapalus Culture is a real manifestation of Christian Education in Minahasa society. Indirectly, when the church participates in the implementation of the Mapalus Culture, the church is carrying out efforts to educate its citizens about material from Kristini Education itself, namely the Value of Love, practically and broadly. In the context of informal Christian religious education, culture is one of the things that can be used as a means of implementing Christian education, such as Mapalus culture. Badaya Mapalus has a strong image as a way to love others sincerely. According to Adam Mapalus, it can be formed voluntarily by individuals who wish to do so or do so. Mapalus is a created word consisting of the words "palus" and "ma". Palus is defined as bulk, while Ma is the prefix me which means doing something. So Mapalus is a means of devoting energy for the common good or welfare. In the context of Christian education, we can see how Mapalus culture places great emphasis on the way Christians should live, namely living in love. This then confirms that the value of love in Mapalus

culture is proof that Jesus the Great Teacher also used various things to provide education about how His children should live and behave towards others. This strong value of Christian education in Mapalus culture then became a strong color for a Christian Education Model based on local wisdom which was implemented in Kauditan District through Mapalus Culture.

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