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A SUGGESTED DESIGN
FOR A CONTINUING EDUCATION PROGRAM
FOR ASSEMBLIES OF GOD PASTORS
IN INDONESIA

by

Ralph Morris Devin

A thesis submitted
in partial fulfillment
of the requirements for the degree of
Master of Arts in the School of Religion
Seattle Pacific University
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CHAPTER ONE

Introduction

One of the primary objectives of Assemblies of God missions is "the establishment of indigenous churches after the New Testament pattern" (Missionary Manual 1980:1-4). The Division of Foreign Missions of the General Council of the Assemblies of God uses the term indigenous church in a specialized sense, meaning the principle of raising up self-supporting, self-governing and self-propagating churches. The establishment of indigenous churches requires pastors who have received adequate theological education and are qualified to minister to the needs of the people they serve.

The Problem Stated

The purpose of this study is to (1) give an overview of the Indonesian context; (2) review the type and level of past general and theological education received by Assemblies of God pastors in Indonesia; and (3) develop a suggested design for a continuing education program for Assemblies of God pastors in Indonesia which will better qualify them to minister to the Indonesian people.

Justification

Since 1945 tremendous changes have taken place in Indonesia. Immediately following Word War II, the Division of Foreign Missions of the Assemblies of God in the United States sent missionaries to Indonesia. Two couples who were pioneer missionaries had begun the work before the war. Others were new recruits going out for the first time. These missionaries began to rebuild the work and expand into new areas. Although Indonesia declared independence in 1945, there was a revolutionary struggle against the Dutch that did not end

until 1950. The following year (1951), the Indonesian Assemblies of God church was granted full legal status by the Ministry of Justice of the new Republic of Indonesia.

There are two distinct periods in modern Indonesian history. The first was from 1945 to 1966 under the leadership of the founding father, President Sukarno. The Sukarno years were marked by a deteriorating economy, political instability, stormy international relations and a political move toward communism. There was very little national development and little was done to improve the lot of the common people. In the early sixties, Indonesia was drifting toward communism and it appeared that Indonesia would become a communist nation. In 1965 the Indonesian Army crushed an attempted communist coup and the following year forced the resignation of President Sukarno. He was replaced by Major General Suharto, a key figure in the army's drive to suppress communism. The Sukarno years are now referred to as the "old order" in contrast to the years of President Suharto which are called the "new order."

The second period of modern Indonesian history began with Suharto's presidency and continues to this day. Under his leadership, the country has turned around and political stability has been established. His presidency has been marked by strong national development bringing improvements in government, the economy, industrial development, education, transportation, communications, agriculture, and international relations. This has resulted in an improved standard of living and a higher level of education for the average Indonesian. In the urban areas, there is a growing, rather sophisticated middle class of Indonesians with unique needs. The modern Indonesian, whether from an

urban or rural area, is a completely different person when compared with the Indonesian of thirty or forty years ago.

In the rapidly changing society of Indonesia, modern day Indonesian pastors need adequate theological education and ministerial skills to meet the needs of the people. The theological education received by Assemblies of God pastors in Indonesia, particularly from 1945 to 1960, was limited. Following the Japanese occupation, there were very few Indonesians with more than a primary (elementary) education and many pastors trained during that period lacked a good general education to build on. Although the majority of the Assemblies of God pastors have attended a three-year Bible School, there are those who had very little opportunity to receive formal schooling. Others attended either poorly structured night Bible Schools or two-year short-term Bible Institutes. Today, many pastors realize that the education they received in the past is inadequate to meet the needs of modern Indonesians. The pastors have petitioned the national church leadership, urging them to develop some type of continuing education program to help them further their theological education.

The Executive Committee of the Indonesian Assemblies of God has requested the American Assemblies of God mission in Indonesia to work with them in the development of a continuing theological education program for pastors. Before such a program of continuing education can be designed and implemented, it is important to determine the type and level of general and theological education of pastors in Indonesia and to determine the areas in which they are deficient.

Definition of Terms

Pastor. A minister of the gospel who counsels, nurtures, administrates and has the oversight of a community of believers.

The English word "pastor" is from pastores which is the Latin equivalent of the Greek poimen. The only time the word "pastor" appears in the New Testament is in Ephesians 4:11, where it is a translation of poimen in the Greek. The basic meaning of the word is "shepherd," not only in the sense of feeding but also in the sense of one who herds or tends flocks. A pastor, therefore, is a "shepherd-pastor" responsible for the care and feeding of the flock. In the Indonesian language, the word used is gembala which is equivalent to the English word, shepherd.

In Paul's exhortation to the elders of the Ephesian church, found in Acts 20:28, he states, "Take heed therefore unto yourselves (elders), and to all the flock, over which the Holy Ghost hath made you overseers (episkopous, bishops), to feed (poimainen, to feed or tend as a shepherd or pastor), the church of God, which he hath purchased in his own blood." This verse infers that the terms; elder (presbuteros), bishop or overseer (episkopos), and pastor (poimainen) are used for one office. Although these terms have come to refer to three different offices, "it is clear that in the New Testament they were used to refer to three different functions within one office" (Hobbs 1967:293).

The words elder, bishop and pastor suggest the threefold nature of the office. Elder was applied to men of wisdom who were able to give counsel. Bishop referred to one who had the oversight of others. "It should be noted, however, that since in Acts 20:28 the verb 'to feed' clearly carries the idea of

shepherd, the pastoral idea is the predominant one....counsel and oversight were but functions within the framework of feeding as shepherds" (Hobbs 1967:293).

Continuing education. Webster defines continuing education as, "An education program designed to update the knowledge and skills of its participants" (Webster's 1981:243 s.v. "continuing education"). It is the extension of education, part or full-time, beyond the school-leaving age, enabling the participants to improve their professional development and performance. It is often an in-service educational program designed to maintain skills, give new insights and better qualify the participants for work in their field.

Theological education. There are at least three definitions that could be given to theological education. The first would be the "process by which man learns to know God personally, to love Him with all his mind--and heart--and soul--and strength, and to glorify Him with his whole being" (Kinsler 1978:ix). The second would be the study of theology, usually in a Bible College or Seminary, in preparation for the Christian ministry. A third definition, the one that will be used in this study, is much broader than the first two and would take the meaning of the term theological in the sense of "preparing for a religious vocation" (Webster's 1981:1200, s.v. "theological"). It would include all education that goes into the preparation of men and women for the Christian ministry. This definition has much the same meaning as "ministerial training." In the context of the Assemblies of God church in Indonesia, "ministerial training" is used in preference to "theological education." In this study the two will be used interchangeably.

Delimitation

The study of the sociological and cultural context in Indonesia will deal with Indonesia as a whole and will not be concerned with specific areas or specific subcultures. The study will not review all theological education in Indonesia and will not deal with the theological education of non-Assemblies of God pastors. The suggested design for a continuing education program will not be for those desiring to enter the ministry, nor will it be for non-Assemblies of God pastors.

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CHAPTER TWO

Indonesian Context

Introduction

The Republic of Indonesia stretches between mainland Southeast Asia and the north coast of Australia. As the world's largest island complex, Indonesia has an east-west length of some 3,200 miles and a breadth of more than 1,000 miles (Pelzer 1967:1). Superimposed on a map of the United States, the islands of Indonesia would reach from the Atlantic coast to the Pacific (Peacock 1973:1). The islands of Indonesia are divided by the equator, with one-third lying above the equator and two-thirds below (Sievers 1974:16).

Indonesia is by far the largest nation in Southeast Asia with a land area totaling 741,101 square miles (Encyclopedia Britannica 1983 Book of the Year: 426). In all of Asia, only India and China would be larger (Peacock 1973:1). This places Indonesia among the thirteen largest nations in the world (Caldwell 1968:5). The islands of Sumatra, Java, Indonesian Borneo, Celebes and West New Guinea account for nine-tenths of the nation's land area (Peacock 1973:3).

Java is the most culturally sophisticated part of the country and the pace-setter for the rest of the nation. Java extends approximately 620 miles from east to west, has a maximum width of 125 miles, and is roughly equal in size to the state of New York. It comprises less than 7 percent of the land area of Indonesia, but supports well over half of its population. The population density on the islands of Java and Madura is nearly 1,800 per square mile. Much of the island of Java is mountainous and the population of Java is, therefore,

not evenly distributed. In some areas, the population exceeds 3,000 per square mile.

Indonesia's climate is controlled by its position astride the equator which assures temperatures that move within a narrow range and are fairly comfortable depending on variations in humidity. Temperatures are highest along the coast and range from 74° F to 88° F and are moderated considerably above 2,000 feet. Most of Indonesia receives some precipitation throughout the year with the heaviest rainfall in most areas occurring from December to March. In Indonesia each day is much like the ones before it, with little change in the length of daylight hours and with no sharp seasonal differentiations to mark the passage of days, weeks and months (Vreeland 1975:59).

Historical Overview

Only the barest outline of Indonesian prehistory is available and is partly speculative since "it rests on such indirect evidence as present-day ethnic, linguistic and plant distributions" (Fryer and Jackson 1977:24). The best available evidence suggests that one of the earliest races of mankind made its home in what is now Indonesia (Wilhelm 1980:10). The original population, a proto-Australoid racial type, was later absorbed by people of Malayan stock who over the course of many centuries arrived from mainland Southeast Asia. Although the Australoid people ceased to be dominant in the islands, they survive today as a recognizable physical and cultural type in the eastern parts of Indonesia and New Guinea (Peacock 1973:8). Considerable controversy persists about Indonesian prehistory due to the slight evidence available (Caldwell 1968:28).

The arrival of Malayan immigrants marked the beginning of an extraordinary story of ethnic and cultural assimilation. Much has been written about outside influences and the successive impacts of Buddhism, Hinduism, Islam and the Dutch on Indonesia; but it should be pointed out that "there was a recognizable and indigenous local civilization in Indonesia before those forces made themselves felt. This civilization was the achievement of the 'Malay' peoples" (Caldwell 1968:28).

> Well before the beginning of the Christian era, the people of the archipelago had domesticated the ox and water buffalo. They cultivated irrigated rice, and they worked metals including gold, copper, iron, and bronze. They were good seamen and they understood the principles of long-distance navigation (Wilhelm 1980:10).

During this period of Indonesian history the predominant religion was that of the people of pre-literary societies which is often referred to as animistic. The people attributed living souls, motives and agencies to inanimate objects and natural phenomena (Caldwell 1968:29).

After the start of the Christian era, the islands of Indonesia were influenced by a series of major cultural, political and economic forces which profoundly affected the development of modern Indonesia. "From the 1st century A.D.--and continuing over the ensuing thousand years and more--came the period of close interaction between the archipelago and India" (Wilhelm 1980:10). This interaction brought the Hindu and Buddhist religions and Indian culture to Indonesia and provided the foundation for the development of an advanced culture on Java which later spread to the outer islands.

Before the advent of the great Indian-influenced kingdoms (referred to as Hindu-Javanese kingdoms), there had been small political units in Indonesia; but

they lacked organizaton, cohesion and endurance "which the Indian example, copied and applied, could supply" (Caldwell 1968:32). "The Hindu and Buddhist religions of India provided the Indonesian rulers with an ideology upon which to build a more elaborately pyramidical political structure" (Vreeland 1975:11). the indigenous Indonesian rulers came to recognize that Indian concepts could serve to strengthen their political positions.

> Many Indian ideas and customs came to be accepted in courtly circles. The new cultural features had their greatest effect on the ruling elites and penetrated the lives of the ordinary population far less deeply, forming but the thinnest veneer overlying continuing indigenous patterns. Indeed, even amongst the elites many of the older animistic beliefs persisted and showed a marked tendency to blend syncretistically with Hinduism and Buddhism which entered the region later (Fryer and Jackson 1977:28).

Malcolmb Caldwell refers to what he calls a "characteristic aspect of Indonesian history--the ability to effect a synthesis of different ingredients, accepting the new without discarding the old, absorbing and blending rather than substituting" (1968:33). In the process of assimilation, Indian culture and religion experienced considerable change. "Nowhere was Indian civilization accepted without change; rather the more elaborate Indian forms and terminology were used to refine and clothe indigenous concepts...even the outer forms of Indian origin were transformed into distinctively Indonesian shapes" (Vreeland 1975:11).

The majority of the states that rose and fell in various parts of Indonesia before the impact of western colonialism commanded only local jurisdiction. "The syncretistic amalgam of the new religions (Hinduism and Buddhism) with the religiously dominated indigenous cultures of Sumatra and Java provided the spiritual basis for extensive and powerful empires" (Cooley 1968:14). The two

most well-known were the Buddhist Srivijaya and the Hindu-Buddhist Majapahit empires.

The center of the Srivijaya empire was in the Palembang area of South Sumatra. It endured for more than 600 years, from the 7th to the 13th century, and at its peak encompassed most of the present-day Indonesia. It dominated the Malacca and Sunda Straits and controlled the trade of the region. The Srivijaya empire was a stronghold of Mahayana Buddhism and was a center of Buddhist pilgrims and scholars in Southeast Asia.

The greatest of all Javanese territorial empires was the Majapahit dynasty established in 1292. This empire represented a fusion of Buddhist and Hindu traditions. It reached its peak under the leadership of its most famous chief minister, Gaja Mada, who was virtual ruler of the kingdom from 1331 until his death in 1364. "Gaja Mada is probably the most highly regarded historical personage in Indonesia, since he is considered the architect of the only empire of the past that may have encompassed all of modern Indonesia" (Vreeland 1975:13). Gaja Mada succeeded in reuniting the archipelago, codifying law and custom, standardizing administration and improving the revenue system (Caldwell 1968:35). Referrng to Gaja Mada, Wilhelm states, he "was probably the greatest administrator of precolonial Indonesia; and it is fitting that Indonesia's oldest and largest university, located at Yogyakarta, should bear his name" (1980:11).

Historians generally agree that Islam came to Indonesia via the trade routes. The first Muslims arrived soon after the birth of Islam in the 7th century. "An important impetus to the spread of Islam in Indonesia and Malaysia came from the conversion of Gujerat, on India's northwest coast, because

Gujerati merchants were active in maritime Southeast Asia" (Caldwell 1968:36). Indian traders, particularly the Gujeratis, played an important role in the introduction of the Islamic faith into Indonesia. Indian and Arab traders brought their religious ideas as well as their goods to the Indonesian archipelago. "The whole process was further accelerated after the rise, early in the 15th century, of Malacca as a major Islamic trading center" (Wilhelm 1980:11). By the second half of the 15th century, the coastal ports of Java were brought under Islamic leadership, but the interior areas held onto their Hindu-Javanese traditions for at least fifty more years. At the beginning of the 17th century, when the Dutch began arriving, Islam had become firmly implanted throughout Indonesia. The one exception was the island of Bali which to this day has resisted the Islamic faith and remains Hindu.

In some areas of Indonesia, the Islamic faith is taken seriously, while in other areas it is more like a veneer on the traditional culture. "But everywhere in Indonesia, whether held fanatically or tolerantly, Muslim faith and practice took seriously the culture and religion of the people, compromising itself in many respects " (Cooley 1968:15). Even where Islam was accepted, many earlier beliefs and practices persisted. Commenting on this matter Fisher states, "in accepting Islam the Javanese merely added it as yet another component in their syncretistic system of beliefs, in which important Hindu and Buddhist teachings were inextricably intermingled with still earlier elements" (1964:251). Wilhelm states, "in fact the sweep of Islam across Indonesia took the form of an infusion and blending rather than a religious or cultural replacement" (1980:11). In one sense, Indonesia is overwhelmingly Islamic, but its culture is a unique and

fascinating combination of animistic, Hindu, Buddhist, Islamic and Christian elements.

The first European to visit the islands of Indonesia was the Venetian traveler, Marco Polo, who stopped in Sumatra in 1292--the year of the founding of the Majapahit empire. In 1497 and 1498, the Portugese explorer, Vasco Da Gama, circumnavigated Africa and discovered a sea route from Europe to India. Other Portugese soon followed his route. Thus the Portugese became the first Europeans to establish a presence in the Indonesian archipelago (Fryer and Jackson 1977:34). In 1511 the Portugese captured Malacca, built a fort there and took over much of the rich Indonesian spice trade.

> The Portugese presence in the archipelago had some lasting direct and indirect effects. The direct effects were removal of the spice trade from indigenous control and the introduction of Christianity in Maluku and parts of Nusa Tenggara. The indirect effects were the further spread of Islam and the uniting of Muslims and trading interests against Europeans (Vreeland 1975:15).

By the late 1500s, British and Dutch traders were challenging the Portugese hold on the area's trade. England and the Netherlands each formed an East India Company to trade in the region--the English in 1600 and the Dutch in 1602. Gradually the Dutch squeezed the English out of the archipelago and forced the English to leave Ambon and the other spice islands of eastern Indonesia. In 1641 the Dutch captured Malacca from the Portugese. Although Asian merchants continued to trade with the archipelago, "increasingly the Europeans and preeminently the Dutch gained the ascendency" (Wilhelm 1980:12).

In 1677 the ruler of the Mataram kingdom of Java asked the Dutch for assistance in fighting a rebel uprising. The Dutch obliged and in return were

given important trading rights and Javanese territories. By the late 1700s, the Dutch East India Company controlled trade with most of the islands, and the archipelago became known as the Dutch East Indies or the Netherlands Indies.

The Dutch forced the Indonesians to grow certain specified crops and to deliver them at prices set by the company. During the 1700s the Dutch East India Company's costs grew rapidly and the company was plagued by maladministration and corruption (Wilhelm 1980:12). Finally the company went bankrupt and in 1799 the Dutch government took over its assets and debts, including its land in Indonesia. Commenting on this period of Indonesian history, Frank Cooley states,

> Until then the Dutch efforts, carried out through 'the company' were primarily commercial and military, the latter to support the former. The goal was to secure products of the Indies highly valued on the European market, such as nutmeg, cloves, peppers and sandalwood, in order to gain a monopoly on this trade and thus maintain a fantastically high profit margin (1968:16).

Following the Dutch government's assumption of responsibility for the Indies, there was a period of some confusion for there was no coherent policy or plan for its administration and exploitation (Caldwell 1968:43).

Soon after the Netherlands took control of the archipelago, Holland was overrun by Napoleon and British forces occupied the Indies for five years from 1811 to 1816. It was during this period that Thomas Stamford Raffles served as the chief British administrator in the archipelago. "He instituted numerous reforms which provided precedents for a somewhat more enlightened later colonial policy under the Dutch; but such policy still lay a long way in the future" (Wilhelm 1980:12).

The Dutch exploited the riches of the Indies throughout the 19th century, but their rule did not go unchallenged by the Indonesians. In 1825, Prince Diponogoro, elder son of the Sultan of Yogyakarta, rose in revolt and launched guerrilla warfare against the Dutch. "From 1825 to 1830, 8,000 Europeans lost their lives and 200,000 Javanese, mostly from disease and starvation, since 'burnt earth' tactics were employed by both sides" (Caldwell 1968:46). In 1830 Diponogoro offered to negotiate, but when he visited the Dutch headquarters, he was arrested and exiled to Manado in North Celebes (Fryer and Jackson 1977:49).

Following the British occupation of Java, the pattern of colonial rule went through several changes. From 1830 to 1870, there was the controlled production of agricultural commodities under Van den Bosch's "cultural system." From 1870 to 1900, there was the period known as "the reforms." The reforms freed trade in general and threw Indonesia open to private capital. During the period known as the "ethical policy" from 1900 to 1930, a modest beginning was made in providing education and health facilities to the Indonesian people.

> Essentially it was a welfare program which, through devices not unfamiliar to modern aid and development projects, sought to stimulate and guide Indonesian economic, political and social progress. It is possible here only to suggest the variety and scope of the measures introduced under this policy. The creation of new government departments of health, public works and agriculture led to expanded activities in all these fields. New sanitation and hygiene measures, irrigation projects, agricultural extension services, and village banks and grain sheds altered the villagers' living conditions and brought them into more direct contact with governmental adminstration...considerable attention was also given to Western style education which before 1900 had been available only to a few Indonesians (Van Niel 1967:291).

Reflecting on this period, Malcolmb Caldwell states, "in proposing a policy of expenditure for these purposes from the home treasury, the Netherlands was many years ahead of other colonial powers" (1968:57).

From its beginning, the nationalist movement in Indonesia was anti-colonial, anti-Chinese, Islamic and Socialist. During the so-called "Ethical Policy," the Dutch sent numbers of young Indonesians to study in the Netherlands. "In addition to acquiring professional expertise, many of them returned home with their heads full of Western ideas about freedom, individualism, liberalism, and Marxism" (Wilhelm 1980:14). They formed a new class of Western educated, articulate, nationalistic, white collar Indonesians which developed into an indigenous bourgeoisie (Caldwell 1968:63).

Budi Utomo (Higher Endeavor), the first nationalistic organization, was formed in 1908 and gained support among the aristocracy, the intellectuals and a group of Javanese doctors and medical students. In 1911, as a reaction against the Chinese hold on the batik textile trade of Java, the Serikat Dagang Islam (Association of Islamic Traders) was established. A year later it was reorganized as Serikat Islam (The Islamic Association or Union) which, retaining its religious character quickly became the first popular political movement (Fryer and Jackson 1977:60). During this period, students also organized study clubs, one of which at the Bandung Institute of Technology was headed by a dynamic young man named Sukarno, who would later become the first president of Indonesia. After 1926 many other anti-Dutch parties developed. The Indonesian Communist party, which was organized in 1920, led a series of unsuccessful revolts in 1926 and 1927. In 1927 the study group in Bandung headed by Sukarno launched the Indonesian Nationalist Party (PNI). This marked the beginning of Sukarno's

extraordinary political career. The success of the Nationalist Party, which demanded complete independence from the Dutch, led to suppression and the arrest of most of its leaders. At the time, the nationalist movement was still in its infancy and it was simple for the Dutch to suppress it. Most of the nationalist leadership remained in prison until World War II, when the Japanese freed them.

In 1942 as Dutch resistance gave way to the advancing Japanese, Indonesians were reminded that Western powers are not necessarily invincible. "The Dutch master race could never--or never did--recover from its disgrace and dishonor" (Caldwell 1968:76). This was possibly the most important lesson the Indonesian nationalists learned from the Japanese invasion. Furthermore, the imprisonment of all the Dutch and most of the Eurasians added dishonor and humiliation to the former colonial regime. It also paved the way for the Japanese to appoint "hundreds of Indonesians to responsible civil service positions and in due course they even established Indonesian-officered armies" (Wilhelm 1980:16).

During the Japanese occupation, Sukarno and other nationalist leaders were allowed to travel throughout the country supposedly berating the West, but in reality fostering national sentiments. In the latter part of 1944, the Premier of Japan promised independence to the Indonesian people. When it became increasingly clear that the Japanese cause was lost, they allowed the propagation of the national language, Bahasa Indonesia, use of the Indonesian flag, and the singing of the Indonesian national anthem (Caldwell 1968:76). Finally Sukarno and Hatta were released from the bulk of their propaganda requirements and given access to the mass media to encourage the independence

movement (Vreeland 1975:34). In the meantime, the underground Indonesian nationalist movement became progressively disillusioned with the Japanese and guerrilla raids against them became increasingly common.

In July 1945, the Japanese agreed to grant independence to the Indonesians. On August 7th, a preparatory committee was set up under Sukarno to implement the decision. A week later, on August 15th, Japan surrendered to the Allies and on August 17th, Sukarno and Hatta proclaimed Indonesia's independence. Sukarno became President and Hatta Vice-President. At the time of the declaration of independence, the Japanese-trained Indonesian army numbered more than 120,000.

Immediately following the surrender of Japan, the Dutch attempted to regain Indonesia. From 1945 to 1949, there was bitter fighting and a series of truces. Although the Dutch recaptured large areas of Indonesia, they could not defeat the Indonesian nationalist forces. This period of physical revolution strengthened the resolve of the Indonesian people, fortified their belief in nationalism, and gave them a sense of national identity.

Fighting between the Indonesians and Dutch continued until in 1949, but world opinion was rapidly turning against the Dutch. The United Nations Security Council called for a cease fire and negotiations. Under considerable pressure from the United States, the Dutch finally agreed to grant independence to all of the Indies except West New Guinea with the understanding that the future of West New Guinea would be resolved in later negotiations. On December 27, 1949, under a federal constitution, sovereignty passed "unconditionally and irrevocably" from the Netherlands to the United States of Indonesia.

The Indonesian federation did not last a year. In many areas the movement to establish a unitary republic became evident immediately after the transfer of sovereignty. On August 17, 1950, five years to the day after the original declaration of independence, the unitary Republic of Indonesia became a legal as well as practical fact. The following month Indonesia was admitted as the sixtieth member of the United Nations.

Throughout the revolutionary struggle, the country had relied on the charismatic leadership of Sukarno as a source of inspiration. An orator of exceptional brilliance and magnetism, Sukarno was able to persuade people to follow his leadership. Once Indonesia achieved complete independence, Sukarno remarked, "Thus ended our period of struggle. And thus began our struggle for survival" (Sukarno 1966:264). Commenting on Sukarno's leadership, Donald Wilhelm states, "In spite of Sukarno's many attractive and even noble qualities, it was under his leadership that his people endured the decline and virtual eclipse of constitutional democracy in Indonesia" (1980:24).

During the struggle for independence, deep divisions among various groups in Indonesian society had manifested themselves. Once the struggle against the Dutch ended, these divisions became more evident. Furthermore, a host of problems needed immediate attention. The years of Japanese occupation and the struggle for independence had left the country devastated. The new independent nation faced many diificulties, not the least of which was the shortage of trained and experienced people to assume responsiblity for all the various matters demanding attention (Caldwell 1968:86).

> Indonesia emerged from its struggle an impoverished land, but revolution had raised the expectations of its people. Its leaders were trained in revolution, but not in the normal administration of a country. Under these circumstances, the vague

> ideas of revolutionary nationalism were insufficient to provide a cohesive guiding force for a society that needed complete re-evaluation of its aims, purposes, and ideals (Van Niel 1967:308).

Within a few years, Indonesia's political parties numbered more than fifty (Fryer and Jackson 1977:71). There developed a growing feeling that party rivalry was not providing the country with the leadership it needed. As John D. Legge points out, "there were real grounds for disenchantment with the party system as such. The series of weak coalitions, inevitable in a multiparty situation, could not secure a vigorous and stable government" (1977:151). Parliamentary elections, held in 1955, contributed to the political confusion by failing to produce a majority party. Regional suspicion of, and rebellion against, the central government on Java further complicated the situation. The supression of regional rebellions in Central Sumatra and North Sulawesi greatly enhanced the prestige of the army, although it was generally believed that the central command had never entirely lost contact with the rebel military commanders (Fryer and Jackson 1977:84).

In 1957 Sukarno rejected the validity of parliamentary democracy in the Indonesian situation and set the stage for the introduction of his "concept" of Guided Democracy. In 1959 he suggested a return to the constitution of 1945 as providng the best basis for Guided Democracy. Later, he asked the Constituent Assembly, which had been elected in 1955 and served since 1957, to approve the idea. When the Assembly failed to do so, Sukarno dissolved it and reinstated the 1945 constitution by decree. There can be no doubt that this action was unconstitutional, but there was no one willing to stand up to Sukarno. Sukarno claimed that the return to the 1945 constitution was based squarely on

Indonesian traditional values. In reality, Guided Democracy gave almost unlimited powers to Sukarno and symbolized arbitrary rule (Wilhelm 1980:30).

To keep the Indonesian people off balance and to perpetuate his concepts, it was important for Sukarno to have nationalistic causes capable of arousing public feeling. One such cause was the ongoing struggle to "liberate" West New Guinea from the Dutch. In December 1961, Sukarno ordered the total mobilization of the nation for the struggle against the Dutch. A young army officer, named Suharto--who was to become the future President of Indonesia--was placed in command over the combined operations against the Dutch. Later, negotiations took place which resulted in an agreement whereby the administration of West New Guinea would be transferred to Indonesia on May 1, 1963. In 1969, after a proforma referendum, West New Guinea was formally annexed by Indonesia and its name officially changed to Irian Jaya.

A second nationalistic cause was Sukarno's opposition in 1963 to the newly created Federation of Malaysia. Sukarno developed what became known as a policy of "Confrontation" and "Crush Malaysia." When, in September 1964, Malaysia was formally accepted as a member of the United Nations, Sukarno withdrew Indonesia's membership. The campaign to Crush Malaysia did not end until Sukarno was stripped of power.

Sukarno's method of dominating the national scene and remaining in power was accomplished by maintaining a clever balance between the three dominant political groups--the Communist, Nationalist and Muslim Scholars parties--and the army (Cooley 1968:25). In the later Sukarno years, the two dominant forces were the Communist Party (PKI) and the army. The Indonesian Communist Party had become a force to be reckoned with. It claimed the largest card carrying

membership of any communist party outside the Soviet Union and China. It also operated more than fifty front organizations in Indonesia. In his attempt to keep a balance between the PKI and the army, Sukarno had given the communists considerable political power and important positions in the government. Sukarno himself appeared to be leaning increasingly to the left and cultivating ever-closer relations with China (Wilhelm 1980:38). Most observers believed it would only be a matter of time until the communists took over Indonesia. Wilfred T. Neill states that the communists "had secretly set 1970 as the date for a complete takeover of Indonesia" (1973:350).

There is general agreement that the Indonesian Communist Party genuinely believed a "Council of Generals" planned an anti-Sukarno coup on October 5, 1965. The communists stepped up their plan and on the morning of October 1st an abortive communist coup against the army took place resulting in the brutal assassination of six senior army generals. This attempted communist coup was swiftly crushed by army forces under the leadership of General Suharto. These events triggered mass reprisals and hundreds of thousands--some estimates run as high as a half million--alleged communists and communist sympathizers were killed. "What developed following the coup can scarcely be described as anything but a national revolt against communism" (Tas 1974:319). "Clearly the Indonesian people had signaled their distaste for the alien ideology which had been brought to their shores and nurtured there over a period of some fifty years" (Wilhelm 1980:43).

Although the Sukarno years were marked by a lack of national development, a deteriorating economy, mismanagement, political infighting and corruption, it must be remembered that through his charismatic leadership

Indonesia gained its independence and became a nation. Sukarno made significant contributions in forging a nation out of diverse ethnic groups and cultures scattered on more than 3,000 islands. One of his major contributions was the adoption of the national language, Bahasa Indonesia, which served to unify the nation and is now spoken throughout Indonesia. Commenting on the Sukarno years Caldwell states,

> Before passing summary judgement on Sukarno and his chief lieutenants, however, let us look at some of the limitations within which they were forced to work. When the national consensus, badly frayed though it had been before, finally broke in 1965, absolute tragedy overtook Indonesia. Sukarno had had some premonition of this from the start, and he therefore put the political task--the task of trying to forge national unity--first. It was a desperate race against deteriorating circumstances and he lost. But for twenty years he tried (1968:102).

Sukarno years. There remains considerable controversy surrounding Sukarno's role in the attempted coup. Hal Kosut in Indonesia: The Sukarno Years states, "Although the attempted coup...was first reported to be a plot to overthrow Sukarno, the president was later accused of having been involved with the PKI in engineering it" (1976:108). Fryer and Jackson state that "the balance of evidence strongly suggests that he knew a preemptive strike...was being planned by the PKI (1977:98). Wilhelm states that when it became clear Sukarno had been a guest of the rebels at the Halim Air Base, "many people plausibly concluded that there had been collusion between him and them" (1980:44). "There is little doubt that the army had evidence against Sukarno to obtain a conviction of complicity" (Fryer and Jackson 1977:104). Howard Jones, who was the United States Ambassador in Jakarta at the time, believes "The full story of this so-called coup has yet to be told; indeed it may never be told" (1971:372).

Following the abortive coup, a new political force appeared in Indonesia. This political force was made up of highly articulate and vocal students. Especially influential was KAMI, the Indonesian University Students' Action Front. The students, with encouragement and tacit approval of the army, staged mass demonstrations against Sukarno and attacked him at his weakest points, namely his unsatisfactory explanation of his behavior during the attempted coup and his mismanagement of the economy. The students demanded Sukarno be arrested and put on trial for his part in the coup. When the student demonstrations reached uncontrollable proportions, "the President was told that the student clamour could only be stilled, and the Presidential position safeguarded, if the army were given special powers to ensure public safety and tranquility" (Fryer and Jackson 1977:102). At a cabinet meeting on March 12, 1966, Sukarno gave in to the army and "signed a document handing over virtually all government powers to Suharto" (Kosut 1967:120). Suharto's first exercise of his new authority was the banning of the Communist Party (PKI) and its front organizations. This was the beginning of a systematic elimination of leftist and "Old Order" influence in the government and the nation. In 1967, Suharto was named Acting President and in March of 1968, the People's Consultative Assembly formally appointed him as full President for a term of five years.

> After the eclipse of Sukarno and of what is now known as his Old Order, the New Order leadership faced a formidable triple problem: it was necessary to rescue the economy from the chaos into which it had fallen; it was necessary to modernize and develop the country in a way that would bring material benefits to many millions of ordinary people; it was at the same time necessary to preserve Indonesia's unique and precious cultural heritage (Wilhelm 1980:52).

Suharto assembled an able team of military colleagues, brilliant young economists, and so-called technocrats to undertake the rebuilding and development of the nation. He emphasized nation-building and gave top priority to the economic rehabilitation of the country. Under a series of three five year development plans known as Repelita I, II, and III, the New Order government under the leadership of Suharto achieved remarkable success. It stabilized the currency, brought inflation under control, opened the country to foreign investment and adopted measures which encouraged economic growth. It also modernized communications and transportation, improved education and health, and implemented family planning. The government has made an effort to improve the living standard of the ordinary people, with special consideration to food, clothing, housing, welfare benefits and jobs.

One discouraging note is the government's inability to eliminate corruption. Although there have been repeated anti-corruption drives, it is still rampant at all levels of government.

Although the government still faces many seemingly insurmountable problems, there has been a definite overall improvement throughout the country and the average Indonesian is much better off today than during the Sukarno years.

Society and Culture

It is significant that the national motto of Indonesia is Bhinneka Tunggal Ika, which is from a twelfth-century text, and usually translated "Unity in Diversity" (Sievers 1974:14). The population of Indonesia displays an astonishing cultural diversity. It is composed of at least 300 distinct, self-conscious, ethnic

groups which the Indonesians call suku-bangsa. Each of these groups is distinguished by name, language, custom, location, ecological adaptation, religious beliefs and practice, and social organization. On the other hand, it should be pointed out that many of these ethnic groups are small and only ten have more than two million members (Vreeland 1975:83). In the matter of customs and mores, which the Indonesians refer to as adat isti adat, ethnologists divide the islands into 19 customary law areas, each with a distinctive and autonomous system of folkway and mores (Cooley 1968:12).

Historically the geographical setting of Indonesia has influenced the social and cultural landscape. The insular nature of Indonesia and the innumerable mountainous islands have provided natural homelands for the various ethnic groups, which until recent years have been relatively isolated from each other.

> This isolation resulted from the country's marked geographic traits: deep straits and wide seas separating islands, high volcanic mountain ranges, heavy tropical rain forests and wide swampy seacoasts. These have led to differences in history, regional development, traditions, customs and religion, which accentuate the difficulty of binding these diverse groups into a unified nation (Cooley 1968:11).

The coastal inhabitants often have much in common culturally due to the frequency and ease of contact among them. The inland peoples, who in the past were often cut off from one another, display widely diverging cultural forms (Geertz 1967:25).

It should be remembered that culturally, economically, and politically, the island of Java is the core of the Indonesian nation (Vreeland 1975:87). The Javanese occupy the eastern two-thirds of the island of Java and are by far the most important ethnic group. Allen M. Sievers points out, "While Indonesia is

made up of many diverse cultural elements, several of which have played a role in modern Indonesian history, the Javanese have played the key role" (1974:3).

Since independence, the nationalist leadership of Indonesia has continually grappled with the urgent problem of national unity. Cultural diversity is the rule, but cultural homogenity is held up as the ideal (Cooley 1968:12).

> The relationship between national unity and ethnic awareness and diversity is a complex one. The national ideal, as expressed by the government, is of a homogeneous population the members of which conceive of themselves as Indonesians only, without regard for ethnic origin. This is manifestly not the case...By and large, however, ethnic awareness and diversity have not hindered the creation of national loyalty. Identification with an ethnic group is not felt to be incompatible with loyalty to the Indonesian nation (Vreeland 1975:83-84).

Indonesia is a highly pluralistic society. There is an Indonesian national society in the sense that a network of social institutions, shared by all, binds even the most remote village to Indonesian society as a whole (Geertz 1967:33). On the other hand, almost every Indonesian is a member of a particular ethnic group. "Thus, it would be more accurate to say, while there is one Indonesian society, there are many Indonesian cultures" (Vreeland 1975:84). Fryer and Jackson point out that an Indonesian's "primary allegiance is to their linguistic or ethnic group" (1977:20). Anthropologist James Peacock has recorded a very revealing folk saying, "Lain desa, lain adat," which he loosely translates as "for each village a different culture" (Peacock 1973:94).

Unifying Factors

Along with the diversity found in Indonesian culture, there are elements that have contributed to national unity. The first element would be the political unity achieved through the common struggle for independence under the

charismatic leadership of President Sukarno. In referring to his leadership, Donald Wilhelm states, "From the beginning he preached the doctrine of national unity and of racial, religious and cultural brotherhood, and he pioneered the quest for a national ideology" (1980:18). In later years, Sukarno made the following statement about himself:

> One of Sukarno's miracles is that he united his people. The color of our skin may differ, the shape of our noses and foreheads may differ: Irians are black, Sumatrans brown, Javanese are short, inhabitants of the Moluccas taller, people from Lampung have their own features, but no more are we islanders and strangers. Today we are Indonesians and we are one (1966:308).

To Sukarno, "nationalism meant the transcendent unity of the Indonesian people" (Sievers 1974:10).

Beginning in 1928, the nationalist movement decided to promote a national language. This national language, known as Bahasa Indonesia (often simply Bahasa), is basically Malay, a language spoken in Malaysia and the lingua franca of the islands. "Malay was free of identification with any ethnic group and lacked the rigid system of salutations and vocabulary differentiations based on social class" (Vreeland 1975:108). The decision to adopt a national language was enthusiastically promoted by Indonesian intellectuals and leaders as an important element in nationalism. Standard Indonesian, as it appears in writing and as it is taught in schools, is much the same throughout Indonesia. The spoken language differs from place to place and is influenced by the language of the local ethnic group. This often leads to arguments concerning what constitutes correct Indonesian. Bilingualism and even trilingualism is widespread with Indonesian being used both officially and as a working language throughout the country and of course in schools, while traditional languages are used in the

ordinary business of everyday life (Sievers 1974:13). Since most of the languages in Indonesia belong to the same Malayo-Polynesian linguistic family, it is relatively easy for most Indonesians to learn the national language. The government has continued to stress the expanded use of Bahasa Indonesia as a crucial factor in national unity (Vreeland 1975:107).

Another unifying force is the common tradition of the Islamic faith that transcends the diversity of social patterning that divides the various ethnic groups. "Islam would seem to unite the bulk of the Indonesians since 90 percent call themselves 'Muslim'" (Peacock 1973:147). Islam also works toward dissolving the various adat customs of the ethnic groups. Where there is a conflict between the underlying values of Islam and the adat customary laws, generally speaking the Islamic value prevails, encouraging social and cultural change.

Although there is a statistical appearance of religious homogenity, there is a wide range of variation in religious belief and practice.

> The range of variation extends from devoutly religious orthodox Muslims...to the so-called statistical Muslims, who consider themselves to be Muslim but who have incorporated selected precepts of Islam into the same syncretistic folk religion that has already absorbed elements of Hinduism, Buddhism, and indigenous animistic beliefs (Vreeland 1975:201).

The great majority of Indonesian Muslims are of the later type and "profess Islam alongside local indigenous religious beliefs, while an even earlier layer of Hindu-Buddhistic thought provides a further basis for cultural similarity over much of the area" (Geertz 1967:24). In Indonesia, a belief in spirits is not thought to be incompatible with profession of faith in a higher religion such as Islam, Buddhism, Hinduism or Christianity.

> Even highly educated Indonesians are not so convinced of the ultimate truth either of deism or the rationalism of foreign

> religions and philosophies that they totally deny the animistic currents that unite them with their countrymen (Peacock 1973:147).

Expanded communications throughout the islands has contributed to a sense of national unity.

> By 1977 Indonesia had attained the distinction of being the fourth country in the world--after the United States, Canada and the Soviet Union--to own and operate its own domestic communications satellite system (Wilhelm 1980:157).

This system has brought vast improvement in both internal and international telephone and telex communications. It has also linked the major cities of Indonesia through a direct dialing telephone system. Furthermore, it has made possible radio and television broadcasts to all the provinces of Indonesia. Through modern technology even the most remote areas, including small villages with their government supplied television sets, are linked together as one nation. Radio and television have impacted the traditional Indonesian culture and accelerated social change.

Sociocultural Types

Although it is virtually impossible to categorize the scattered and diversified Indonesian societies, gross generalizations can be made on the basis of overall similarities. Peacock points out that by "combining social, cultural, and ecological criteria of classification, whole complexes of people can be distinguished--for instance the 'coastal Malays' and the 'interior tribes'" (1973:131). Hildred Geertz refers to "geographical distinctions" which are reflected in three broad types of Indonesian societies:

> The strongly Hinduized inland wet-rice areas; the trade-oriented, deeply Islamic coastal peoples; and the mainly pagan tribal groups of the mountainous interior regions (1967:30).

This type of broad classification of Indonesian ethnic groups into sociocultural types does not precisely describe all the groups so classed, nor do these types cover all Indonesian groups, but general patterns can be observed that give a useful overview (Vreeland 1975:86).

The first broad sociocultural category is the strongly Hinduized inland wet-rice farmers, including the Javanese and the Balinese who make up almost half of the total population. A strong current of Hindu tradition underlies their culture, although almost all, with the exception of the Balinese, are at least nominally Muslim. There tends to be a high degree of social stratification that dates back to the feudal kingdoms of past centuries. Referring to the wet-rice societies, Peacock states, "Resistant to Islam, these groups emphasize courtly language, rich ceremony, and refined arts such as the shadow play, the dance and the gamelan" (1973:132). In contrast to the Javanese, other wet-rice societies, such as the Sundanese of West Java and the Achenese of North Sumatra, are more committed to Islam and place less emphasis on social stratification. Referring to this sociocultural type, the Area Handbook for Indonesia states:

> Among all of these peoples a pattern of intensive irrigated rice cultivation and extensive commercial activities had for centuries supported dense populations and made possible the growth of urban centers, high civilizations, and sophisticated political organizations. In the early 1970s, however, the ability of the land to continue supporting ever denser populations became highly dubious (Vreeland 1975:87).

The second category is the Islamic coastal peoples or coastal Malays. The coastal Malays are identifiable by their Islamic maritime culture that has evolved since the rise of Islam in the fourteenth century. Their cultures have been shaped by their involvement in commerce and their proximity to the trade routes. "Ethnic heterogeneity and a commercial orientation remain significant characteristics of the coastal peoples" (Geertz 1967:30). They are found on the coasts of Sumatra, Java, Madura, Lombok, Sumbawa and other islands of the Lesser Sundas, south Celebes and parts of the Moluccas.

> In all these areas...groups of pious Muslims carry cultural traits (and to a degree, Arab, Indian and Malay genes) that spread with the diffusion of Islam, trade and the Malay language during the fourteenth to the eighteenth centuries...distinguished less by race or origin than by life style, these coastal Malays tend to enjoy Malay, Arabic, and other Islamized literature, to send pilgrims to Mecca, and to organize their society around a distinction between aristocrats, commoners, and traditionally, slaves (Peacock 1973:131).

Although the coastal Malays engage in wet-rice agriculture, other crops and swidden rice are cultivated as well. They are not nearly as dependent upon the land for income as are the wet-rice farmers. They are disposed to trade and are also involved in fishing, commercial farming, rubber tapping, and cottage industries. "Sociopolitical organization is less ritualized than among the wet-rice peasants and often depends upon the charisma of a given leader" (Vreeland 1975:87).

The third and final broad sociocultural category is the interior tribesman. These interior tribes display a wide range of cultures. Located in the interior of South Sumatra, Borneo, Celebes, and numerous islands of eastern Indonesia, "Most of these mountain societies remained, at least until the present century, in virtual isolation from the outside world, each developing its own distinctive

patterns of life" (Geertz 1967:31). Most are subsistence swidden cultivators of dry rice, sago, maize and root crops on land that is insufficiently fertile for wet-rice agriculture. "Relatively simple in material culture, these people rely primarily on bonds of kinship for determining mutual social obligations and sociopolitical organization" (Vreeland 1975:87). In the past, these tribal people were left almost untouched by either Hinduism or Islam and have retained their animistic beliefs. In recent years, numbers have converted to Christianity.

Commenting on the above three broad sociocultural categories, Hildred Geertz states:

> The three types are by no means exclusive; the categories are to be viewed not as sharply bounded pigeonholes, but rather as indistinct conceptual divisions into which many of Indonesia's three hundred ethnic groups can be crudely fitted. Aside from a number of small and peculiar groups which do not mesh with the scheme, there are several important ones which do not fit at all. These latter, notably the Batak, the Minangkabau, Minahasans and Ambonese have undergone very rapid and extensive changes in the past century (1967:32).

Urban Society

Indonesia is primarily a rural society with almost 80 percent of its population living in agricultural areas. The urban sector of the population accounts for a little more than 20 percent of the overall population. Despite the rapid growth of many large cities, Indonesia has not undergone rapid urbanization. With the exception of Jakarta and a few other major cities, which have experienced an influx of people from the country, urban growth is more a reflection of a large total population than movement to the cities (Encyclopedia Britannica 1983 Vol 9:465).

Five major cities may be considered as metropolitan areas rather than provincial cities since they have international contacts and contain the major

government, financial and business offices. Jakarta, Surabaya, Bandung and Semarang are located on Java. The fifth city, Medan, is located on Sumatra. Of these five cities, only Jakarta, Surabaya and Medan, which are major port cities, have the heterogeneity of true urban centers. Other large cities, such as Padang and Palembang on Sumatra, Yogyakarta, Surakarta and Malang on Java, and Ujung Pandang (Makassar) on Celebes, are centers of provincial and regional government and local trade and have limited international contacts.

As early as 1970, in the large urban areas, there was "tentative evidence that a national culture with a shared system of social values might be emerging" (Vreeland 1975:174). This national culture is still in the process of formation and continues to grow. "For some Indonesians with the necessary education, occupation, income level and individual family background, it represents a coherent set of values and style of life" (Geertz 1967:36). Thus far, this national culture is confined to the larger cities.

Commenting on the majority of the urban areas, Hildred Geertz states:

> Socially the cities and towns are sharply segmented according to ethnic identities, income class, and occupational groups, each entailing a distinctly different style of life; and this cultural segregation is partially reflected in the spacial distribution into separate neighborhoods. With some exceptions, the members of the various cultural compartments hold themselves apart from the others, even though they may be in everyday contact in business and government, in shops and offices. The phrase "plural society" is nowhere so appropriate as when applied to Indonesian cities (1967:34).

Large parts of the population, even in Jakarta and other major cities, live in replicas of rural ethnic villages, or kampungs. "This pattern of social compartmentalization is one of the most tenacious characteristics of Indonesian urban society" (Vreeland 1975:175). With few exceptions, urban Indonesians

retain their ethnic identities, strengthened by an annual trip home to their village at the end of the Muslim Ramadan or month of fasting.

Indonesia's urban elite is composed largely of government officials, high ranking military officers, politicians and businessmen who tend to be Western oriented. Among this group great importance is placed on the everyday use of the national language, Bahasa Indonesia. Knowledge of at least one Western language, preferably English, is considered desirable, and a college degree imparts a great deal of prestige.

The urban middle class includes white collar workers in government and business, school teachers and other professionals, the middle ranks of the military, merchants and some artesians. Most of the civil servants and military are underpaid and struggle to maintain their position. Middle class Indonesians are much better off in the small town than in the large city (Peacock 1973:138).

At the bottom of urban society is the proletariat--laborers, servants, semi-literate and unskilled itinerates--that increasingly swell the great cities. "Their social allegiances and cultural identities lie in the villages from which they are for the most part recent migrants" (Geertz 1967:37). Many are transients and move back and forth between city and village in harmony with the harvest.

Many of the larger cities have communities of foreign diplomats and businessmen. In the past, they were mostly Western, but more recently there are a significant number of Japanese, Koreans and other non-Westerners. The permanent foreign element, which is predominantly Chinese with some Arabs and Indians, is more fully integrated into the Indonesian society, but each tends to

"remain discrete from the others and to have an internal system of social differentiation" (Vreeland 1975:175).

The Chinese Minority

The Chinese minority is extremely important due to the fact that they dominate Indonesian business and commerce. The Chinese are the largest nonindigenous ethnic group in Indonesia. Their position in Indonesian society is somewhat ambiguous. "The ethnic identification of Chinese in Indonesia is not made on legal, racial, or linguistic basis so much as it is on the basis of social self-identification" (Vreeland 1975:103). "In Indonesia a person of Chinese ancestry is Chinese when he functions as a member of, and identifies with Chinese society" (Skinner 1976:97). The majority of the Chinese in Indonesia have lived there for generations. "Of the total population of 4,000,000, some 80 percent live in the towns and cities of Java and Sumatra, where they are engaged in trade (Encyclopedia Britannica 1983 Vol 9:466).

The external cohesiveness of the Indonesian Chinese community is balanced by a clear internal differentiation.

> Even such an apparently homogeneous minority community as the Chinese...is divided into those with long association with the archipelago, perhaps going back many generations and to some extent culturally assimilated, and known as peranakan, and the more recent immigrants, often China oriented and culturally exclusivist and excluded, known as totoks (Caldwell 1968:27).

Most totok Chinese speak a Chinese dialect and follow Chinese religious practices. The peranakan Chinese, who are by far the largest group, choose to speak the national language, Bahasa Indonesia, or one of the local languages and often have a mixed Sino-Indonesian ancestry.

In the past, Chinese resistance to assimilation and the cultural insularity of their communities has caused considerable resentment and hostility on the part of the indigenous Indonesians. To this day, open hostility often breaks out between the indigenous Indonesians and the Chinese.

In recent years, many of the young Indonesian-educated Chinese have assumed Indonesian names and identities and are making an honest attempt to integrate into Indonesian society. The current trend is for the further Indonesianization of the peranakan Chinese social system and assimilation into the larger Indonesian society.

Conclusion

One of the miracles of modern Indonesia is that there is "Unity in Diversity." Indonesia is an extremely complex country with great diversity in culture and society throughout the islands. Nevertheless, there is emerging, particularly in the large urban areas, a national culture and society that is truly Indonesian.

Donald Wilhelm has pointed out that "what has become known as the world science-based culture is increasingly intruding into the nation's daily life, and television and radio are accelerating the process." He also warns of the dangers involved:

> Moreover, it becomes ever more clear that the global science-based culture in many ways collides with traditional moral and cultural values. Science and technology, ruthlessly impinging upon cherished traditions, commonly undermine or even destroy them. This is particularly the case in rapidly-changing societies such as one finds in Indonesia (1980:158).

Indonesia is in transition between the old and the new. Following independence, rapid changes have taken place, some destroying traditional Indonesian cultural values. "Modernization has brought about radical changes in social groupings, institutions, and world view of the Indonesian people, including new norms, values, ideas, expectations and attitudes" (Willis 1977:132). It is a process of transformation of the societies and cultures, moving the nation "from a traditional to a rational, a rural to an urban, a static to a dynamic, a homogeneous to a heterogeneous, a communal to an associational character" (Cooley 1968:37).

Religion

If asked to state their religion, nine out of ten Indonesians would identify themselves as Muslims. Although approximately 90 percent of the population profess Islam, there is a wide variation in religious beliefs and practices, from the orthodox Muslim to the highly syncretistic heterodox abangan Javanese Muslim who has much in common with the adherents of animistic folk religions throughout Indonesia. Government statistics indicate that there is a Christian population of a little less than thirteen million. Many Christian leaders in Indonesia believe this figure to be much higher and estimate that Christians make up 10 percent of the overall population. More than two-thirds of the Christians are Protestant and the remainder Roman Catholic. Indonesia also has a Hindu population of about three million, most of whom live on the island of Bali (Encyclopedia Britannica 1983 Vol 9:467).

The more traditional or orthodox Muslims are found in Aceh, North Sumatra, the Padang area of West Sumatra, among the Sundanese of West Java,

in the Banjermasin area of Southeastern Borneo, in the Ujung Pandang (Makassar) area of South Celebes, and in some of the Lesser Sunda islands. In other areas of Indonesia, "Islam as practiced by the majority of Indonesians, is only one of several elements that are blended together in the essential syncretism of Indonesian religious life" (Vreeland 1975:198).

The majority of Indonesian Muslims are found on Java where religion is extremely syncretistic. There are two distinct variants of Islam among the Javanese, the more orthodox santri and the nominal abangan. A subvariant of the abangan religious orientation is found among the prijaji, which was traditionally used to refer to the hereditary nobility and gentry, but is now used to refer to civil servants and literati. "The prijaji are most deeply committed to the Hindu-Buddhist mystical experience and its attendent social hierarchy and highly developed forms of etiquette" (Vreeland 1975:208). For years there has been a schism between the santri and abangan religious orientations which has made religion one of the most divisive aspects of Indonesian rural society.

The unifying element of religion is the widespread adherence to indigenous animistic beliefs by almost all Indonesians which provides a further basis for cultural similarity over much of the area (Geertz 1967:24). It is the animistic current of Indonesian indigenous folk religion that has united Indonesians with their fellow countrymen.

Allen M. Sievers points out that, "The religion of Java, agama Jawa, while it has several variants, is distinctively Javanese and deeply imbued with mysticism" (1974:3). He further states that "Indonesianologists are agreed that Javanese life is infused with mysticism, and Indonesians themselves eagerly insist upon it" (1974:4). Javanese mysticism, known as kebatinan, "impinges on

the beliefs of most Javanese, but...its adherents are usually aristocrats and intellectuals" (Willis 1977:41). In recent years, the abangan Muslims "have taken an increasing interest in both organized Hindu groups and most particularly kebatinan--Javanese mystical organizations that stress a revitalization of traditional abangan culture and religion" (Vreeland 1975:221). Commenting on the number of Hindu-Buddhist mystical sects, Peacock states, "some thousand of which are estimated to exist on Java alone" (1975:149). The santri Muslims "have become increasingly apprehensive of growing government support for kebatinan, which in turn has been pressing for official government recognition on par with Islam, Christianity, Buddhism and Hinduism" (Vreeland 1975:211).

Avery T. Willis, Jr., makes an important distinction between kejawen, or Javanism, which refers to the animistic indigenous religion, and kebatinan, which refers to Javanese mysticism. Although the two are much alike, Willis points out that "kejawen is the primitive religion which has become the soul and spirit of the Javanese and is the underlying factor in most of the religions found in Java" (1977:38-39). Peacock quotes an old saying which retains some truth for most Indonesians, "Scratch a Muslim Javanese and you find a Hindu, scratch a Hindu and you find a pagan" (1973:147).

Throughout Indonesia, religion is highly syncretistic. Almost without exception, there is a layer of animistic indigenous religion that has not been replaced by the professed religion of the people. Animistic beliefs have been assimilated into all of the major religions including nominal Christianity. Most Indonesians view their animistic beliefs as adat (tradition or custom). The Indonesian understanding of religion is seen in the Malay word for religion, agama, which according to Vlekke is used to "indicate the total beliefs,

practices and customs which shows a concept of religion quite different from that of Christianity" (1959:14-15). Nowhere are animistic beliefs more common that among the peasants in a typical village.

> The village world swarms with spirits. Spirits dwell in volcanoes, wind, rivers, trees, rocks and graves. Daggers, gongs, and drums contain spiritual force that increases with age. Angered spirits disturb the tranquillity of the heart and the community, wreaking pain, insanity, and social or cosmic disturbance. To prevent such disorder, the villager placates the spirits, feeding them offerings of rice, flower petals and incense. To propitiate them, he celebrates collective rituals such as the slametan, which unites close neighbors, or the bersih desa, which harmonizes the entire village. Only through solidifying the group is the ritual effective, and as group solidarity declines, as in the urban kampung, the ritual efficacy declines too. Should a spirit enter a person, a curer or dukun is summoned. Possessing magical powers to command the unseen, the dukun can exorcise the spirit. He can also cause the spirit to enter an individual, resulting in his sickness and death, or in the case of love magic, his falling in love (Peacock 1973:146).

Although the above description would pertain to a Javanese or Balinese village, many of the same elements can be found in villages throughout Indonesia.

Christianity is by far the most important religious minority. Historically, Christian missions, both Protestant and Catholic, established mission schools in which many of the present day Indonesian leaders were trained. Furthermore, there are a disproportionate number of Christians holding high government positions in comparison to their percentage of the overall population.

In recent years, dramatic reports of revival, miracles, and thousands of conversions have attracted the attention of the Christian world. Avery T. Willis, Jr. in his book, Indonesian Revival: Why Two Million Came to Christ, has given the first, and possibly the only, researched report detailing the reasons why large numbers of Javanese Indonesians turned to Christ. In the preface to his book, Willis points out that this revival "is in reality a Christward movement

that has gained momentum since 1931" and "reached its height with more than two million baptisms in six short years (1965-1971)" (1977:xv). It is impossible to obtain accurate statistics showing the growth of Christian churches in Indonesia since the 1965 abortive communist coup. Growth has occurred in many areas of Indonesia.

> Church growth in Indonesia is not evenly distributed among ethnic groups or geographical locations. A survey of the churches in Indonesia reveals four outstanding church growth areas since 1965: East and Central Java, Karo-Batak land in North Sumatra, East and West Kalimantan (Borneo), and Timor. Some church groups in other areas are larger, are growing, and in some cases are experiencing revival; but those in the four areas listed above have shown the greatest numerical increase since 1965 (Willis 1977:3).

Two important factors contibuted to church growth during that period:

> 1. The guarantees of religious freedom inherent in the state ideology, Pancasila, allowed Christianity to become a viable alternative in the Indonesian situation. The New Order's clarification of Pancasila, thus continuing to guarantee religious freedom, opened the door even wider for Indonesians to become Christians.
>
> 2. The decree of the government that all Indonesians must embrace a religion was the primary political factor in the church growth, and was operative throughout the entire period (Willis 1977:114).

There are five principles in the Indonesian state ideology known as Pancasila, the first being "belief in one supreme God" (Vreeland 1975:208). When the Pancasila was being framed, Islamic groups wanted specific mention of Islam; "but Sukarno, emphasizing as always the importance of national unity and seeking to satisfy all religious groups, opted for the broad reference to the one supreme God" (Wilhelm 1980:119). The manner in which an individual wishes to express his or her belief in the one supreme God is technically his or her own

choice. The Pancasila allows for "full religious freedom--for all religious groups--in harmony with the Universal Declaration of Human Rights" (Wilhelm 1980:122).

> It was on the basis of the Pancasila that the New Order (President Suharto's administration) decreed that all Indonesians must believe in God and must profess a sanctioned religion. Religions recognized by the Indonesian government are Islam, Balinese Hinduism, Catholicism, and Christianity. A sixth, Confucianism, was finally granted the status of a religion after the initial decree was made (Willis 1977:103).

This government decree, issued in 1966 at the peak of the vendetta against communists and communist sympathizers, influenced many Indonesians to profess the Christian faith. In many cases, they sought protection in the Christian churches knowing they would be well received. Not all were genuine conversions, but many who professed Christianity, later made a commitment to Christ.

Unstable political conditions over a period of years and the resulting insecurity also contributed to church growth during this period. It should be pointed out that the government decree "not only affected those who became Christians, but also many statistical Moslems began to practice their religion, as well as others who became adherents of Hinduism and Buddhism" (Willis 1977:64).

Apart from the above political considerations, it is evident that a sovereign move of God's Holy Spirit is taking place in Indonesia. Christians have been revived and are witnessing. The churches are flourishing, and many new converts are being added to the body of Christ. Commenting on the conditions that contributed to the revival among the Javanese, the largest ethnic group in Indonesia, Willis states:

> Fresh guarantees of religious freedom, sociological shifts, and current sensitivity to religion present the possibility of the Christward movement among the Javanese becoming a flood. The dissatisfaction of most Javanese with their economic, political, physical, intellectual, and religious situation is leading them on a search. Modernization and the failure of traditional structures have impinged on them and created aspirations that will not be fulfilled in this generation. The masses are on the move, looking for a new way of life and determined to find one (1977:217).

The same general conditions prevail throughout Indonesia presenting tremendous opportunities for the Christian churches.

Education

During the Dutch-colonial period, educational opportunities for indigenous Indonesians were extremely limited. "Out of a total university population of 1,246 students in 1940, only 637 were Indonesian" (Fischer 1964:64). Furthermore, the combined graduating classes from all institutions of higher learning "totaled 79 students, of which 37 were Indonesians, 23 Chinese and 19 Europeans" (Thomas 1970:297). The situation in secondary schools was not much better.

> In 1940 only 34,550 pupils were attending public and subsidized-private secondary schools in a nation of over 70 million people. Of those enrolled, 37 percent were Europeans (or Indos registered as Europeans, or--rarely--Chinese and aristocratic Indonesians given legal "assimilated" status). 17 percent were Chinese, and 46 percent native Indonesians. This was in a nation with a general population composed of less than half of 1 percent European, 2 percent Chinese, and 98 percent Indonesian (Thomas 1970:296).

"During the same year, there were only 2,360,228 Indonesians in all schools, and there was a national illiteracy rate of 85 percent" (Fischer 1964:64).

A prominent feature of Dutch-colonial schools was their socially-stratified structure. Colonial society was carefully stratified, with Europeans at the top, the native aristocracy and prominent Eurasians (called Indos) next, Chinese businessmen a step lower, and indigenous Indonesians forming the broad base (Soedijarto et al 1980:65; Thomas 1970:278-291).

The school system was stratified in a like pattern and was intended to perpetuate the social structure in coming generations. At the top of the system were the Dutch schools, which were identical in curriculum and staffing to those in Holland and fully financed by the colonial government. At the other extreme were the indigenous village schools, offering a meager curriculum, often taught in the local ethnic language, and financed by local princes. In between the two were a number of schools, including schools for Orientals (Chinese) in the Dutch language, "that would enable apt pupils in the village primary schools to transfer (by continuation and linking schools) into the Dutch-language track of upper-elementary and junior-secondary schools" (Soedijarto et al 1980:65).

During the Dutch-colonial period, "the best opportunities, in terms of the amount and quality of schooling, went first to the white Europeans, next to Indos, next to Chinese and Christian natives" (Thomas 1970:303). The majority of the population, made up of indigenous Indonesians, had the poorest opportunities or no opportunity at all for schooling.

During the Japanese occupaton, the structure of the school system was drastically altered. The Japanese eliminated the stratified pattern of elementary schools and "substituted instead a single track, six year elementary program" (Soedijarto et al 1980:66). It was the intention of the Japanese to downgrade

the favored prewar ethnic groups and thereby appeal to the bulk of the Indonesians for mass support. The Japanese also eliminated the use of Dutch in the schools and substituted Bahasa Indonesia as the official language of education. This served to open all schools to the vast majority of Indonesians (Thomas 1970:308) and also resulted in a marked change in the ethnic mix of students admitted to institutes of higher learning and to secondary schools. The Dutch and pro-Dutch Eurasians were eliminated through internment and the Chinese, who during colonial times had been given special educational opportunities, were at a distinct disadvantage. "The Japanese treated all Chinese...with impartial disdain," (Skinner 1967:109) for they had been fighting them on the mainland of Asia for more than a decade. Trustworthy figures on the various facets of education during the Japanese occupation are not available, but the general trends regarding which segments of society received favored opportunities for schooling are clear (Thomas 1970:313-314).

Following the Japanese occupation and the physical struggle against the Dutch to gain independence, the Republic of Indonesia established its own education system, founded on the commitment of the 1945 Constitution that "each citizen has the right to receive an education" (Atmaprawira 1962:18). In the Education Law of 1950/1954, this general intention was specified as: "All children who have reached age six are permitted and those who have reached age eight are obliged to attend elementary school for a period of six years" (Atmaprawira 1962:41). Furthermore, "there has existed since the early 1950s among Indonesians, widespread feeling that almost everyone deserves further education as well, at least opportunities to finish some grades at the secondary level" (Soedijarto et al 1980:66-67).

The statistics on school enrollments following the Japanese occupation clearly indicate the commitment of the newly independent Republic of Indonesia to the improvement of educational opportunities for its people.

> Between 1945 and 1965, the numbers of children in elementary schools increased more than fourfold (2,523,410 to 11,061,190). Students in general senior high schools increased between 1950 and 1962 from an estimated 19,654 to 119,690, or almost six times (Thomas 1970:278).

These increases in elementary and secondary enrollments pale when compared with the increased enrollments in institutions of higher learning, which rose from less than 1,000 in 1940 to just under 130,000 in 1970 (Vreeland 1975:156) and 195,994 in 1978 (Department of Education and Culture statistic).

According to C.E. Beeby, "The growth of schools and universities in Indonesia has been extraordinary" (1979:6). On the other hand, the percapita expenditure on education, by world standards, has been very low. The present Indonesian government has made it clear that "it considers good education vital to its basic aims of national unity and economic development" (Beeby 1979:6). In each of the government's three Five-Year National Development Plans, the budgets for education have been increased (Soedijarto et al 1980:53-56).

The structure of the Indonesian school system is "patterned after the one-track, six year elementary school of the Japanese-occupation era, 1942-1945, and at the secondary level after the mode of high-school education adopted from the Dutch-colonial times" (Soedijarto et al 1980:67). Six years of primary school are followed by three years of junior secondary school and three years of senior secondary school. On the secondary level there is a two-track system, one being a general-academic stream leading to higher education, and the other a parallel set of vocational schools, preparing students for work

rather than study in a university. The Indonesian education system has eliminated the ethnic bias favoring Europeans and Chinese, but continues to foster status differentiation between academic and vocational education. The vocational schools are viewed as less prestigious than the general-academic institutions.

For many years, students were routed into an area of specialization as early as the beginning of junior-high school. The current trend is to follow a general-academic program through junior-high school and choose an area of emphasis at the beginning of senior-high school. "However, at the close of the 1970s there were still four types of junior-secondary schools and nine varieties of senior-high schools under the Ministry of Education" (Soedijarto et al 1980:67).

The educational system faces many serious problems. There continues to be a lack of sufficient school buildings. There is also a major shortage of textbooks and supplemental learning materials. "Despite the remarkable progress Indonesia achieved in the 1970s toward furnishing universal elementary-school and expanded secondary-school facilities, the nation faced the 1980s with much still to accomplish" (Soedijarto et al 1980:72).

An example of the government's determination to tackle problems in the field of education can be seen in the first Five-Year National Development Plan (1969-1974) which focused on attacking the following problems:

> (1) providing enough educational facilities to accommodate the entire school-age population, particularly at the elementary level, (2) altering secondary-school enrollments from their present majority of students in general-academic curricula to a ratio that finds far more in vocational-training schools, particularly in agricultural institutions, (3) increasing the percentage of pupils who pass from primary into secondary education, particularly into vocational secondary schools, (4) reducing illiteracy in the adult

> population, (5) reducing the 50 percent dropout rate in the elementary school, (6) increasing the corps of qualified teachers, and (7) improving administrative efficiency (Soedijarto et al 1980:54-55).

The second (1974-1978) and third (1979-1984) Five-Year National Development Plans have continued to emphasize the importance of education by increasing funding and setting into motion improvements in the relevance and quality of education.

Improvements in the educational system have focused on primary education "because it was a necessary base for the improvement of secondary and higher education and also the only form of education open to most Indonesians" (Vreeland 1975:155).

The 1980 census indicates that "almost 72 percent of the population over the age of 10 was able to read and write" (Encyclopedia Britannica 1983 Vol 9:473) yet with all the progress achieved, it is estimated that in 1980 perhaps only 75 percent of children ages 7-12 were enrolled in secular and religious schools and only about 40 percent of youths ages 13-18 in secondary schools (Soedijarto et al 1980:72). This points out that the goal of universal primary schooling for all Indonesians has not been reached. The government must continue to place a high priority on education if this goal is to be achieved.

Conclusion

Indonesia is in transition between the old and the new. Modernization has brought radical changes in the world view of the Indonesian people and in society as a whole. Radio and television have impacted the traditional cultures of Indonesia and accelerated social change. The global-based science culture is

impinging upon, and in some cases destroying, the Indonesian traditional cultural heritage.

The astonishing cultural diversity found in Indonesia has been somewhat a hindrance to national unity. There are, however, a number of factors that have contributed to national unity, and ethnic identification does not appear to have hindered national loyalty. Although cultural diversity continues to be the rule, the ideal is cultural homogenity, with a population that think of themselves as Indonesian only, without regard for ethnic origin. The forging of a unified nation out of such extreme cultural diversity is a significant achievement and a credit to the leadership of the Indonesian independence movement.

Almost 80 percent of the Indonesian population is rural and lives in agricultural areas. The urban sector accounts for slightly more than 20 percent of the overall population. Although, with few exceptions, urban Indonesians maintain their ethnic identities and ties with their home village, there is evidence that a national culture, with a shared system of values, is emerging. A Chinese minority, which continues to dominate business and commerce, is found in all urban areas of Indonesia.

Although 90 percent of all Indonesians profess the Islamic faith, there is a wide variation of religious beliefs and practices. With few exceptions, religion throughout Indonesia is highly syncretistic, and there is a layer of animistic folk religion that has not been replaced by the professed religion of the people. Most Indonesians view these animistic beliefs as adat (tradition or custom) and do not view them as incompatible with profession of faith in a higher religion such as Islam, Hinduism or Christianity.

Christianity is by far the largest and most important religious minority. In recent years, Christian churches in Indonesia have experienced remarkable growth. The reports of revival are what Avery T. Willis, Jr., terms "a Christward movement that has gained momentum since 1931" (1977:xv) and culminated with more than two million conversions between 1965 and 1971. The religio-cultural, political and sociological factors which contributed to this "Christward movement" are still in existence today and present the possibility of continued church growth in Indonesia.

Since independence the government of the Republic of Indonesia has made tremendous strides in providing education for its people. Increasing numbers of students continue to enroll in schools at all levels. The 1982 census indicates that 72 percent of the population over 10 years of age is able to read and write. Although there are still many problems, the government continues to emphasize the importance of education by increased funding and improvements in the relevance and quality of education.

CHAPTER THREE

Educational Level of Assemblies of God Pastors in Indonesia

History of Assemblies of God Theological Education in Indonesia

The Assemblies of God in Indonesia dates back to the arrival of two independent missionary families in 1938 and 1939. The Devin family, who arrived in 1938, located on the island of Ambon in east Indonesia. The Busby family arrived a year later and began their ministry in Medan, North Sumatra. Later they ministered on both Sumatra and Java. These pioneer missionaries established the Bethel Indies Mission using the Dutch name Indische Bethel Zending which was given official recognition by the Dutch government on April 22, 1940. At the onset of World War II, both families returned to the United States and located in Seattle, Washington. While in Seattle, they joined the Northwest District Council of the Assemblies of God and immediately following the war returned to Indonesia as Assemblies of God missionaries.

The first conference of the Bethel Indies Mission after World War II was held in Jakarta in January of 1951. At that meeting the official name was changed from Indische Bethel Zending to the Assemblies of God in Indonesia. The following year the use of the English name was discontinued and the official Indonesian name Gereja Sidang-Sidang Jemaat di Indonesia was adopted.

One of the four main points of Assemblies of God missions strategy is, "the training of national believers to proclaim the gospel to their own people" (Missionary Manual 1980:1-4). Furthermore, in keeping with the objective of establishing indigenous churches, it is of the utmost importance to have trained

pastors and leaders. Following the Japanese occupation, the number of indigenous Indonesian pastors working in the Assemblies of God could be counted on one hand. The urgent need was to establish Bible Schools to train Indonesians for the ministry.

The Busby family opened night Bible Schools in Jakarta, West Java and Medan, North Sumatra. The Devin family opened a resident Bible School on the island of Ambon in east Indonesia. During the period of revolutionary struggle against the Dutch (1945-1950), and for several years thereafter, the majority of students enrolling in Bible Schools were extremely deficient in basic education, and it was not uncommon to accept students with less than a secondary education. It was only after the general education level throughout the country improved that larger numbers of junior and senior secondary graduates enrolled. The students who enrolled during these early years are now the senior pastors in Indonesia.

The pioneer missionaries who came to Indonesia prior to World War II had little formal Bible School training, and those arriving immediately after the war had graduated only from a three-year Bible School program. In these early years, a largely pragmatic approach to ministerial training was employed. When and where a need arose a method to meet that need was found and implemented. Commenting on the early development of the theological training programs in Southeast Asia, Dr. Harold Kohl, Assemblies of God Theological Education Consultant for the Far East, states:

> The initial facilities in which the biblical education and ministerial training of these clusters of Spirit-filled Gospel-proclaimers was done were generally rather primitive--a nippa hut, a dirt-floored shack, a tin-roofed church, a grass-roofed hut, the shaded porch of a crudely built house--any place where there was a space available.

> This genre of teachers and students were not concerned with facilities; their concern was the effective learning of basic Bible truth, doctrine, and ministerial practice. The curricula were simple, practical and effective for the then current needs and conditions. Students learned largely by doing. They learned how to pray, to preach, and to establish churches (Kohl 1981:1).

With the arrival of additional missionary personnel in the early fifties, new areas were opened. Schools were established in Malang, East Java and Tomohon, North Celebes.

By the late fifties, a number of Indonesians had been trained and become involved in places of leadership and as teachers in Bible Schools. As the process of indigenization of the church progressed, it became evident that well-trained, qualified leaders were urgently needed. Realizing the need for leadership throughout the Far East, the American Assemblies of God established the Far East Advanced School of Theology, usually referred to as FEAST, in Manila, Philippines. In 1967 three Indonesians were sent to FEAST for further education. After completing a Bachelor of Theology degree, they returned to Indonesia and assumed positions of leadership in the Bible Schools and administration of the Indonesian church. Since that time, additional students have attended FEAST and an even larger number have attended FEAST extension seminars held in Indonesia. Currently there are seven Indonesians who received their Bachelor's degree in Manila enrolled in a Master's program FEAST is offering by means of extension in Jakarta.

In the early sixties the Malang and Jakarta schools were combined to become an all Java school. This combined school was temporarily located in Yogyakarta, Central Java, and a search was begun to locate a permanent campus. In 1968 the school was relocated on an eight-acre campus just outside

of Malang, East Java. Today the Malang school has the best academic program of the Assemblies of God schools in Indonesia.

A two-year short-term resident Bible School was opened in Salatiga, Central Java in 1974. The purpose of this school was to train students who had not had the opportunity to receive a good basic education but showed evidence of the call of God to full-time Christian service. These schools have an understanding between them: the Salatiga school enrolls only students who have not graduated from junior secondary school, while the Malang school enrolls only junior secondary graduates. Beginning in 1981, a third year was added to the program offered in Salatiga.

A night Bible School, under Indonesian leadership, was opened in Jakarta in 1978. This school also offers extension training courses, both at a diploma and lay-training level. It is designed to offer a theological education to those who, due to family responsibilities, are unable to attend the Malang resident school.

It should be noted that the Australian Assemblies of God opened a government-certified Teacher's Training School in Surakarta, Central Java in the mid-seventies. This school offers a government-approved curriculum similar to a Bible School and prepares students for a government examination that qualifies them to teach the Christian religion in public schools. In reality it is a Teacher's Training-Bible School and is currently expanding into a degree program. The Malang school has also initiated the government-approved teacher's training program to qualify graduates for the government examination.

It should be pointed out that there is considerable difference between the education offered in the outlying regional schools and that which is offered at

the largest and best-staffed school in Malang. In all cases, the level of education is vastly improved when compared to the years immediately following World War II.

All Bible schools offer a three-year diploma program. With increased enrollments of senior secondary school graduates, both the Malang and Tomohon schools have started four-year degree programs. The schools are under the Theological/Ministerial Education Board of the Assemblies of God in Indonesia. This board is chaired by an Indonesian who is a FEAST graduate and currently enrolled in the Master's program. The schools are operated as joint ventures of the American and Australian missions and the Indonesian national church. Indonesians are teaching in, involved in the administration of, and in some cases directing Bible Schools. The ultimate goal is to have strong, indigenous Bible Schools with Indonesian Directors.

With the improvements that have taken place in both general and theological education since the attempted communist coup in 1965, there is a growing feeling among many of the Assemblies of God ministers in Indonesia that their earlier education was deficient and that they are in need of further theological education.

Questionnaire Background Information

To determine the level of general and theological education of Assemblies of God pastors in Indonesia, it was necessary to conduct a field survey. Based on his knowledge of Indonesia, particularly the theological education program of the Assemblies of God, the writer designed a special questionnaire which was used in the survey (see Appendix A).

The first purpose of the questionnaire was to obtain general information about the respondent: name, age, address, level of ministerial credential, and type of ministry.

In the area of general education, the questionnaire was designed to obtain information regarding the level of education the respondent had attained, without considering the differences in the quality of education found throughout Indonesia. The questionnaire assumed that the quality of education, particularly in government schools, should be the same throughout Indonesia. The questionnaire only dealt with the broad categories of primary, junior secondary, senior secondary and higher education. It did not deal with specific areas of specialization.

The part of the questionnaire dealing with theological education was designed to obtain considerably more detailed information. It included information regarding which Bible School the respondent attended, the years of schooling, and the number of semesters in a given course of study.

The "Basic Competency Areas for Ministry" was a listing of courses the writer considered desirable or ideal for Assemblies of God pastors in Indonesia. The writer did not expect any single respondent to have taken all the courses. Some of the courses listed were taken from the "Three Year Core Curriculum" of the Assemblies of God in the Far East (see Appendix B). This core curriculum was designed by a special curriculum committee in December of 1972 and is considered the minimum prerequisite for students enrolling in the Far East Advanced School of Theology (FEAST). Other courses were taken from catalogs of Bible Schools in Malaysia, Korea, Philippines, Indonesia and the United States. The writer also included courses of study which he considered

particularly applicable to Indonesia, such as the Indonesian language, Javanese, Islam, and Indonesian culture.

The weakness of this part of the questionnaire was that only titles of courses were listed; course descriptions were not given. This allowed for considerable latitude of interpretation on the part of the respondent regarding the course content. It should also be noted tht in most cases the academic level of courses taught in Indonesia would not measure up to the United States' standards. This difference is due in part to the competency of the teaching staff, the low level of general education attained by the students prior to enrolling in Bible School and the lack of resource materials in the Indonesian language.

In a questionnaire of this nature, it is impossible totally to eliminate cultural bias. The average Indonesian is reluctant to fill out questionnaires of any type. This is particularly true of the Indonesian with only a primary school general education who would feel somewhat threatened by the questionnaire. Possibly this is the reason why 42 percent of the respondents had finished senior secondary school and only 17 percent were primary school graduates (see Table 2). Still another cultural bias would be the disinclination of an Indonesian pastor to admit that he has inadequate knowledge and desires further study (see Table 5). It is the opinion of the writer that this resulted in a "no reply" response in the areas of "Personal Evaluation of Knowledge" and "Further Study." In analyzing the results of the survey, these cultural biases need to be taken into consideration.

The General Secretary of the Assemblies of God in Indonesia agreed to assist the writer in conducting the survey. To facilitate the survey, the General

Secretary thought it wise to set a six-week deadline for the return of the questionnaires to his office. It was also decided, due to the difficulty of mail reaching the remote areas, that questionnaires should be sent only to pastors located in areas with good mail service. The 1980 ministerial roster of the Assemblies of God in Indonesia listed 319 credentialed ministers. This figure represented 122 Ordained, 134 Licensed, and 63 Christian Workers. Based on the considerations mentioned above, a total of 175 questionnaires, representing 55 percent of the ministerial roster, were mailed to pastors throughout Indonesia, resulting in a somewhat biased survey.

The six-week deadline for the return of the questionnaires was extended to eight at which time 98 questionnaires had been returned. This represented 58 percent of the total questionnaires mailed. Upon careful examination, it was evident that 14 of the 98 questionnaires returned were filled out incorrectly and, therefore, not valid for the survey. The balance of 84, or 48 percent of the questionnaires mailed out, were entered into a computer and analyzed.

Analysis of Questionnaire Information

The 1980 official roster of Assemblies of God ministers in Indonesia listed 38 percent Ordained, 42 percent Licensed and 20 percent Christian Workers. The respondents to the questionnaire were 63 percent Ordained, 24 percent Licensed and 13 percent Christian Workers (see Table 1).

As stated earlier, the average Indonesian is reluctant to fill out any type of questionnaire. This would be particularly true if the individual were to have low self-esteem. In the writer's opinion, this cultural bias is reflected in the fact that 63 percent of the respondents were ordained. The Indonesian pastor

TABLE 1

MINISTERS SURVEYED
ASSEMBLIES OF GOD IN INDONESIA

Credential Category	Number of responses	Percentage of responses
Ordained	53	63
Licensed	20	24
Christian Workers	11	13

who has been ordained would have a better view of himself and a higher self-esteem. On the other hand, those in the Licensed and Christian Workers categories would tend to have a lower self-esteem and view themselves as not being of particular importance or significance to the survey. If greater numbers of ministers in the Licensed and Christian Workers categories had responded to the questionnaires, no doubt the results of the survey would have shown an even greater need for a continuing education program.

In the area of General Education, 58 percent of the respondents had less than a senior secondary education whereas 42 percent had completed senior secondary school (see Table 2).

The average age of the respondents was 40.6 years. This indicates that many of the respondents would have attended junior and senior secondary schools either immediately following the Japanese occupation or in the 1950s. In those years, the number of Indonesians graduating from junior and senior secondary schools was limited and the quality of education was low.

TABLE 2

LEVEL OF GENERAL EDUCATION
ASSEMBLIES OF GOD MINISTERS IN INDONESIA

Level of General Education	Number of responses	Percentage of responses
Less than primary	6	7
Primary	14	17
Junior secondary	29	34
Senior secondary	35	42
Some higher education	24	29
Bachelor's degree	2	1
Master's degree	2	2

The writer's experience shows that since the 1965 attempted communist coup, the number of senior secondary school graduates enrolling in Assemblies of God Bible Schools in Indonesia has increased yearly. Although no statistics are available, it is the writer's conviction that proportionally a larger percentage of senior secondary graduates responded to the questionnaires than the total percentage of the graduates found among all credentialed ministers of the Assemblies of God in Indonesia. The two respondents who have Master's degrees are exceptions and as far as the writer knows there are no other Assemblies of God ministers in Indonesia who have achieved that level of education.

Until recently, all the Bible Schools in Indonesia offered a three-year Bible School or Bible Institute diploma program. During the past year, a four-year Bachelor's degree program has been started in the Malang and Tomohon schools. In the past, the three-year Bible School diploma program was the standard education received by Assemblies of God ministers. This fact is reflected in the questionnaires where 81 percent of the respondents had completed the three-year program (see Table 3).

THEOLOGICAL EDUCATION

TABLE 3

YEARS OF THEOLOGICAL EDUCATION ASSEMBLIES OF GOD MINISTERS IN INDONESIA

Years in Bible School	Number of responses	Percentage of responses
None	1	1
One	1	1
Two	8	10
Three	68	81
Four	6	7

Many of the pastors with limited theological education did not complete the questionnaire. In the writer's judgment, the figure of 81 percent having completed three years of Bible School theological education would not hold up if all credentialed ministers had responded. The single respondent who had no

formal theological education is of Chinese descent, highly motivated and self-taught. He is pastor of a church with more than 300 in attendance and is a member of the Executive Committee of the Assemblies of God in Indonesia.

The two Bible Schools with the best academic programs are located in Malang and Tomohon. It is interesting to note that 72 percent of the respondents attended these schools (see Table 4). This figure is an indication

TABLE 4

BIBLE SCHOOLS ATTENDED
ASSEMBLIES OF GOD MINISTERS IN INDONESIA

Bible School Attended	Number of responses	Percentage of responses
Malang	37	44
Tomohon	23	28
Ambon	9	11
Jakarta	7	8
Medan	3	4
Salatiga	2	2
Non Assemblies of God	2	2
None	1	1

that these respondents felt good about themselves and the theological education they had received. A careful examination of the questionnaires revealed that only 11 percent of the respondents attended the rather poorly structured, low academic level night Bible Schools opened in Jakarta and Medan immediately following the Japanese occupation.

Four of the respondents completed a Bachelor of Theology degree at the Far East Advanced School of Theology in Manila. During the past ten years, the Far East Advanced School of Theology has been offering degree level courses in Indonesia by means of on-site extension seminars. Forty, or 48 percent, of the respondents had attended one or more of these on-site seminars and earned an average of five semester credits. This is a strong indication that the pastors are desirous of further theological education and are willing to take advantage of opportunities made available to them.

The need for a continuing education program is evident in the fact that more than 50 percent of the respondents indicated they desired further study in 67 percent of the courses listed in the "Basic Competency Areas for Ministry" on the questionnaire (see Table 5).

When the questionnaire was designed, it was expected that all respondents would complete the "Personal Evaluation of Knowledge" and indicate whether or not they "Desired Further Study." It was not anticipated that a large number of respondents would leave this part of the questionnaire blank. The final question, "Are you willing to participate in a program of continuing theological education if such courses are offered in your area?" received an 85 percent favorable reply. This reply manifests a willingness on the part of the respondents to participate in a continuing theological education program if it is offered in their area.

Conclusions

The responses found in the questionnaires clearly indicate that the general and theological education of Assemblies of God pastors in Indonesia is

deficient. The respondents' personal evaluation of their own knowledge in the "Basic Competency Areas" in theological education reveals an awareness of their own inadequacies. The survey also shows that there is a strong desire, on the part of the pastors, to participate in a program of continuing theological education.

TABLE 5

THEOLOGICAL EDUCATION

BASIC COMPETENCY AREAS/SEMESTERS OF STUDY/PERSONAL EVALUATION
ASSEMBLIES OF GOD MINISTERS IN INDONESIA

Responses in percentages

Basic Competency Areas for Ministry	Semesters of Study			Personal Evaluation of Knowledge			Further Study	
	None	One	Two or more	Adequate	Inadequate	No reply	Desired	No reply
Bible								
Old Testament								
Old Testament Survey	12	68	20	51	30	19	45	55
Pentateuch	6	73	21	53	30	17	45	55
Historical Books	10	70	20	51	31	18	46	54
Poetical Books	45	48	7	33	39	28	56	44
Major Prophets	6	55	39	46	35	19	49	51
Minor Prophets	8	76	16	46	36	18	48	52
Daniel	7	80	13	45	37	18	61	39
New Testament								
New Testament Survey	19	69	12	44	27	29	39	61
Synoptic Gospels	8	69	23	50	30	20	43	57
Gospel of John	27	60	13	50	27	23	39	61
Life of Christ	16	71	13	52	29	19	44	56

TABLE 5 - Continued

	Semesters of Study			Personal Evaluation of Knowledge			Further Study	
	None	One	Two or more	Adequate	Inadequate	No reply	Desired	No reply
Acts	4	80	16	57	25	18	39	61
Romans	6	83	11	49	33	18	46	54
I & II Corinthians	6	84	10	48	33	19	43	57
Galatians	7	86	7	45	31	24	41	59
I & II Thessalonians	18	77	5	45	28	27	42	58
Catholic (General) Epistles	38	54	8	38	32	30	48	52
Pastoral Epistles	19	70	11	45	28	27	48	52
Prison Epistles	30	60	10	42	36	22	48	52
Hebrews	12	82	6	39	42	19	58	42
Johannine Letters	48	44	8	30	31	39	46	54
Revelation	25	60	15	23	48	29	61	39
Theology								
Introduction to Theology	64	35	1	16	45	39	55	45
Old Testament Theology	73	21	6	19	43	38	57	43
New Testament Theology	68	25	7	23	41	36	55	45
History of Theology	80	17	3	15	43	42	61	39
Theology (God)	16	76	8	43	39	18	54	46
Anthropology (Man)	17	79	4	43	38	19	51	49
Bibliology	19	75	6	42	33	25	50	50
Ecclesiology	21	74	5	44	36	20	54	46
Soteriology	17	77	6	44	32	24	49	51

TABLE 5 - Continued

	Semesters of Study			Personal Evaluation of Knowledge			Further Study	
	None	One	Two or more	Adequate	Inadequate	No reply	Desired	No reply
Christology	16	76	8	46	31	23	50	50
Pneumatology .	14	76	10	46	31	23	51	49
Eschatology	27	66	7	38	36	26	61	39
Pentecostal Distinctives	17	75	8	44	31	25	49	51
Modern Theology	86	13	1	12	42	46	66	34
Pastoral Ministries								
Pastoral Theology (Ministries)	33	51	16	31	37	32	57	43
Church Administration	42	51	7	26	41	33	60	40
Homiletics I - Theory	8	68	24	46	26	27	38	62
Homiletics II - Practice	8	62	30	42	30	28	41	59
Hom. III - Expository Preach.	35	51	14	36	36	28	56	44
Pastoral Counseling	46	48	6	25	39	36	63	37
Methods of Bible Study	50	45	5	25	40	35	62	38
Hermeneutics	62	33	5	15	47	38	67	33
Christian Education								
Intro. to Christian Education	67	31	2	16	47	37	61	39
Org. & Adm. of C.E.	64	31	5	13	48	39	66	34
Princ. & Meth. of Teaching	44	46	10	21	43	36	60	40
Christian Ed. of Children	24	57	19	36	35	29	50	50
Child Evangelism	51	42	7	26	36	38	51	49

TABLE 5 - Continued

	Semesters of Study			Personal Evaluation of Knowledge			Further Study	
	None	One	Two or more	Adequate	Inadequate	No reply	Desired	No reply
C. E. of Youth	72	25	3	20	41	39	58	42
C. E. of Adults	86	12	2	13	39	48	61	39
The Church and the Family	88	11	1	8	42	50	62	38
Church Growth Theory & Strat.	62	35	3	15	43	42	70	30
Personal Evangelism	13	69	18	42	31	27	43	57
General Evangelism	62	32	6	17	38	45	54	46
Church Planting	74	21	5	12	39	49	61	39
General Education								
Intro. to Psychology	72	20	8	10	45	45	58	42
Intro. to Sociology	74	20	3	12	46	42	66	34
Intro. to Philosophy	92	7	1	6	48	46	66	34
Educational Psychology	81	16	3	13	39	48	57	43
Developmental Psychology	86	12	2	12	41	47	58	42
Indonesian Culture	88	7	5	10	43	47	61	39
Cultural Anthropology	87	11	2	10	41	49	63	37
Logic	91	8	1	8	43	49	62	38
Rudiments of Music	23	68	9	32	42	26	52	48
Public Speaking	25	61	14	48	29	23	41	59
Creative Writing	83	16	1	13	39	48	56	44

TABLE 5 Continued

	Semesters of Study			Personal Evaluation of Knowledge			Further Study	
	None	One	Two or more	Adequate	Inadequate	No reply	Desired	No reply
Missions Education								
Introduction to Missiology	81	18	1	11	42	47	52	48
World Religions	50	42	8	19	44	37	60	40
Islam	86	13	1	12	39	49	54	46
Miscellaneous Support Courses								
Apologetics	39	53	8	19	45	36	56	44
Polemics	50	45	5	18	42	40	52	48
Christian Ethics	50	38	12	24	38	38	55	45
Leadership	56	37	7	20	50	30	68	32
Bible Geography	52	43	5	26	42	32	52	48
Languages								
Bahasa Indonesia (Indonesian)	21	19	60	49	24	27	37	63
Javanese	87	8	5	11	33	56	42	58
English	42	18	40	14	56	30	68	32
Greek	93	0	7	2	44	54	63	37
History								
Assemblies of God	57	38	5	31	38	31	52	48
Church	31	43	26	33	37	30	52	48
Missions	76	19	5	15	46	39	57	43

CHAPTER FOUR

Review of Literature on Continuing Education in Missions

The search for literature was confined to the field of Continuing Education in Missions. The writer was specifically searching for literature regarding continuing education programs overseas for national ministers.

A search of the holdings of Seattle Pacific University, Northwest College, and the University of Washington libraries failed to produce literature or articles that specifically dealt with continuing education on the mission field as relates to the continued professional development of national pastors.

With the assistance of the research librarian at Seattle Pacific University, a computer search of the Washington Library Network was conducted. This network covers the holdings of approximately one hundred libraries. The results were the same, no literature regarding programs of continuing education for national pastors was found.

Through the assistance of relatives and friends, the holdings of the Fuller Theological Seminary School of World Missions library were examined, again with the same result.

When the search was broadened to include literature on Theological Education by Extension, commonly referred to as TEE, a number of books and articles were found. The whole Theological Education by Extension movement has received strong support from the Fuller School of World Missions and much of the research in the field has been conducted there by missionaries who have been involved in TEE. Many of the books on TEE have been published by the William Carey Library.

When missiologists use the term TEE, they are referring to the Theological Education by Extension movement that had its origins in Guatemala under the leadership of Ralph Winter and James Emery. F. Ross Kinsler points out, "TEE is the model of theological education which provides systematic, independent study plus regular, supervised seminars in context of people's varied life and work and ministry" (Kinsler 1983:xiv). In referring to TEE, missiologists are not referring to all extension theological training, but rather to the specific model which began in Guatemala and has now spread to many countries of the world.

TEE, as propounded by Ralph Winter, F. Ross Kinsler and others, could be a viable method of continuing education for pastors, if it is "an extension of education, part or full-time, beyond the school leaving age, enabling the participants to improve their professional development and performance" (see definition in Chapter One).

The first major book to appear was Theological Education by Extension, Ralph D. Winter, Editor. It was published by the William Carey Library in 1969. The book contains all the basic early documents and articles. The volume is divided into three sections which are, generally, historical, theoretical and practical.

In 1971, An Extension Seminary Primer by Ralph R. Covell and C. Peter Wagner was published by the William Carey Library. The first half of the book serves as a background and rationale for the establishment of the extension movement. TEE is traced from its birth in Guatemala to the expansion of the movement in Africa and Asia. Principles and practices of TEE are described and criticized. The final section links TEE to church growth.

In 1976, Adventures in Training the Ministry: A Honduran Case Study in TEE by Kenneth B. Mulholland was published by the Presbyterian and Reformed Press. The author begins with an analysis of the Latin American context for theological education and the various forms of training employed. The second part of the book gives a brief history of the extension movement. The third part describes the implementation of TEE in Honduras. The last part expresses concerns regarding church growth, pre-theological education, the role of the teacher in TEE, and the relationship between resident and extension programs.

F. Ross Kinsler's well-known book, The Extension Movement in Theological Education: A Call to the Renewal of the Ministry, was published by William Carey Library in 1978 and a revised edition was published in 1980. Kinsler gives a theoretical and theological analysis of the TEE movement. He also gives many concrete examples of alternate forms of theological education.

Discipling Through TEE: A Fresh Approach to Theological Education in the 1980's, Vergil Gerber, Editor, was published by Moody Press in 1980. Gerber has made available good materials that were not readily available elsewhere and has also included some new contributions. The first part of the book deals with making disciples through the church and home. The second part examines the nature of the church and ways of organizing and training for its growth. In the third section, principles of training, which have grown out of biblical models and practical experience, are presented. The last part of the book contains studies of contextualization of theological education in Indonesia and extension chains in Honduras. Articles by Lois McKinney introduce and conclude the book.

In 1981, TEE in Japan: A Realistic Vision by W. Frederic Sprunger was published by the William Carey Library. The author examines the positive

relationship between extension and growth in the Mennonite Church in Japan. Building upon past experience in leadership training, TEE offers possibilities of promoting healthy growth in the Mennonite Church in Japan.

The most recent TEE book is Ministry by the People by F. Ross Kinsler, published by Orbis Books in 1983. This book makes available detailed reports of what is happening in theological education by extension in various church traditions and geographical areas of the world. The book underlines the theological, missiological and practical significance of theological education by extension. The long initial chapter provides an overview of the recent development of theological education by extension and poses important questions and issues to which the movement relates. This book gives specific examples of theological education by extension in Latin America and the Caribbean, Africa, North America, Asia and Australia, and Europe.

The first World Directory of Theological Education by Extension, by Wayne C. Weld, was published by the William Carey Library in 1973. Supplements have been published by the William Carey Library in 1976 and by the Committee to Assist Ministry (CAMEO), Wheaton, Illinois in 1980. The original volume attempts in 70 pages to define the crisis in theological education, describe the development of TEE, and evaluate the movement. The bulk of the book is an alphabetical list of institutions and programs involved in TEE along with indices that aid in the use of the directory. The 1980 supplement gives names and addresses of over 300 institutions, the number and academic level of students and the languages used.

Numerous articles regarding the Theological Education by Extension movement can be found in periodicals.

Supporters of the Theological Education by Extension movement view it as the most creative form of ministerial formation. The changes taking place in theological education, within the Theological Education by Extension movement, are not just institutional and programmatic, they "concern the nature of the ministry, the vitality and renewal of the church, and the mission of the church in the world" (Kinsler 1978:xii). The proponents of Theological Education by Extension view its significance in the way it relates theological education to the ministry, the church and its mission.

The theological foundation for the TEE model is found in Ephesians 4:11-16. Based on these scriptures the extension movement views the ministry as dynamic and corporate. The leaders mentioned in Ephesians 4:11 are "for the perfecting of the saints, for the work of the ministry" (Ephesians 4:12). The leaders are to equip the members for the ministry, they are not to carry out the ministry themselves. The Theological Education by Extension movement believes that "ultimately, the effectiveness of all theological education must be evaluated in terms of the graduates' ability to motivate and equip their congregations for witness and service" (Kinsler 1983:18).

This view of the ministry is biblical and based on the writings of the Apostle Paul in the New Testament. Kinsler points out, that down through history "the vast majority of pastors and priests in all ecclesiastical traditions were trained in the field or on the job" (1978:9). The extension movement regards the Western academic system of training professional clergy as tending to be static and unable to respond to the needs of the masses of people. Its preoccupation with position and status is viewed as not contributing to a dynamic, corporate ministry.

It cannot be denied that in the vast majority of churches there is a false dichotomy between the clergy and laity. The extension movement believes that traditional theological education programs reinforce this dychotomy and make the churches dependent upon professionally trained pastors. The extension movement attempts to stimulate the dynamics of ministry in the local church by training men and women in the context of their own communities and congregations. Leadership is developed in the local church and is not dependent on highly trained professional clergymen. In Kinsler's words, "The Theological Education by Extension movement opens up the possibility of preserving the self-evident values of theological education without destroying the dynamics of leadership formulation for church life" (1978:12).

Where the Theological Education by Extension model is employed, both teachers and students are being "challenged to reinterpret their own daily, ecclesial, and theological vocation as they grapple seriously with both the living, biblical text and the living, contemporary context" (Kinsler 1983:19). The involvement of local church members and leaders in Theological Education by Extension generates new spiritual dynamics in local congregations. The extension movement was started to meet evident needs of established churches. As more and more people at the local church level became involved, the program not only met evident needs, but contributed to the spiritual dynamics of the churches and often transformed the existing patterns of church life. This spiritual vitality should be felt in congregations, in their homes, and in the larger community.

The supporters of the Theological Education by Extension movement believe that when the above mentioned spiritual dynamics are at work in the

church, it should enable the church to carry out its mission to the world. Traditionally the professionally trained pastor has been responsible for training other leaders and for guiding members in the Christian life and witness. The extension movement rejects this view of the ministry and believes that a congregation can have its own pastor or pastors from among its own members, who receive adequate theological education by means of extension.

> The churches need only to encourage and recognize the leadership gifts among their own members; the seminaries and Bible institutes need only to design programs and materials to allow these local leaders to prepare themselves and carry out their various ministries where they are (Kinsler 1978:22).

In their view the training of professional pastors to care for flocks of believers is not enough! All leaders, both pastors and laymen, need to be mobilized and trained to lead the church in its worldwide mission. The whole church should be challenged to involve itself in ministry.

As stated earlier, TEE could be a viable method of providing continuing education for pastors. It must be remembered that the TEE model, as originally developed in Guatemala, relies heavily on programmed instruction materials. It is basically an independent study program where the student works on his/her own during the week and meets with the instructor once, or possibly twice a week for discussion and consultation. The reliance on programmed materials is a drawback to implementation. If the TEE program were to be used in Indonesia, it would require the development of programmed materials in the Indonesian language.

There is much to be learned from the Theological Education by Extension movement. Anyone involved in training men and women for the ministry should study the materials and become familiar with the concepts. An important

emphasis of the TEE movement is motivating, equipping and enabling "the people of God to develop their gifts and give their lives in meaningful service for others" (Kinsler 1983:7). In Kinsler's view, the mandate of theological education is to prepare the entire body of Christ for ministry.

The extension movement believes their method of ministerial formation will bring new dynamics to the ministry, new life to the churches, and new vision and commitment to the church's mission in the world.

CHAPTER FIVE

Adult Learning

Before suggesting a design for a continuing theological education program for Assemblies of God pastors in Indonesia, it is important to examine a number of salient points in the field of adult education or adult learning.

A Rapidly Changing World Demands Lifelong Learning

The world is in a state of rapid change. In years past, one generation could pass along to the next generation what it needed to know to get along in the world. Today, the world changes faster than the generations, and as aptly stated by anthropologist Margaret Mead, "no one will live all his life in the world into which he was born, and no one will die in the world in which he worked in his maturity" (1958). Today, individuals live in several different worlds during their lifetime. The changes taking place are so rapid, great, and far reaching, that no amount of education during youth can prepare adults for a lifetime. Individuals living in today's world must be prepared to make learning a lifelong activity.

Grover J. Andrews defines lifelong learning as "the process by which a person acquires knowledge and skills throughout his/her lifetime, in order to maintain or improve occupational, academic, or personal development" (1980:109). Lifelong learning "is simply a necessity for anyone, young or old, who must live with the escalating pace of change--in the family, on the job, in the community, and in the worldwide society" (Cross 1981:ix).

R.H. Dave, writing in Foundations of Lifelong Learning states that lifelong education seeks to view education in its totality.

> It covers formal, non-formal and informal patterns of education, and attempts to integrate and articulate all structures and stages of education along the vertical (temporal) and horizontal (spacial) dimensions. It is also characterized by flexibility in time, place, content and techniques of learning, and hence calls for self directed learning, sharing of one's enlightenment with others, and adopting varied learning styles and strategies (1976:35-36).

What Is Learning?

During the past three decades, there has been a phenomenal increase in knowledge about adult learning. Much of this knowledge has come from studies conducted following a shift in emphasis from teaching to learning. Thousands of books have been written about how to teach, how to train, or how to instruct. The vast majority of these books deal with how one person imposes his or her will, knowledge and skill upon another. Furthermore, most of these books are about how communications are shaped and directed by the teacher. Up until recent years, very little had been written about the process of learning. J.R. Kidd states, "The critical part of the process of teaching-learning is how the learner is aided to embark on his active, growing, painful, or exhilarating experience we call learning" (1973:14).

There are numerous definitions of learning given by various learning theorists, but Ernest Hilgard, a distinguished interpreter of learning theory, believes there is little disagreement about the definition of learning between various theories.

> While it is extremely difficult to formulate a satisfactory definition of learning so as to include all the activities and processes which we wish to include and eliminate all those which we wish to exclude the difficulty does not prove to be

> embarrassing because it is not a source of controversy between theories. The controversy is over fact of interpretation, not over definition (Hilgard and Bower 1966:6).

Many learning theorists "see learning as a process by which behavior is changed, shaped or controlled. Other theorists prefer to define learning in terms of growth, development of competencies, and fulfillment of potential" (Knowles 1973:8). Learning means change. J.R. Kidd, in his book How Adults Learn, states:

> When we speak of learning we are thinking about changes which we anticipate will occur in the learner. These may be primarily "intellectual" changes--the acquiring of new ideas or some reorganization of presently held ideas. The changes may be in attitude where we hope that people will come to a different appreciation and more positive feeling about a subject, not simply gain information. Or there may be changes in skill where we expect the learner to become more efficient in performing certain acts--such as operating a machine, maintaining records, submitting reports, counseling others, leading a discussion. Sometimes we hope for changes in many ways--in some combination which we may express as becoming "better citizens," or "more mature" (1973:15-16).

Adults Can Learn

It was once thought that learning was for the young and that "you can't teach an old dog new tricks." In recent years, there is an increasing acceptance of the view that adults can learn effectively (Kidd 1973:21). The current view is that aging need not be considered a major handicap in learning until quite late in life. "It is now generally agreed that, if there is an age limit on learning performance, it is not likely to occur until around 75, when deterioration of bodily functions begins to set in" (Cross 1981:154). Kidd refers to the three D's of adult decline, "disuse, the failure to use one's capacities; the onset of degenerative diseases that sap vitality and performance; and disinterest--the lack of strong motivation" (Kidd 1973:40). As a person grows older, changes in

reaction time, vision, and hearing often interfere with learning. Compensation for decline in these areas can be handled through increased time for learning, eyeglasses, better illumination and hearing aids. Comparing the ability of children and adults to learn Mortimer Adler wrote:

> Adults can think better than children, ...but if you really believe--as I certainly do without embarrassment or hesitation--that you can think better than a child, then you must realize that you are more educable than a child. Basic learning--the acquisition of ideas, insights, understandings--depends on being able to think. If adults can learn better than children, then they can also learn better in the sense of cultivating their minds (1956).

There is a distinction between education and learning. Learning can take place with or without conscious plan or direction, whereas education is planned learning (Kidd 1973:15). According to the National Center for Education Statistics, adult education "consists of courses and other educational activities, organized by a teacher or sponsoring agency, and taken by persons beyond compulsory school age. Excluded is full-time attendance in a program leading toward a high school diploma or academic degree" (Cross 1981:51). Andrews defines adult education as "instruction designed to meet the unique needs of persons--beyond the age of compulsory school attendance--who have either completed or interrupted their formal education and whose primary occupation is other than full-time student" (1980:109).

Who Participates in Adult Learning?

Cross divides the participants in adult learning under three separate headings which are descriptive of the learning activity undertaken. She describes this as a pyramid of learners with self-directed learners, a category that includes almost everyone, making up the broad base. A smaller group,

estimated at one-third or more of the population, participate in some form of organized instruction each year. The tip of the pyramid consists of a small number of adult learners who pursue college credit in a wide variety of traditional and non-traditional programs (Cross 1981:79).

Motivations for Learning

Through in-depth interviews, Cyril O. Houle studied twenty-two adults classified as continuing learners to discover why adults engage in continuing education. He found that his subjects could be fitted into three categories or subgroups. Houle points out, "These are not pure types; the best way to represent them pictorially would be three circles which overlap at their edges. But the central emphasis of each subgroup is clearly discernable" (Houle 1961:16).

The first subgroup Houle referred to as goal-oriented learners, who use learning to gain fairly clear-cut objectives such as learning to speak before an audience, learning to deal with specific family problems, learning better business practices, and similar creative objectives. Such learners do not "restrict their activities to any one institution or method of learning. The need or interest appears and they satisfy it by taking a course, joining a group, or reading a book or going on a trip" (Houle 1961:18).

The second subgroup, activity-oriented learners, participate primarily for the sake of the activity itself rather than to develop a skill or learn subject matter. "They may take a course or join a group to escape loneliness or boredom or an unhappy home or job situation, to find a husband or wife, to amass credits or degrees, or to uphold the family tradition" (Cross 1981:81).

These learners are course-takers and group-joiners and they seek social contact. the selection of an activity is based on the amount and kind of human relationships it will yield (Houle 1961:23-24).

In sharp contrast to the activity-oriented, the third subgroup identified by Houle consists of those who are learning-oriented, who seek knowledge for its own sake. They seem to possess a fundamental desire to know and to grow through learning, and their activities are constant and lifelong (Cross 1981:83). Most learning-oriented adults have been engrossed in learning as long as they can remember (Knowles 1973:36). For the most part those who are learning-oriented are avid readers and have been so since childhood (Houle 1961:24-25).

Houle does not claim that his typology is a complete or final description of adult motivations, but it has been highly productive in stimulating further research. It does appear "to provide a reasonably good practioner's handle for thinking about individual motivations for learning" (Cross (1981:96).

Like Houle, Tough (1968, 1971) used interviews as a methodology to try to understand what motivates people to undertake and complete self-directed learning projects. A number of conclusions can be drawn from Tough's study. First would be the conclusion that almost every learner has more than one reason for learning. A second finding from Tough's study, which is also common to other studies, was that adult learners are most frequently motivated by the pragmatic desire to use or apply the knowlege or skill. His study suggests that most participants enjoy learning and that this enjoyment plays an especially important role in the continuation of learning projects (Tough 1971:1-47); Cross 1981:83-85).

Most adults give practical, pragmatic reasons for learning.

> Most are what Houle would call "goal-oriented." They have a problem to solve, which may be as broad as the desire for a better job or as narrow as learning to raise better begonias. Many goal-oriented learners are apparently responding to transitions in which needs for new job skills or for knowledge pertaining to family life serve as "triggers" to initiate learning activities (Cross 1981:96).

Barriers to Learning

In Adults as Learners, K. Patricia Cross lists obstacles to learning under three headings: situational, institutional and dispositional. Situational barriers are those arising from one's situation in life at a given time and would include costs, lack of time, home and job responsibilities and the like. Institutional barriers consist of those practices and procedures that exclude or discourage working adults from participating in educational activities and would include inconvenient schedules or locations, inappropriate courses of study, strict attendance requirements and so forth. Dispositional barriers are those related to attitudes and one's perception about oneself as a learner (1981:98-108). Cross also gives a summary of the major barriers to participation in descending order of mention: "(1) lack of time; (2) costs; (3) scheduling problems; (4) assorted institutional requirements/red tape; (5) lack of information about appropriate opportunities; (6) problems with child care or transportation; (7) lack of confidence; (8) lack of interest" (1981:146).

The major barriers, lack of time and cost, often convey the message that participation in a learning activitiy is not as high a priority as other things that adults might wish to do or spend their money on at that stage in their lives. To increase participation, there is often the need to raise the priority for learning participation and/or lower the barriers.

Adult Learning Theory

In his book, The Adult Learner: A Neglected Species, Malcomb Knowles opens the preface with the following statement: "Welcome on a trip up the Amazon of educational psychology to the jungle of learning theory" (1973:ix). Boshier goes so far as to call the field of adult education a "conceptual desert," (1971:3) and Mezirow complains that the absence of theory is a "pervasively debilitating influence" (1971:135) in adult education. Cross states, "The notable lack of theory in adult education has led to some harsh words by some of its best friends" (1981:109). She then goes on to say:

> The pragmatism of adult education can be easily understood, and to some extent even commended for its no-nonsense practicality, but the lack of theory is easier to explain than to defend. Undoubtedly, the novice in the teaching of adults...can benefit from the experience and accumulated wisdom of those who have worked with adults in a variety of learning situations. However, the profession of adult education cannot advance beyond its present stage of development if one generation of adult educators simply passes on what it has learned through experience to the next generation. The systematic accumulation of knowledge is essential for progress in any profession. In an applied profession, however, theory and practice must be constantly interactive. Theory without practice is empty, and practice without theory is blind (1981:110).

To the non-professional adult educator, adult learning theory does seem like a "jungle." Part of the problem is that there is not one theory of learning, there several theories of learning. Another problem is the definition of learning. Malcomb Knowles states, "Learning is an elusive phenomenon. And the way one defines it greatly influences how he theorizes about it and how he goes about causing it to occur" (1973:11). "Until we can reach more agreement about what constitutes learning, we ought to expect that there will be more than one theory to explain all that is meant by the term" (Kidd 1973:149).

Due to the pragmatism of adult education, there appears to be a lack of desire or a perceived need for a learning theory.

> It cannot be said that most of the work in the field is guided by any...system or even by the desire to follow a systematic theory. The typical career worker in adult education is still concerned only with an institutional pattern of service and methodology, seldom or never catching a glimpse of the total terrain of which he is cultivating one corner, and content to be, for example, a farm or home adviser, museum curator, public librarian, or industrial trainer (Houle 1972:6).

Cross gives a number of reasons why theory building in adult education has proved difficult. "First, there is the marketplace orientation of most adult educators" (1981:110). Often adult education has been simply to find what the consumers want and providing it for them without a search for explanations of the complex phenomena of learning. "The second obstacle to theory building is that the field of adult education has produced few scholars" (Cross 1981:111). The majority of the people involved in adult education are not involved in scholarly research. They are serving the immediate need of providing programs for the learners. "A third stumbling block to theory building in adult education is the multidisciplinary, applied nature of the field" (Cross 1981:111). Should learning theory come from the disciplines of psychology, sociology, gerontology, physiology, or possibly from all of these?

Many scholars in adult education would be satisfied with some type of eclectic theory. Broschart has opted for what might be called eclectic pragmatism in theory building. He says, "We might be well advised to examine 'what works' regardless of its theoretical derivation" (1977:10). It appears that J.R. Kidd would also settle for some sort of eclectic theory.

> Some have said that there is little point in attempting to achieve an integrated theory; they argue that we should enjoy our multiplicity of concepts and practices, opt for pluralism, and

> practice tolerance for differences. Others believe that some integration is possible and have made some attempts to achieve it. On my own account, I have made no such effort. While I would welcome attempts at greater coherence, I would be content facing the 1970s and 1980s if we continue to observe and to test all theories that seem appropriate as well as scores of fields of practice (1977:19).

On the other hand, many adult educationalists have pointed out the need for some generalized theory of adult learning. In Kidd's view, such a theory would "(1) provide a guide for developing curricula and selecting methods of teaching styles; (2) offer hypotheses for research; and (3) establish criteria for evaluation" (1973:188). The writer agrees with Cross' observation, "It is unlikely that there will ever be a single theory of adult education " (1981:111-112).

Andragogy Versus Pedagogy

Malcomb Knowles is credited with the introduction and popularization of the term andragogy. He defined andragogy as "the art and science of helping adults learn" (1970:38) and contrasts it with the familiar and traditional pedagogy, which is concerned with helping children learn. According to Knowles,

> Andragogy is premised on at least four crucial assumptions about the characteristics of adult learners that are different from the assumptions about child learners, on which traditional pedagogy is premised. These assumptions are that, as a person matures, (1) his self-concept moves from one of being a dependent personality toward one of being a self-directing human being, (2) he accumulates a growing reservoir of experience that becomes an increasing resource for learning, (3) his readiness to learn becomes oriented increasingly to the developmental tasks of his social roles, and (4) his time perspective changes from one of postponed application of knowledge to immediacy of application, and accordingly his orientation toward learning shifts from one of subject centeredness to one of problem centeredness (1970:39).

Commenting on Knowles promotion of the concept of andragogy, Cross states, "Although in promoting andragogy Knowles is attempting to meet a quite legitimate need--the need to provide a viable alternative to traditional 'school like' education--it seems exceptionally difficult to devise a workable definition of andragogy" (1981:225). Currently there is considerable controversy surrounding Knowles' concept of andragogy and it is not clear whether it can serve as the foundation for a unifying theory of adult education (Cross 1981:222-228).

Humanistic, Developmental, and Behaviorism Theories

Cross discusses three general categories of adult learning theories: humanistic, developmental, and behaviorism (1981:228-232). The humanistic theories assume that there is a natural tendency for people to learn, and that learning will take place if an encouraging environment is provided. The implication is that educators should attempt to facilitate the natural learning process without determining the direction learning should take. In this view, the learner is presumed to be in a better position than the educator in the matter of planning an appropriate learning activity.

A number of developmentalists see the various stages and phases of human development as the unfolding of predetermined patterns, while others place more emphasis on the role of the environment in shaping growth. "They are interactionist, who believe education can play a critical role in 'pulling' the individual into even higher levels of development" (Cross 1981:229). Like the humanists, the developmentalists would desire to create an environment that would increase learning, but they would take a more active part in deciding

what types of learning experiences are likely to advance the learner to the next stage of growth. The developmentalists also take the view that environmental challenges provide opportunities when adults are especially receptive to learning. The stimulation and challenges of the transitions of life, such as change of employment, divorce, retirement, death of a spouse, and the like, create the proper conditions for learning. Challenge and stimulation to learning can also be deliberately invoked by the teacher (or facilitator) and help the learner to advance to the next level of cognitive development.

The insights of behaviorism are frequently used in preparing materials for one of the largest segments of adult education, namely job and skills training. Many of the self-instructional packages used in occupational and professional programs are direct applications of theories formulated by behaviorists. Such learning materials usually have the followng characteristics:

> 1. Objectives must be clearly stated in specific and measurable behavioral terms.
> 2. The learning task must be analytically designed in relation to desired end behaviors.
> 3. Content must be broken into small steps which are easy to master. The steps must be designed to encourage self-instruction and require an overt response by the learner (for example, filling in the blanks or selecting a response from multiple options).
> 4. The materials should provide a means of immediate feedback so that the learner will know if his response was correct and so that he can be aware of the pace of his progress.
> 5. The subject matter and activities must adhere to a set sequence and process conducive to mastery.
> 6. The successful completion of each step and the chain of steps must provide its own reward and incentive.
> 7. The responsibility for ensuring the learning takes place must rest with the materials themselves as learning instruments and not with any instructor, leader or helper (Srinivasan 1977:12).

This brief overview of adult learning theories does not claim to cover all of the various theoretical formulations regarding adult learning, nor did it name

the scholars who advocate the different theories. It was the intention of the writer to introduce a number of broad concepts regarding adult learning. Anyone involved in adult education programs should do further reading to familiarize themselves with what Knowles termed "the jungle of learning theory."

CHAPTER SIX

Suggested Design for a Continuing Education Program for Assemblies of God Pastors in Indonesia

Preliminary Considerations

The field survey conducted in Indonesia has pointed out the need for in-depth questionnaires or interview focusing on what the pastors expect from a continuing theological education program. There is a need for greater depth in understanding through more insightful probing into the pastors' expectations about various kinds of learning experiences. It should be determined what specifically the pastors want to gain--both immediately and in the future--through their participation in a continuing theological education program. Such in-depth probing could also explore the types of learning activities desired, the time and place they should take place, and other information that would be pertinent to the design of the program. It is the judgment of the writer that in-depth interviews would be more beneficial than questionnaires as a means of obtaining the desired data.

Research has shown that "certain personality types will be difficult to attract to education because of their low self-esteem" (Cross 1981:123). In chapter three, it was pointed out that ministers with lower levels of achievement in general education and with credentials other than full ordination would tend to have low self-esteem. In fact, the historical experiences of Indonesians as a nation and their culture contribute to their low self-esteem (particularly that of the Javanese). In the matter of education, low self-esteem is often the result of past failure in the learning experience which results in a fear of failure if another learning activity is attempted. Persons who lack

confidence in their own abilities, who are termed "failure threatened or deficiency oriented" (Cross 1981:125), avoid entering into an activity which will put them to the test and are unlikely to participate in a learning experience which might present a threat to their self-esteem. In approaching learners with low self-esteem, it is important to design programs that are noncompetitive and nonthreatening. At the same time, the learning tasks should be clearly defined, and adequate feedback and instructions for improvement must be provided. Low-threat activities could serve as entry points for adult learners with low self-esteem. Once the learner has succeeded in low-threat activities, he or she will become more comfortable and gain more confidence about his or her ability to succeed. This gain in confidence often leads the person to enroll in on-campus or credit courses. "Among adults with low levels of self-confidence..., there may be a phenomenon of progressive entry into more competitive forms of education" (Cross 1981:137).

The Indonesian school system and general education program, at least at the primary and secondary levels, is not conducive to independent study. Most of the teaching-learning activities are by the rote method and the learners are not taught to think for themselves. This situation is further compounded by the scarcity of resource materials in the Indonesian language and the cost of such materials when they are available. Past experience has shown that Indonesians, other than those with extremely high motivation, do not complete independent studies or correspondence courses. Indonesians need interaction with other learners and an instructor. Hopefully, the instructor would act as a facilitator or challenger and the learner would be encouraged to develop the ability to study independently. Indonesian learners also need to be encouraged to

participate in classroom discussions, become involved in group activities, make classroom presentations and write research papers. These activities, which are normal for learners in the United States, are often completely alien to Indonesian adults. The Indonesian learner needs some type of immediate reward for his achievments or incentive to encourage him in his learning.

Learning opportunities for Assemblies of God pastors in Indonesia have not only been limited, but the learning experiences have also lacked creativity. There needs to be more "flexibility in time, place, content and techniques of learning" (Dave 1976:36). The in-depth interviews mentioned above should reveal the unique needs of the pastors and any program should be designed to meet their goals and expectations (Cross 1981:141). If this is done, the learning experience would be more enjoyable and would, therefore, encourage the continued participation of the learner (Tough 1968:10).

Indonesians, like people in most developing countries of the world, are extremely certificate, diploma and degree conscious. If an individual with a graduate degree is introduced in public, his or her degree is always mentioned. This is carried to the extreme when the wife of a man with a graduate degree is introduced and her husband's degree is mentioned. Diplomas and certificates are framed and hung on walls where they can be seen. The writer is convinced that many Assemblies of God pastors in Indonesia, particularly those who graduated from seniorsecondary school, would be more likely to participate in a program of continuing education if the program leads to a four-year Bible School degree. At all levels, certificates for the completion of courses should be given as an incentive to encourage continued participation.

Another matter that deserves consideration is the dearth of resource materials in the Indonesian language. In the last fifteen years, numerous Christian books have been published in Indonesian, but most publishers have avoided printing costly textbooks at no profit and have published more profitable, easy reading books for the general reading public. The difficulty in developing a continuing education program is the necessity for all materials to first be produced in the Indonesian language. This would require a tremendous commitment of personnel and finances.

In 1980 the average annual income in Indonesia was $150. In the village areas, the figure would be considerably lower. To the village pastor, the cost of participation in a continuing education program may be prohibitive. If the National Church and the Assemblies of God Mission were to consider a program of continuing education important, ways must be found to subsidize the participation of pastors who lack financial resources. The time needed for participation would not be a barrier for most Indonesian pastors.

Any continuing education program in Indonesia must take into consideration the extreme ethnic diversity. The suggested design must have flexibility to meet the needs of the various suku bangsa (ethnic groups). Although the continuing education program for pastors on the outlying islands should be a part of the overall suggested design, there must be flexibility in implementation to meet the unique needs of the pastors in the different areas.

The Suggested Design

Although there are few organized adult learning programs in Indonesia, the government does view adult education favorably. D. Sanyoto, writing in Adult Learning: A Design for Action, states:

> Adult education has always been a deep concern of the Indonesian government. Adult education activities are carried out not only by the Department of Education and Culture, but also by other ministerial departments. These activities comprise mainly nonformal education, the main objective of which is to impart to the people more knowledge and to improve their skills in the performance of their jobs (1978:113).

The proposed continuing theological education program for Assemblies of God pastors should be under the Theological/Ministerial Training Board of the Assemblies of God Church in Indonesia. The research done for this paper has shown that there is a need for at least three levels of education: non-credit, diploma and degree.

Non-Credit Seminars

Non-credit seminars of two to five days duration should be held in all the Districts throughout Indonesia to assure the widest possible participation.

The seminars would be "goal oriented" in the sense that they would be geared to learning how to tackle specific problems, perform certain ministries, or develop certain skills. Examples would be seminars on church administration, church bookkeeping, Christian education, youth ministries and the like. The curriculum would be based on the predetermined needs of the learners. Considering the extreme diversity in Indonesia, the felt needs of the ministers might not be exactly the same in each area.

The seminars should be noncompetitive and nonthreatening and open to all pastors. Pastors with low self-esteem should feel comfortable attending the seminars and might possibly start their journey into further education at this point.

Adequate planning for the seminars is essential, and the techniques used should be innovative and attractive in order to appeal to the largest number of participants. Since the seminars would not necessarily fit into a structured curriculum leading to a diploma or degree, they would offer the possibility of flexibility in both content and methods of approach. The seminars would also provide opportunities for the involvement of teachers and ministers with specific areas of expertise who are visiting from abroad. The seminars would be the main vehicle of the continuing education program.

Diploma Level Courses

The field survey showed that 12 percent of the respondents had less than three years of Bible School education (see Table 3). The writer is convinced that this percentage would have been considerably higher if all Assemblies of God ministers had been surveyed. Many of the older pastors are either self-taught or have attended two-year Bible Schools. This points out the need to provide further learning opportunities which would allow them to complete at least the three-year diploma program.

To attract adult learners into diploma level courses, the techniques employed must be different from those used in Bible Schools. The courses should be offered at times and places that would allow adults to attend. Evening or weekend classes, or one to two-week concentrated block sessions might be

possibilities. Although the diploma level courses would be primarily for those pastors who had not taken them before, they would be open to anyone desiring to attend and should attract learners who want to refresh themselves in certain areas of study. They may attract "activity oriented" learners who would hopefully learn something in the process. No doubt, the numbers attending diploma level courses would be somewhat less than those attending the seminars.

Degree level Courses

There are a growing number of pastors who completed senior secondary school before attending Bible School. The survey showed that 42 percent of the respondents had finished senior secondary school (see Table 2). This percentage might possibly be somewhat lower if all Assemblies of God pastors had responded to the survey. Many of these men and women are desirous of further education and would be interested in courses leading to a degree.

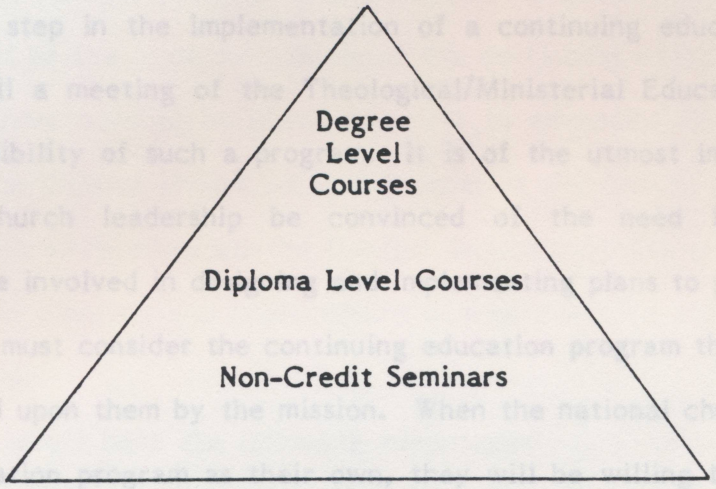
Again the courses should be taught at times and places that would allow the pastors to attend. The Bible School facilities could be used, but the techniques used should be innovatitve and appealing to adults.

Although these courses would be primarily for those who are working toward a degree, they could be open to all pastors on a non-credit basis providing they are serious learners.

Pictorially, the levels might be seen as a pyramid of learners (see Table 6) with the largest number of participants enrolled in the non-credit seminars and the least in the degree level courses.

TABLE 6

Proposed Levels of Continuing Education for Assemblies of God Pastors in Indonesia



The largest number of participants would be in the non-credit seminars. The smallest number would be in the degree level courses.

It should be pointed out that all pastors would be free to attend courses at all levels. It is not the intention of the writer to segregate the pastors into the various levels, but rather to provide opportunities to attain certain levels of achievement.

The recommendations for implementation found in the next chapter should further clarify the suggested design and how the writer views its implementation.

CHAPTER SEVEN

Recommendations for Implementation and Evaluation

Implementation

The first step in the implementation of a continuing education program would be to call a meeting of the Theological/Ministerial Education Board to discuss the feasibility of such a program. It is of the utmost importance that the national church leadership be convinced of the need for continuing education and be involved in designing and implementing plans to provide it. The national church must consider the continuing education program their own, not a program imposed upon them by the mission. When the national church views the continuing education program as their own, they will be willing to promote and fund it.

Office of Continuing Education

Next would be the establishment of an Office of Continuing Education with an appointed Director. This office should be directly under the Theological/Ministerial Education Board and be amenable to it. If the office is to function, a minimum of one qualified national and one qualified missionary need to be relieved of other responsibilities and assigned to it. It is assumed that the national would serve as Director and the missionary in an advisory capacity. They would draw up guidelines for the operation of the office and submit them to the Theological/Ministerial Education Board for approval. The Office of Continuing Education would be responsible for the development and implementation of the continuing education program throughout Indonesia.

The suggested design in the preceding chapter calls for the implementation of three levels of continuing education.

Non-Credit Seminars

Non-credit seminars, three to five days in duration and held throughout Indonesia, would be the principal vehicle of the continuing education program.

The seminars need to be planned months in advance. The dates for the seminars in each district should be agreed upon at the annual planning session of the national church when all the District Superintendents are present. The crucial factor in planning and implementing seminars will be the cooperation of district leadership.

Seminars would have the following advantages:

1. They would allow for flexibility in curriculum content. As mentioned earlier, the seminars should offer pragmatic studies which develop and improve the performance and skills of the pastors.

2. Since they are non-credit, they would also be noncompetitive and nonthreatening. This should make the seminars attractive to pastors with low self-esteem.

3. The seminars would allow for unique and innovative techniques of learning. This should make them more appealing to the pastors and contribute to wider participation.

4. Often both the pastor and his wife would be able to attend the seminars.

5. Seminars could also be times of rich fellowship and spiritual development. This would meet the need pastors have for times of fellowship

with other pastors and times away from their congregations when they can seek the Lord and grow spiritually.

6. They could be held in non-institutional settings. In Indonesia, seminars could be held, as they have been in the past, in the mountains where the cool climate is conducive to learning.

7. They could provide opportunities for the involvement of teachers and ministers with specific areas of expertise. The teachers could come from the local area or district, from other areas in Indonesia or from abroad.

8. Seminars are of short duration and therefore, would not take the pastors away from their ministry for long periods of time and would not require a large outlay of funds.

If the seminar program is to contribute to the professional development of the pastors, seminars must be held on a regular basis. In the past, seminars have been held sporadically with no continuity in curriculm and no effort to evaluate the results. It is important that the seminars be well-planned, innovative and unique, making them an enjoyable learning experience for the pastors and contributing to their continued participation. The participants must see the value of the seminars and the contribution they could make to their professional growth and minstry.

Diploma Level Courses

There are a number of ways diploma level courses could be provided for the pastors. The writer suggests the following:

1. Special classes for pastors could be taught at the existing Bible Schools. The classes should be scheduled at times when the pastors could attend.

2. Courses could be taught by instructors from the Bible Schools in extension centers closer to where the pastors are located. The classes could be held in a church, home or some other facility.

3. In areas where there is no Bible School, extension courses could be taught by instructors provided through the Office of Continuing Education.

4. Using the International Correspondence Institute (ICI) diploma level courses, the student could study independently and meet with the instructor once or twice a week. This would be similar to the Theological Education by Extension (TEE) model.

5. One or two-week concentrated, block sessions could be provided. The sessions would be held from Monday afternoon through Friday afternoon allowing the pastors to return to their churches for ministry on Sunday.

Degree Level Courses

The Malang and Tomohon Bible Schools are now offering a four-year degree program. These schools should encourage pastors who live nearby to participate. The degree level courses could be taught in the same way as the diploma level courses using all the methods described above with the exception of number 4. The degree level International Correspondence Institute (ICI) courses have not been translated into the Indonesian language and would be available only to those who can work in English.

In addition to all of the above methods, the Far East Advanced School of Theology offers on-site extension seminars, interpreted into the Indonesian language, at a number of sites throughout Indonesia. Normally, there is one on-site seminar a year at each of the locations which offer a three-credit degree course in a two-week block of concentrated learning.

It is important that the Office of Continuing Education have a good working relationship with all Bible Schools. Since it is assumed that the Office of Continuing Education will be under the Theological/Ministerial Education Board in much the same way as the Bible Schools are under that board, it would be helpful if the board, through its Chairman, could promote and encourage the cooperation of the Bible Schools in the implementation of the continuing education program. At the diploma and degree levels, the Office of Continuing Education would need the cooperation of the administrative and teaching staffs of the Bible Schools in the implementation of the program.

Curriculum

The content of the curriculum for the continuing education program must meet the needs and expectations of the pastors who will be participating. The field survey conducted in Indonesia points out the courses in which the pastors evaluated their knowledge as inadequate and those in which they desired further study. The survey also shows the percentage of pastors who have not studied courses listed in the "Basic Competency Areas for Ministry" (see Table 5). This information should serve as a guide to the Office of Continuing Education in the development of curriculum. Examples of how the survey information could be used are given in the following comments.

The writer's research into Indonesian history and culture pointed out the importance of knowledge in these areas. An understanding of culture is extremely important to a pastor, but the survey shows that 88 percent of the respondents had not studied Indonesian culture and that 61 percent desired study in the area. Indonesian pastors with a broader understanding of their own culture and history would be better equipped to serve their people. Courses in Indonesian culture and history should, therefore, be a part of the curriculum.

Although the Islamic faith is professed by almost 90 percent of the Indonesian people, 86 percent of the field survey respondents had not studied Islam and 54 percent acknowledged a need for further study. Courses in Islam (and also in the other major religions found in Indonesia) and courses in how to reach Muslims with the gospel should be a part of the curriculum.

General evangelism should be a concern of the church, but the survey shows that 62 percent of the respondents had not studied this subject and 54 percent desired further study. Closely related to evangelism is missions. The survey shows that 81 percent of the respondents had not had the course "Introduction to Missiology" and 52 percent desired further study. This would clearly indicate that courses in evangelism and missions should be a part of the curriculum.

A final example arised from the area of "Church Growth Theory and Strategy." The survey shows that 62 percent had not studied in the field and 70 percent desired further study. This indicates that such a course is needed and should be a part of the curriculum.

Other courses of study could be developed based on further research into the needs of the pastors. The writer's research sharpened his awareness of the

extremely syncretistic nature of religion in Indonesia. The pastors need to understand that folk religion (animism) has been assimilated into all the major religions professed by the Indonesian people. Courses in folk religion, the history of religion in Indonesia, and the dangers of syncretism need to be a part of the curriculum.

The Office of Continuing Education should be responsible for making the final decisions regarding curriculum for the program. It is possible that there would be a need for further consultation with national and district church leadership to determine future curriculum needs. The most important consideration is to tailor the curriculum to the needs, goals and expectations of the pastors.

Resource Libraries

Most Indonesian pastors have few books in their libraries. This is, in part, due to the high cost of books. One way the Office of Continuing Education could help the pastors in their personal development and in their studies would be to establish resource libraries throughout Indonesia. The writer suggests that resource libraries for ministers and faculty be established at all Bible Schools. Resource libraries could also be established in areas where there are no Bible Schools providing there are enough pastors who would make use of them. In addition to books, the libraries could have a wide variety of resource materials such as audio and video cassettes, films, filmstrips and the like. Some of the materials would be reserved for library use only while others could be loaned out.

Audio and Video Tape Cassettes

Research should be undertaken to determine how many pastors have audio cassette players available to them. If a large percentage of the pastors have access to cassette players, the Office of Continuing Education should develop cassettes and study guides as a part of its program. These cassettes and study guides could be made available to pastors for a nominal fee, or could be placed in the resource libraries. Continuing education by means of cassettes would be particularly beneficial to pastors in remote areas who would not be able to attend seminars and courses. Cassettes would also be a nonthreatening learning experience and a means of helping pastors with low self-esteem.

Most city pastors have access to video cassette players. Even in the smaller cities and towns, video players can be rented from local shops. As funds become available, the Office of Continuing Education should purchase video cassette recording and playing equipment. Often speakers from abroad have only enough time to hold seminars on Java. These seminars should be recorded on video cassettes. Study guides to accompany the video cassettes should be produced and the entire package sent to the resource libraries in the areas. Video cassette players should be placed in each of the resource libraries for use on the premises. In this way video cassettes could become a viable means of providing continuing education to many pastors at little additional expense.

Indonesian Language Curriculum Material

The Office of Continuing Education would need to determine the availability of curriculum materials in the Indonesian language. The program should begin by using available materials, but in the future the Office of

Continuing Education will need to produce materials of its own. There is the possibility that materials developed by the Southern Baptist mission, the Christian and Missionary Alliance and other groups would be immediately available for use. The diploma level International Correspondence courses are being produced in the Indonesian language and would be available for use. As the program expands and grows, the need to produce curriculum materials in the Indonesian language will become critical.

Funding

In the beginning stages the continuing education program should be a joint venture of the Indonesian Assemblies of God and the American Assemblies of God mission. As the program develops and the national church grows, the national church should assume the major financial responsibility.

The cost of funding the Office of Continuing Education and the salary of the full-time director will be a major expense. In addition, the expenses of the office will increase as the program expands.

Travel costs for instructors who teach in the seminars and courses will be another costly outlay of funds. Instructors coming from abroad should be funded by the sending body in their homeland. Nationals should be funded by the national church and missionaries by the mission. When a team of instructors participate in a seminar, it is possible that the mission should fund a part of the travel expenses of the nationals.

The cost of producing materials in the Indonesian language will be considerable. If books that are marketable throughout Indonesia are chosen as texts, the Literature Department could either pay for or share in the cost of

translation and publication. Materials that are produced specifically for the continuing education program and would not be sold to other groups should be funded by the Office of Continuing Education.

When and if the program begins to use audio and video cassettes, there would be the need for special funding for the initial purchase of equipment. There would also be the continued need to fund the purchase of cassettes and to pay for postage.

Each participant in the program should be charged tuition. In the case of the seminars, there should be an additional charge for food and lodging. If possible, these costs should be subsidized to help ease the financial burden of the participants. The district should provide a subsidy for village pastors who would otherwise not be able to attend.

Funding details, including an annual budget, should be worked out by the Office of Continuing Education and approved by the Theological/Ministerial Education Board.

Evaluation

At the end of each seminar and each course, the participants should be asked to fill out an evaluation form. Great care should be taken in designing the forms to assure that they will give the Office of Continuing Education a fair evaluation. It is possible that tailor-made evaluation forms will be needed for each of the seminars. A general evaluation form could be designed to be used in all the courses, but tailor-made forms would be more effective. The forms filled in by all the participants should be analyzed and the results

tabulated. Once a seminar or course has been taught in a number of places, the results of the evaluations in each of the locations could be compared.

If possible, there should be a follow-up evaluation done at a later date. The follow-up evaluation should be designed to find out if the learning that took place in the seminar or course is being used by the participants in their ministry.

A second means of evaluation would be to keep accurate records of each seminar and course as well as of each participant. It would then be possible to do a statistical analysis and determine if the participation in the program is increasing or decreasing. It would also be possible to analyze the number of seminars and courses conducted in each of the locations. This type of evaluation should reflect the interest being shown in the program. Accurate information regarding each of the participants would be valuable in determining who the participants are, what their educational background is, and where their interests lie. This type of information should be of value to the Office of Continuing Education in the future development and implementation of the program.

A final suggestion for evaluating the program would be to send out specially designed evaluation forms to selected key participants throughout Indonesia. These forms could be designed to solicit feedback on the program and suggestions which should be helpful in improving it.

CHAPTER EIGHT

Summary and Conclusions

This study arose out of the writer's concern for Assemblies of God pastors in Indonesia. The vast majority of Indonesian pastors who received their theological education before 1965 were inadequately prepared for the ministry. On the other hand, the level of general education in Indonesia has risen dramatically since World War II. Many Indonesian pastors have come to the realization that the education they received in the past is inadequate to meet the needs of modern Indonesians. The national church leadership is also aware of this situation and has requested the American Assemblies of God mission to work with them in providing a continuing theological education program for pastors.

An understanding of the Indonesian context is a prerequisite to the development of a continuing education program. The historical overview contributes to an understanding of modern-day Indonesia and its people. Indonesia is in transition from the old to the new. Modernization and the introduction of modern technology has impacted traditional Indonesian culture and sweeping changes are taking place in Indonesian society.

Extreme ethnic diversity characterizes Indonesian culture and society. Almost 80 percent of the Indonesian population is rural and lives in agricultural areas. The population explosion has contributed to urbanization, but even the urban Indonesian maintains ties with his or her suku bangsa (ethnic group) and home village. In recent years, there is evidence that a national culture, with a

shared system of values, is emerging. The most significant minority group is the Chinese community who exert a strong influence on the country through their control of business and commerce.

Religious life throughout Indonesia is extremely complex and highly syncretistic. Almost everywhere there is an underlying layer of animistic folk religion that has not been replaced by professed the religion of the Indonesian people. This folk religion is viewed as adat (tradition or custom) and is not considered incompatible with the profession of faith in a higher religion such as Islam, Hinduism or Christianity. Ninety percent of the Indonesian people profess the Islamic faith, but there is a wide variation in religious practices and beliefs.

Christianity is by far the largest and most important religious minority. In recent years, the Christian churches in Indonesia have experienced remarkable growth. The religio-cultural, political and sociological factors which contributed to this church growth are still in existence and present the possibility of continued church growth in Indonesia.

The Indonesian government has made tremendous strides in providing education for its people. Increasing numbers of students are enrolling in schools at all levels. The 1982 census showed that 72 percent of the population over 10 years of age is able to read and write. Increased educational opportunities have raised the expectations of the people.

In the years immediately following World War II, the quality of theological education in Assemblies of God Bible Schools was very poor. Since 1965 it has continued to improve. Today the majority of Indonesian pastors have completed a three-year diploma Bible School program, and many have gone on to seek further education.

The field survey conducted in Indonesia provided valuable data regarding Indonesian pastors and how they view their theological education. It showed the courses in which pastors evaluated their knowledge as inadequate and those in which they desired further study. Fifty percent of the respondents desired further study in 67 percent of the courses listed in the "Basic Competency Areas for Ministry" (see Table 5). Eighty-five percent of the respondents indicated they would participate in a continuing education program if the courses were offered in their area.

The literature search produced no literature regarding continuing education programs for national pastors. When the search was broadened to include Theological Education by Extension, or TEE, a number of books and numerous articles were found. The TEE model is one of several options for a continuing education program for pastors, providing it conforms to the definition of continuing education as found in Chapter One.

The research into the field of adult learning provided the writer with an understanding of the salient points of its theory. In a rapidly changing world, lifelong learning is a necessity. The knowledge gained in this research was valuable to the writer in the development of the suggested design and implementation of a continuing theological education program in Indonesia.

The suggested design is for three levels of continuing education. The first, non-credit seminars of three to five days in duration, would be the main vehicle of the program. The second would be diploma level courses for pastors who have not completed the three-year Bible School program. The highest level would be courses leading to a four-year Bible College degree. In suggesting three levels of continuing education, it was not the intention of the writer to

segregate the pastors into these levels, but rather to provide opportunities to attain certain levels of achievement. Pastors would be free to attend courses at all levels providing they are serious learners.

The writer recommended the establishment of an Office of Continuing Education with a national director who would be responsible for the overall development and implementation of the program. Considerable flexibility in time, place, content and techniques should be employed. The curriculum should meet the needs and expectations of the pastors. The data acquired in the field survey conducted in Indonesia should serve as a guide in the development of curriculum.

The writer suggested the establishment of resource libraries throughout Indonesia to help the pastors in their personal development and ministry. As the program expands, the possiblity of using audio and video cassettes should be explored. Audio and video cassette lectures should become a part of the resources in each library.

The Office of Continuing Education needs to determine what materials, in the Indonesian language, are available for immediate use. The program should be started with available materials, but as the program expands, the production of curriculum materials in the Indonesian language will become a necessity.

In the early stages, the program should be a joint venture of and financed by the Assemblies of God in Indonesia and the American Assemblies of God mission. As the national church grows, it should assume the major financial responsibility. All participants in the program would be expected to pay tuition for the seminars and courses.

The continuing education program will need routine evaluation and fine tuning. The Office of Continuing Education should keep an active file on each of the participants by recording the seminars and courses they attend. It should also keep a master file of the seminars and courses offered, the number of participants and other information for future evaluation.

Indonesian pastors need to be involved in lifelong learning if they are to keep pace with the rapid changes taking place in society. This study verified the need for a continuing theological education program for Assemblies of God pastors in Indonesia, and the field survey provided valuable data which can be used in the development of the design and curriculum of the continuing education program. When the national church views the continuing theological education program as their own, they will be willing to back it with both their financial and human resources. Ultimately, the national church and mission must determine the final form the continuing education program will take. However, it is hoped that this study will make an important contribution to its design and implementation.

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APPENDIX A

QUESTIONNAIRE

Name:_____Age:_____. What year did you complete your theological/ministerial education?_____. What year did you enter the ministry?_____. What year did you receive the following ministerial credentials? Christian Workers papers?_____. License to preach? _____. Ordination?_____. Are you serving as a pastor?_____ Where?_____How long?_____ If you are involved in a ministry other than pastoring, please explain:

_____

_____

_____

INFORMATION REGARDING GENERAL EDUCATION

How many years did you attend the following schools? Grade School?_____ Passed/failed?_____. Junior Secondary School?_____ Passed/failed?_____ ____. Senior Secondary School?_____ Passed/failed?_____. Have you attended a College or University?_____ If so, give name of school, the course of study, degrees received, etc..._____

_____

_____

_____

List all other general education you have received, stating type, length of study, etc..._____

_____

_____

_____

INFORMATION REGARDING THEOLOGICAL/MINISTERIAL EDUCATION

Have you attended a Bible/Theological School?_____If so, please give name of school:_____

How many years?_____ Passed/failed?_____. What year did you finish? _____. Did you receive a certificate, diploma, or degree?_____ _____. Have you attended The Far East Advanced School of Theology (FEAST) on-site extension seminars?_____ If so, how many credits have you earned?_____. Please list all other theological/ministerial education you have received (give name of school, course of study, degrees, etc.).

_____

_____

_____

_____

If you have not received theological/ministerial education in a Bible/ Theological School, explain your preparation for the ministry_____

_____

_____

_____

BASIC COMPETENCY AREAS/SEMESTERS OF STUDY/PERSONAL EVALUATION

In columns 1-3 check the number of semesters of study you have had in each of the courses of study. In columns 4-5 check your personal evaluation of your knowledge in each of the courses of study. Check column 6 if you desire further study.

begin on next page

Appendix A - Continued

Basic Competency Areas for Ministry	Semesters of Study			Personal Evaluation		
	1 None	2 One	3 Two or More	4 Adequate Knowledge	5 Inadequate Knowledge	6 Desire Further Study
Bible						
Old Testament						
Old Testament Survey						
Pentateuch						
Historical Books						
Poetical Books						
Major Prophets						
Minor Prophets						
Daniel						
New Testament						
New Testament Survey						
Synoptic Gospels						
Gospel of John						
Life of Christ						
Acts						
Romans						
I & II Corinthians						
Galatians						
I & II Thesalonians						
Catholic (General) Epistles						
Pastoral Epistles						
Prison Epistles						
Hebrews						
Johannine Letters						
Revelation						
Theology						
Intro. to Theology						
Old Testament Theology						

Appendix A - Continued

Basic Competency Areas for Ministry	Semesters of Study			Personal Evaluation		
	1 None	2 One	3 Two or more	4 Adequate Knowledge	5 Inadequate Knowledge	6 Desire Further Study
Theology - Continued						
New Testament Theology						
History of Theology						
Theology (God)						
Anthropology (Man)						
Bibliology						
Ecclesiology						
Soteriology						
Christology						
Pneumatology						
Eschatology						
Pentecostal Distinctives						
Modern Theology						
Pastoral Ministries						
Pastoral Theology (Ministries)						
Church Administration						
Homiletics I - Theory						
Homiletics II - Practice						
Hom. III - Expository Preaching						
Pastoral Counseling						
Methods of Bible Study						
Hermeneutics						
Christian Education						
Introduction to C.E						
Org. & Adm. of Christian Ed						
Princ. & Methods of Teaching						

Appendix A - Continued

Basic Competency Areas for Ministry	Semesters of Study			Personal Evaluation		
	1 None	2 One	3 Two or more	4 Adequate Knowledge	5 Inadequate Knowledge	6 Desire Further Study
Christian Education - Continued						
Christian Ed. of Children.....						
Child Evangelism.....						
Christian Ed. of Youth.....						
Christian Ed. of Adults.....						
The Church and the Family.....						
Personal Evangelism.....						
General Evangelism.....						
Church Planting.....						
General Education						
Intro. to Psychology.....						
Intro. to Sociology.....						
Intro. to Philosophy.....						
Educational Psychology.....						
Developmental Psychology.....						
Indonesian Culture.....						
Cultural Anthropology.....						
Logic.....						
Rudiments of Music.....						
Public Speaking.....						
Creative Writing.....						
Missions Education						
Introduction to Missiology.....						
World Religions.....						
Islam.....						

Appendix A - Continued

Basic Competency Areas for Ministry	Semesters of Study			Personal Evaluation		
	1 None	2 One	3 Two or more	4 Adequate Knowledge	5 Inadequate Knowledge	6 Desire Further Study
Misc. Support Courses						
Apologetics						
Polemics						
Christian Ethics						
Leadership						
Bible Geography						
Languages						
Bahasa Indonesia (Indonesian)						
Javanese						
English						
Greek						
History						
Assemblies of God History						
Church History						
Missions History						

APPENDIX B

Far East and South Pacific

First Three Years of Integrated Curriculum

Developed and adopted by the special curriculum committee approved by the Foreign Missions Committee and Far East Director's office through the Far East Bible School Coordinator. The committee met on the campus of FEAST, Manila, December 28, 1972.

I. Minimum Graduation Requirements for the Three-year Program

A. A total of 96 credit hours (i.e., one credit hour is equal to 15 classes of at least 50 minutes each plus final exam) distributed over four divisions of study as seen in the following schema.

B. Distribution of credit hours over basic divisions of study:

Bible	23 credits	
Theology	14	
Church Ministries	17	
General Education	16	
Total requireds:	70	(this equals the "core curriculum")
Elective subjects:	26	(these "electives" may be selected by the school administration rather than be open to individual student selection. When selected by the administration, they become additional required subjects to complete the full 96 credit hour curriculum offered.)

Note: The school administration should determine the number of elective subjects out of the 26 credit hours for electives that

Appendix B - continued

should be added to the core subjects under each of the above four basic divisions of study. Some electives should properly be added under each of the divisions of study so as to present a balanced curriculum.

In choosing the additional subjects from the suggested electives that will be listed later in this document, the following elements should be kept in mind:

1) The ministerial objectives of the students (pastor, evangelist, missionary, Christian Education director, etc.)
2) Special requirements of the local school, the national church and culture, ease of transfer to a regional Bible college for advanced study, etc.
3) Faculty strengths and weaknesses in teaching the subjects selected, or availability of these courses on other campuses in the locality or through ICI, etc.

II. The Three-year "Core" Curriculum Required Subjects

First Year

First Semester		Second Semester	
Old Testament Survey	3	New Testament Survey	2
Personal Evangelism	2	Theology & Bibliology	2
Orientation	1	Genesis	2
Life of Christ	3	Acts	2
Assemblies of God History	1	Pentecostal Distinctives	2
Music	2	Introduction to Missions	2
	12		12

Appendix B - continued

Second Year

First Semester		Second Semester	
I and II Corinthians	3	Christology, Soteriology	3
Angelology, Anthropology, Hamartiology	2	Galatians, Romans	3
Homiletics I	2	Homiletics II	2
Introduction to Psychology	3	Principles of Teaching	3
Hermeneutics	2		11
	12		

Third Year

First Semester		Second Semester	
Pneumatology	2	Ecclesiology, Eschatology	3
Pastoral Ministry	2	Church Administration	3
Daniel and Revelation	3	Pastoral Counseling	2
Sociology	2	Bible Ethics	2
Introduction to Christian Education	2	Church Growth	2
	11		12

Note: Elective subjects must be added to the above categories.

III. A List of Suggested and Recommended Electives From Which to Complete the Full Curriculum of 96 Credit Hours for the Three-year Program.

Note: Electives may also be developed by the academic administration of the school in order to meet special needs of the culture, national church, etc. The list below is not exhaustive.

Bible Atlas (or Historical Geography)
Rudiments of Music
Hebrews
Methods of Bible Study
Publications (Journalism)
Creative Writing
Evangelism Methods and Types

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