

Optimization Of Christian Education Services In The Church In Improving The Creative Economy For The Simalungun Community

Rosmalina Damanik

Universitas Kristen Indonesia

E-mail: rosmalinadamanik158@gmail.com

Abstract

Optimization of Christian Education services in GKPS is important to improve the right creative economy and can help church residents overcome poverty problems in Simalungun Community. Therefore, church service through Christian Religious Education must prepare people to face change optimally. This research aims to develop the creative economy through Christian Religious Education services at GKPS. The results of this study will offer a paradigm shift in thinking for GKPS congregations, a paradigm of thinking for GKPS ministers, and ministry does not focus on church rites but provides understanding to improve the creative economy through Christian Religious Education service in the church.

Keywords: Christian Education Service, Creative Economy

A. INTRODUCTION

The Church is an organization that seeks to realize the expectations of the Government as a form of increasing the results of formation through the education sector. In response to this, to realize the development of the creative economy sector within the church, the Simalungun GKPS church responds to things that have an impact on the economic development of the Simalungun area congregation[1]. Therefore, the church needs to be serious in managing it. The church through existing ministers tries to find solutions in meeting the needs of the congregation according to the existing economic background so that it is easily implemented properly.

The success of creative economy development by the church greatly helps the congregation to continue to manage every existing program by seeing and utilizing the environment as a form of creation of the Creator. This is a form of transformation of the church's mission that has a positive impact on society through Christian Education services so that the congregation understands and realizes that God can provide the ability to manage existing natural resources as a needed effort [2]. This situation occurs in the GKPS congregation in Simalungun Land, where the economic condition of the congregation is very minimal, even though natural resources are very rich and very potential. So actually the congregation can manage the existing land and can meet the needs of each congregation citizen. However, the lack of knowledge through coaching to manage existing natural resources results in a lack of skills to produce products of value to the congregation [3].

Another thing that requires attention is the shift in the orientation of economic waves in every existing condition. Starting from the change in the agricultural era to the era of industrialization, an information age was formed followed by discoveries in the field of information technology [4]. This wave shift has brought a new and growing civilization for humans and the church needs a minister and educator who can provide instruction in providing appropriate skills for the congregation to improve their standard of living. The right creative economy can help church residents in overcoming poverty problems in the GKPS environment.

B. METHOD

This research uses a literature review as a result of the analysis of various conceptual information related to the optimization of Christian education services at GKPS to improve the creative economy of the Simalungun community has been published. Literature studies serve as determinants in examining problems in this research. The literature review in this study refers to international journals and national journals that will be summarized and analyzed and draw conclusions. The use of literature review in this research begins with identifying problems, collecting libraries, and screening the literature on the data obtained. Data processing techniques in this study are the data obtained will be presented in the form of tabulations and analyzed.

C. RESULTS AND DISCUSSION

1. Creative Economy

A creative economy is an integrative part of knowledge that is innovative, creative use of technology, and culture. Indonesia is a country with many tribes and cultures, so every region that has a culture can present its culture in unique ways to become an identity and icon of the region. According to Law of the Republic of Indonesia No. 24 of 2019 concerning the creative economy, the creative economy is a manifestation of added value from intellectual property sourced from human creativity. This law encourages all aspects of the creative economy through the development of culture, technology, creativity, and innovation of the Indonesian people, and changes in the global economic environment, the welfare of the Indonesian people and increasing state income; and global competitiveness; creating new job opportunities that favor the artistic and cultural values of the Indonesian nation and local economic resources; Optimizing Potential [5].

Creative economy actors' mainstream culture, science, and/or technology. Creative economy is the creation of added value based on ideas born from the creativity of human resources and based on science, including cultural and technological heritage. The characteristics of the creative economy require collaboration between various factors that play a role in the creative industry, namely scholars (intellectuals), the business world, and the government which is a fundamental prerequisite [6]. The discovery of big ideas along with the discovery of millions of small ideas keeps the economy growing. A country is poor because

its people do not have access to ideas used in national industry to generate economic value.

Referring to research, Saksono explained that the creative economy is an alternative solution to economic problems. The application of the creative economy builds commitment, fixes regulations, and actualizes the economy so that it can stimulate economic growth and increase regional and even national competitiveness (Saksono, 2012). The creative economy is a new talent by changes society through ideas and produces a more prosperous life. A creative economy is the added value of a creation (cultural, social, environmental, and economic) that has various ideas that arise from the creativity of human resources [7]. Thus, it can be understood that the creative economy is one of the businesses that require creativity, innovation, and skills in its development and one of the creative economy business development systems is through [8]. Indonesia's creative economy as a new force towards 2025 is not only limited to enthusiasm but also a mission statement to be creative in the name of Indonesian cultural identity in every creative work created by the nation's children. The development of the creative economy also cannot be separated from the younger generation as a repository of creativity [9].

1. Optimization of Christian Education at GKPS

Christian Religious Education is the foundation for the growth and development of the Church and church ministers have an impact on the welfare of the congregation's life. Through Christian education, the church grew not only as a means of conveying God's Word but also improving the standard of living of the congregation and surrounding community in Simalungun Land. A living church is a church that teaches [10]. The church without teaching is dead. However, the congregation's Christian religious education services have received less serious attention from GKPS. The assumption is that Christian religious education has been integrated into all church ministries, namely communion, witnessing, and serving because the focus of Christian education of the congregation is the preaching of God's word and various other rites. This raises the question of why the church does not pay enough attention to Christian religious education services in building the creative economy of the congregation. Therefore, good church service through Christian religious education must prepare people to face these changes. To explain the history of the gospel and Christian religious education in GKPS, the author divides it into three periods. The Word of God was sown in Simalungun Land by missionaries who came from Germany. In addition to preaching the gospel, the missionaries established a school in Simalungun Land. The missionaries thought that the people of Simalungun lived in darkness and needed to be saved. In addition to the preaching of the gospel, the model of Christian religious education carried out by missionaries is to provide health courses to help the sick and build schools to educate the congregation [11]. But the focus of all these ministries is to make the gospel wider and more people who embrace Christianity.

a. Improving Community Creative Economy through Christian Religious Education Services at GKPS

Christian religious education service at GKPS in improving the creative economy of the Simalungun Community offers a paradigm shift in thinking not only for the GKPS congregation but also the thinking paradigm of GKPS servants, which the author has seen that the GKPS service focuses on church rites and does not greet how the congregation improves its economy. This kind of service does not create creative human beings. The presence of servants tends to comfort the people in the problems they face, including economic problems [3]. The paradigm of thinking of ministers has created conflicts between ministers because of the struggle for church pulpit ministry. This attitude illustrates the inability to build creativity in developing ministry even the thinking of the servant's duty centered on the pulpit. This situation often causes conflicts between ministers because of fighting each other for pulpit services. This conflict can make congregations lazy to go to church and also have the effect of idolizing certain ministers to serve in the pulpit.

Christian education in Simalungun Land began with the establishment of sending schools by the commissioners. Zending school is a place to teach the gospel to Simalungun people to free Simalungun from backwardness, alleviate poverty, and educate the people in Simalungun Land. According to Paulo Priere, Education must be liberating. The role of education must be liberated from economic oppression, poverty, and underdevelopment (Boiliu, 2020). plays an important role in transforming the lives of the people of Simalungun by freeing Simalungun from economic oppression and poverty. Christian religious education educates and teaches the congregation through coaching, training, and living examples of church servants in Simalungun Land.

Through family Christian education services, it is hoped that these creative economic ideas will grow and encourage families to create various surrounding natural resources that they can empower into economic resources. So far, GKPS has only held communal worship at the church and the categorial level but did not greet economic problems that occurred in the congregation and encourage the congregation to find solutions. Church attendance is more about comforting people to be strong in suffering because God helps and makes hope in heaven alone no suffering.

The transformation of the mission of the church and community above has become a struggle for the author in implementing Christian religious education in the creative economy to build the congregation's economy so that poverty in Simalungun Land can be overcome. Given that the problem of ecological crisis occurs in almost all parts of the world, the author anticipates that the impact of the ecological crisis will not be more widespread and hit Simalungun Land. In this case, the author tries to collaborate this creative economy with the implementation of Christian religious education[13]. Both of these are efforts to transform the mission of Church and Society with the implementation of Christian education in GKPS. On

the one hand, GKPS is responsible for improving the economy of the congregation, and on the other hand, GKPS must be responsible for educating the congregation through Christian education to preserve the environment because the understanding of the implementation of Christian education is still very low. The congregation still does not care about the destruction of nature, and this can hurt nature as a source of the church's social affairs.

b. Improving the Creative Economy of Simalungun Community

Simalungun has a very high potential to develop an eco-theology-based creative economy. The potential of natural resources encourages the creation of creative economic development for the congregation. The Regional Statistics Agency of Simalungun Regency 2020 explained the experience of writers who have served in Simalungun, especially in Pamatang Raya and Haranggaol [14]. The wealth of natural potential in Simalungun Land is a reference for the church and also the government to map that Simalungun Land has enough natural resources to be empowered to prosper the community. All the wealth of agriculture, plantations, fisheries, and natural beauty of tourism has not been properly empowered to support economic life for the people in Simalungun Land. There is an expression describing the state of Simalungun; "Chickens die in rice barns". This expression is true in Simalungun Land, a very rich nature but poor people. Then where is the role of the church and government that must educate and transform thinking patterns to be more intelligent and creative? So the Government program and the role of the church are obliged to support the creative economy program that has been initiated by the Government through the Ministry of Creative Economy (Ekraf) and paratourism. GKPS as an Indonesian citizen is obliged to support the government's economic program through the creative economy [15]. In addition, developing ecotourism that upholds Christian hospitality. The creative economic development of the congregation must still refer to the word of God that maintains the natural order (Genesis 1 band). God-given nature was not corrupted for the sake of human needs. So the author connects the creative economy with Christian-based education.

D. CONCLUSION

From the discussion above, it can be concluded that optimizing Christian religious education services in the church to improve the creative economy for the community is the right thing. In this case, this activity will show that the church also cares about the needs of the congregation in daily life. In addition, the church helps the community to increase income so that it can overcome economic problems that occur in Simalungun. Thus, to increase the stability of the creative economy carried out by the church can be started with teaching, training, mentoring, and controlling so that everything can run effectively and efficiently.

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