



Empowering Church Members in the Implementation of the Creative Economy: An Interpretative Approach to the Concept of Missionary Congregation Development

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Abstract

The big dream together towards a Golden Indonesia in 2045 is a common dream as the Indonesian people, this big dream should be the target of the church's call and mission because the Church is part of the community in this country. Together with the World Council of Churches, we always encourage the Churches to carry out their mission to fulfill the Great Commission and play a role in the world. Of course, this is a serious matter to study. The formation of church members enables the congregation and society to become God's co-workers. The focus of this research is on the church institution, namely Gereja Protestan di Indonesia Bagian Barat (GPIB), which seeks to revive two church functions, namely the main function of the Church and the supporting function of the Church. The aim is that the mission role of the church can be optimally pursued for the church and its impact on society. How can this struggle be overcome by reviewing the study of Maotimoe's basic thoughts on the Development of Missionary Congregations, the GPIB documents so that they can become a solution to carrying out the GPIB mission. In writing this article the author used the library research method. The author read several supporting sources and several Church documents as the main source of this research. Then these findings will become recommendations for implementing the church's mission between Maitimoe's thoughts and Indonesia's hopes towards a Golden Indonesia 2045 so that the Church is not essentially for itself but for the world and the limitations of studies on theological concepts and Church Economic Development

Keywords: Missionary Church Congregation, Empowering Church Member, Creative Economy

1395

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1. INTRODUCTION

Towards the centenary of Indonesia in 2045, Indonesia is increasingly focused on pro-poor development for people below the poverty line by conducting programs that not only favor sophisticated industries, high technology but also seriously raise Micro, Small and Medium Enterprises (MSMEs) by training, fostering people in various sectors to be skilled and independent, creative, and responsible. Employment opportunities are created, and the circulation of populist money can be revived.

According to Agus Harimurti Yodhoyono (2023), all of this should be done in a responsible manner and should not be done carelessly and should be done with due regard to the environment. That means economic growth must also pay attention to the environment. Development is carried out in the right ways and while maintaining the balance of nature for future generations of our children and grandchildren. Considering his opinion, economic development efforts and the ethical behavior of economic drivers are two inseparable things.

President Joko Widodo delivered a speech when launching the National Long-Term Development Plan 2025-2045 at Djakarta Theater, Jakarta, on Thursday, June 15, 2023. President Joko Widodo in his speech said that there are three important main points that become a reference to face the demographic bonus and achieve the great ideals of the Golden Indonesia 2045 to become the top 5 world economies. Then Yanuar Nugroho conveyed the need for acceleration of cross-sector programs to alleviate poverty starting from social protection reform, fulfilling basic needs, and increasing the economic independence of the poor and vulnerable groups (Widodo, 2023). Indonesia for a developed country struggles to realize holistic welfare for the prosperity of the Indonesian people. Multi aspects should be synergized, of course the economy is the main support. Economic development to the creative economy for small micro and medium people is given the widest possible opportunity. Creative economic development that simultaneously fosters in accordance with the character of the nation based on the values of Pancasila. So that the Church as part of the Community component is no exception involved in large-scale development and has an impact on its own nation and even the impact on other nations for the unity of creation.

The role of the church in the middle of the community context, especially the Protestant Church in Western Indonesia, hereinafter referred to as GPIB, certainly cannot be separated from how the church participates directly by empowering its church members to answer the challenges of the times as a shared reality.





The existing concerns according to Leonard Hale still revolve around the Church's insensitivity to the world, seen also, among others, in the beautiful Church buildings that are charming, contrasting with the slum housing that grows mushrooming. The activities of the Church are confined in beautiful and magnificent buildings, not touching the suffering world. Pastors are trained to be skilled at preaching and even shepherding people, good at debating and defending Christian truth. But ministry in the middle of the world is considered secondary and seen as a means of evangelization, a tool to bring people to Christ or the Church. The concentration of ministry is in the Church and for the Church, not for the world of God's creation. This situation is exacerbated by a theology that emphasizes personal salvation or the salvation of the soul so that the world is ignored (Hale, 2016).

In addition, how the Church relates to other religions is not always harmonious, especially with the existence of radicalism and intolerance, plus Indonesia has problems that require attention. The problem is poverty with data on the number of poor people in Indonesia. Overcoming poverty is certainly not an easy thing to do, so steps, strategies and sustainable and purposeful efforts should be the thinking of the Church. The Lord Jesus' call in the Gospel of Matthew 14:16 is, "You don't need them to go, you need to feed them." The balance of physical and spiritual needs are two needs that are inseparable from humans, so efforts to fulfill them are the responsibility of humans personally, in their families, churches and communities.

The development launched by the government to alleviate poverty, create prosperity, and elevate human dignity, still needs a lot of improvement. We want Indonesia to be a developed country by 2045 and become one of the five world economic powers with superior human quality and mastery of science and technology, much better and equitable people's welfare, as well as national resilience and strong and authoritative governance.

The Church is called and missioned into this world, not just to be present but to take meaningful action. If the Church is passive and only dominantly takes care of its own rituals, and this condition continues, the poverty and suffering of the world will be ignored. Meanwhile, the meaning of the Church's presence as the salt and light of the world, a presence that sounds the prophetic voice, is not felt. The Church's presence has no meaning for change. The Church is present with the world, but the world does not feel that presence. Hale (2016) emphasized that if the church disappeared from this world, the world would not feel any loss that could make Church in danger of becoming a foreign institution in the world.





The efforts to improve economic standards and alleviate poverty should be part of the call and mission of the Church. The approach to these two matters can be divided into two major approaches. The first is the structural and systemic approach that operates in the realm of macroeconomics and political economy. The second is a cultural approach that focuses on collective and individual economic behavior. According to Yahya Wijaya (2021) In the discourse of theology and philosophy of divinity, the first approach is widely used among ecumenical movements including interdenominational institutions, such as: World Council of Churches (WCC), World Communion of Reformed Churches (WCRC), and Christian Conference of Asia (CCA). Liberation theology, which specifically makes the poor the subject, is also one that uses structural and systemic approaches, especially with a vision of radical change. The cultural approach has less resonance in theological discourse than the first approach, but Weberian sociological research, which looks at the link between religious belief and economic behavior, shows the importance of theological studies that use this approach. Theological studies of economic behavior can be a theological participation in the discussion of entrepreneurship, which is a theme that attracts the attention of various groups, not only the business world but also technology, education, and art.

Yahya Wijaya quoted Sarah D. Dodd and George G. and agreed to understand that theology and economics are two things that support each other. The economic movement to support the mission can be done through the sector that supports God's mission, one of which is through entrepreneurship. Entrepreneurship is understood intrinsically as a character that favors change through creativity and productivity. Sarah D. Dodd and George Gotsis (2007) describe the entrepreneurial spirit as imagination, creativity, novelty, and a deep sensitivity to concrete situations. Michael Schaper (2010) describes entrepreneurs as both their own people and their communities. In these studies, entrepreneurship is not just an economic phenomenon but concerns all aspects of community life including religion.

The Church exists not for itself but to carry out the mission of the Kingdom of God. The role of the Church is to empower and equip church members to become a missionary Church, a Missionary Congregation that actively participates in responding to the existence of a suffering, poor and fatherless world. The church trains its citizens to be theologically, financially, and powerfully independent. Witnessing and serving according to God's Mission, one of the empowerment approaches is through the productive creative economy sector.





2. LITERATURE REVIEW

2.1 Fundamental Concepts of GPIB Missionary Congregation Development

The Concept of Missionary Congregation Development was initiated from the thoughts of Maitimoe (1978), thoughts born from the struggle to attend the World Council of Churches in 1962 and his presence at the 1964 DGI General Assembly departed from experience and study of studies and experiments on missionary congregations, so that the 1978 Missionary Congregation Development book was born as a contribution of Christians in Indonesia to Christians in several countries on how to build missionary congregations? The concept of a missionary congregation was born from a consistent struggle, discussing God's mission and how to actualize it in the world.

The World Council of Churches (WCC, 2005) stated that the nature of the Church according to its role is the Church as a missional community, a definition that is consistently outlined in global ecumenical documents, saying that the Church is a community of people called by God through the Holy Spirit, united with Jesus Christ and sent as disciples to witness to God's reconciliation, healing, and transformation of creation The Church is seen as a community in the hands of the trinity of God to present the mission of the trinity of God, through fellowship whose members take part together in carrying out God's mission on earth. (Bible 2 Peter 1: 4). This conception of how to be a missionary congregation has been discussed since the General Assembly of the WCC in New Delhi in 1961, remained consistent until 2013 and was further strengthened through the concept of the mission of the triune God for the world and His Church. The record of discussion documents at the World Council of Churches reminds the Church of the nature and role of the church not only for itself but for the world. The Church is sent into the world.

Maitimoe (1978, p12, 25), quoting WCC: If the dispersion of the citizens of the Church is a penetration into this secular world, which is a pattern of God for His people to witness to, then we are forced to admit that conventional structures which emphasize only church life, are totally contrary to the will of God. When we think of the Church, we think first of the church building, then of the pastors who manage everything, and only finally of the Christians who come to the church building, where - in the opinion of these Christians - God is primarily concerned with His people gathered in the church building. We have cultivated a system that is oriented towards the Sunday congregation in the church building and does not pay attention to the Christians who live in the community. It seems that this pattern is to be maintained by our churches, rather than seeking a system in which the whole people of God are included and can function in carrying out the Great Commission.





The church as the body of Christ is an instrument as well as God's co-worker in carrying out the mission of the Kingdom of God. How to implement an active role, for the practice of congregational life is the spearhead. Maitimoe agrees with Kraemer's thought that "the Church is the message of the Gospel and service to the world". Thus, the concept of missionary church building, for Maitimoe is: "the rediscovery of the role of Church citizens is one of the most powerful experiences in the life of the church today".

Missionary Congregational Development focuses on the role of Church members who are brought to life through the development of Church members, therefore empowerment for Church members becomes the focus so that Church members are equipped for a service and Christian witness which is a direct social, political, economic, and cultural involvement that has an impact in society. This is what Maitimoe means by transforming the congregation towards a missionary congregation. Missionary congregation is defined as "equipping church members for a Christian ministry and witness that is a direct social, economic and cultural engagement".

The World Council of Churches itself is experiencing the development of theological thinking about the Communion of Churches as members of the body of Christ where Christ as the point and priority in Christology now leads to the Triune God as the source and center of all communion (WCC, 2013). The concept of the theological basis of God's Mission, namely the Triune God, is the basis for the call and mission of the Church should be formulated as a basis for how to equip Church members to be very important, because in turn the role of the Church can be put in its place, namely the role of the call and mission of the Church to the world. The Church is sent into the world.

Joas Adiprasetya (2023) quoted Ross Hasting as saying, "Yes, we are called to be a missional community of sent people, but this is because we are. The command is more about who than what to do, ought to be derived from who is. The church is missional, Christians are missional, because they are united to a missional God and therefore enabled by Him, the Triune God who sends. Understanding who the church is theologically means learning to understand the Hope of God who presents His Church. There we understand that the God of the Church is a God of communion and a God of missional communion. God the Trinity calls His Church to participate in the Communion of the Triune God and to carry out the mission of God's missional communion, so that the Church does not first stop at its church structure and what the Church should do but at who the Church is. Realizing the nature of the Church will help us actualize the hopes of the Triune God in the mission that the church must do, namely as a member of the holy and Am and apostolic body of Christ and maintain the





integrity of oneness, from God who unites, actively participates and is dynamically bound to God's mission as the mission of the Kingdom of God for a suffering world to then bring Peace and for the wholeness of the integrity of creation, thus the mission of the GPIB in two decades.

Maitimoe initiated the concept of Missionary Congregational Development rooted in an understanding of God's Mission and the importance of congregation members responding actively and participatively to serve and witness to be the strength of the church fellowship that has an impact on witnessing services in the Community. The mission of God was then formulated at the World Council of Churches as the mission of the triune God which was then understood by the Church as the Mission of the Church, namely the essence of the Church carrying out the Fellowship to become a Fellowship that serves and witnesses significantly in the world with all its needs and difficulties.

The patterns and forms of missionary congregations for four decades have always been considered because of the awareness of carrying out God's mission in social, economic, and cultural realities. Maitimoe upholds the principle of presenting the Kingdom of God through the preaching of the gospel and concrete service of love. Maitimoe sincerely hopes that the spirit of building a missionary congregation is truly imbued with prayer so that the people of the Church and Church leaders are granted faith in Him. A mighty faith that together accepts their existence to face the challenges and possibilities of society and builds missionary congregations (1978) so that all Church members take part in the true form of the Church's existence in this world. How the pattern and structure are thought of by Maitimoe starting from the aspect of the missiological way of thinking *misio Dei*, the main aspect, namely the people of the Church, the pattern and structure to the development of the missionary congregation, the development of the people of the Church and the community, is an important aspect of the concept of missionary congregation development.

Maitimoe's thoughts on the missionary congregation are very much considered in GPIB circles. One of the thoughts that really determines the line of missional thinking is the determination of the call and mission of the Church, starting from the Synod Council in 2010 in Jakarta, there was a change in the strategy of the mission call from ten fields of the mission call to six mission calls concerning the affirmation of the strength of the Church's main functions, namely theology, service and witness, community churches and religions and church support functions, namely fostering the development of human resources and strengthening the role of the family, information, communication and research and development and economic development of the Church.





The change occurred because the study of the church's missionary vocation was felt to have been trapped in compartmentalization and divisions and there was no synergy with one another. The church is only trapped in the administration of institutional management structures and does not lead to the meaning of Fellowship, which is felt to be very detrimental to the implementation of missionary church growth.

Church economic development before 2010 was known as the field of power and funds is now supporting the main function of the Church, at the GPIB XXI Synodal Council 2021. Independence in terms of theology, funds and power is revived to realize Missionary congregational development is not only the goal and strategy of increasing involvement to all members of the congregation and encouraging the congregation to give tithes regularly every month and it is initiated by the presbytery or Church leaders but also the strategy of the church's missionary call (GPIB, 2021):

1. Send GPIB Human Resources who have qualified capacity, capability, and integrity in managing Church-Owned Enterprises (BUMG) professionally so that they run effectively and optimally.
2. Encouraging the acceleration of the realization of creative economic activities in various potential GPIB service areas to support the funding of the Congregation Assembly to carry out its duties and responsibilities.
3. Assists motivate and monitor the achievements and evaluate the running of BUMG to ensure the optimization of BUMG in carrying out its role as an effective source of funds to support the financing of the Synod Assembly and Congregation Council.

Implementation of Creative Economy. According to John Howkins (2023), the creative economy is a series of economic activities derived from the utilization of creativity, skills, and talents of individuals to create prosperity and employment by producing and exploiting the creative power and inventiveness of these individuals. The creative economy has a key word, namely the word creative. According to John Hartley in Polem (2015), the evolutionary process of the creative economy began in the enlightenment era. Then proceed to the era of industrialization. After that, it entered the phase or era of the early creative economy industry around 1995. Then the creative economy economic industry entered the new creative industry era in 2005.

Yudhoyono by emitting Presidential Instruction No. 6 of 2009 on Creative Economy Development, where the definition of creative economy is as an economic activity based on creativity, skills, and talents of individuals to create creative power and individual





inventiveness that has economic value and affects the welfare of the Indonesian people. UNCTAD further defines the creative economy as the process of creation, production and distribution of goods and services that use creativity and intellectual capital as the main input of the production process. The creative economy production process combines knowledge, intellect, and creativity to produce goods and services as well as intangible intellectual or artistic services with creative content and provide added value (UNCTAD, 2008).

GPIB Missionary Work Call Strategy 2022-2026, GPIB proclaims the expected indicators of success through the development of the creative economy in the local scope of the Congregation and the Synodal scope in 2022-2026. the creative economy is programmed with the achievement of success indicators of the achievement of 50% of the number of GPIB congregations that have creative economic activities according to the potential of the region/local wisdom, to support at least 25% of the operational funding needs of the Congregation Assembly including synodal programs. GPIB understands equipping congregation members towards creative economic development is a form of responsibility as a human being created by God (GPIB, 2021).

Maitimoe's thoughts on the pattern and structure of building missionary congregations have continued to be formulated since the birth of the idea of Missionary Congregational Development. A struggle to equip congregation members including being involved in creative economic development and synodal supporting the country's economic development starting from the micro or small and medium unit sector has an impact on society.

3 RESEARCH METHOD

The approach in this research uses a type of literature study research or literature study. Literature studies can be pursued by collecting references consisting of several previous studies which are then compiled to draw conclusions (Mardalis,1999). Researchers use which papers are similar or related to this study. After collecting various literature related to the study under study, then connecting it with the main concept of the book Missionary Congregational Development which has become the foundation for the mission and vision of the GPIB in elaborating the missionary call of the Church.

The rediscovery of Maitimoe's thoughts on Missionary Congregational Development and its relationship with the Development of Church citizens as well as the hopes and challenges of the nation and state in the creative economic development sector specifically when carried





out in the Church environment is the Church ready and able to implement not just a program but how to realize the creative economy of church citizens? It is hoped that researchers can contribute meaningful thoughts to the development of missionary congregations through the creative economy sector in accordance with the declaration of the Church's program determination strategy.

4. RESULTS

4.1 Church and World in a Missional Relationship

The world is the home where the Church is present. All the struggles of the world are the struggles of the Church. Indonesia is the country where GPIB was born. Amid a multicultural cultural context, Indonesia which is Bhinneka Tunggal Ika, GPIB gets its shape and style, GPIB which is nationalist and multicultural.

The development of Indonesia answers the problems that occur in Indonesia and how Indonesia plays a role and becomes a blessing for its people but also for the world where Indonesia exists as an independent nation.

The main struggle of the Indonesian nation is to achieve the great ideals of the Golden Indonesia 2045 to become the top five economies in the world. focus on pro-poor development for people below the poverty line by conducting programs in addition to siding with sophisticated industries, high technology also seriously raises Micro, Small and Medium Enterprises (MSMEs) by training, fostering communities in various sectors to be skilled and independent, creative, and responsible.

The Church was sent into the world and not for itself to become a one mission consciousness. And it should also be realized about the reality of the Church is that the church will not be able to work alone without cooperating with other churches and the government of the community where the Church is domiciled. Joint missional relations become a very important part of fulfilling the call of its mission in this world.

Of course, the Church needs to understand itself about the nature and identity of the Church, which is to be a means of expressing service and witness in Indonesia.

4.2 Part of Indonesia's Golden Goals 2045 Focuses on Poverty Alleviation and Creative Economy

The focus of Indonesia and the church on creative economic development has the same goal, namely the goal of the life of the nation and state, namely towards a just and





prosperous society and in the church fulfilling God's great mandate, namely preaching His gospel and service to the world.

Increasing the macro and micro economic sectors, synodal Church and Local Church scope. Micro Local Creative Economy which has a big impact can be activated to empower and involve community members who are also church members actively involved in actively increasing economic independence and culturally synergizing to overcome the fulfillment of the basic needs of the poor and vulnerable groups. creative economy is an economic activity based on creativity, skills, and talents of individuals to create creative power and individual inventiveness that has economic value and affects the welfare of Indonesian society. The church can contribute to the welfare of Indonesian society.

4.3 The World and The Church – The Church and The World

Indonesia and the Church in Indonesia, one of which is GPIB, have a common struggle in one context, so that the contribution of the state to the church and the church to the state to empower Indonesian society is an unavoidable missional relationship. Cooperation to build and equip each other specifically in creative economic development should be a joint effort. GPIB has established the sector of Church Economic development with achievements in the strategy of the Church's missionary vocation with the creative economy at the synodal level and the local scope of independent churches.

Churches, nations, and countries certainly do not just exist for economic improvement, money alone. And the creative economy is not just a mere program declaration because all economic movements and behaviors in the creative power and creativity of individuals of economic value, affect the welfare of the Indonesian people.

Creative Economy empowerment activities are believed by the government and the church as a theological target of human character building and economic endeavor for the welfare of the nation. Pancasila and the values of the development of the call to fulfill God's mandate in the action of evangelism and service of love through social responsibility with social justice for all Indonesian people. Because both have the same focus. Through the creative economy the church contributes to society or the world as well as through the creative economy service and witness can be realized in the form of the church can support the realization of the Church's Mission. Thus, all members of the Church take part in the true form of the Church's existence in this world.





5. DISCUSSION

5.1 Primary Focus on Empowering the People of the Church in Carrying out God's Mission

The concept of missionary congregational development born from the appreciation of God's mission for the world and for GPIB is to focus on empowering church members where church members play an active and direct role through service and witness in the church and in the community. So, the concepts so far that have only been carried out focus on liturgy or worship and listening to sermons and even then, participation is only by Church leaders including deacons, elders, pastors are now directed to the form of patterns and strategic structures that also involve the participation of congregation members in missionary service and witness.

Start from:

1. The discussion of theology of mission that develops from Christ-centered to the Triune God emphasizes missional relations in accordance with God's own dialogical actions, in accordance with the congregation's own prayers that bring this world to God. Thus, looking for patterns in the development of missionary congregations is to create patterns that free Christian congregations from the bonds of obstruction, so that they can participate in their service to the world. The people of the congregation are given a place, a space, and a container to function and develop into a blessing for many people. This is the era of the missionary movement based on the role of church citizens who are activated towards the development of missionary congregations. It is clear what the function of Church citizens means by the mission of Church citizens and what can be done in carrying out that mission.
2. The patterns of fostering church citizens lead to the mission of service and witness of the Church that is the main task of church citizens, they are equipped for good deeds this is an effort to mobilize the mission of church service. (Matthew 28:20) that is true church worship.
3. The structure of the congregation in the mechanism of implementing the mission of service and witness of the Church since the Synod Council in 2010 has changed the structure of the Church's missionary call, answering how the main functions of the church, namely service and witness and fellowship, synergize with the areas of the Church's support functions can synergize.



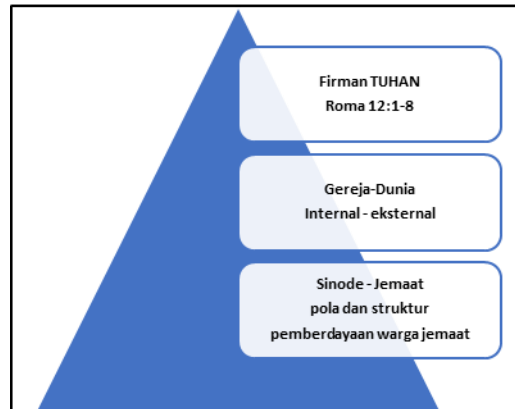


Figure 1: The Role of Missionary Church Citizens

4. Adept at mapping the positioning of the congregation in the strengths and abilities of the congregation in the challenges and obstacles and hopes of the congregation in carrying out God's mission. Each congregation is unique and specific with gifts and congregations in the local scope do not have to carry out all areas of missionary vocation. For this reason, GPIB can map the entire existence of the congregation with the unique gifts that exist to carry out its calling and mission, thus synergizing one with another congregation. Missional relationships can occur. For example, the existence of GPIB congregation areas in 327 independent congregations, mapping the bases of education, health, economy, and cultural arts etc.
5. GPIB postulates its missionary vocation and establishes its program at the GPIB Synod Council to be carried out together as the body of Christ. GPIB through the general policy of its missionary vocation can control the course of service and witness that supports the mission of the Government which in turn has an impact on society.
6. The development of Church citizens is tiered, sustainable and aimed in accordance with God's Mission to the world starting from the Church with an impact on society. Therefore, the formation of church members for the development of Missionary Congregations cannot be separated from the hard and serious efforts to equip Church leaders for the continuation of God's mission. Not fostering Church leaders is the same as not building missionary congregations.



5.2 Church Economic Development Strategy Aspects of Creative Economy Empowerment

GPIB Mission Call Strategy 2022-2026, the creative economy is programmed with the achievement of a success indicator of 50% of the number of GPIB congregations that have creative economic activities according to the potential of the region / local wisdom, to support at least 25% of the operational funding needs of the Congregation Assembly including synodal programs. GPIB understands equipping congregation members towards creative economic development is a form of responsibility as a human being created by God.

The task of the Church in the field of church economic development is the task of supporting the main function of the church so that empowering congregants to carry out creative economic empowerment is not merely an economic endeavor but an effort and action to do the word of God as a unity of hearing the Word of God and carrying out the form of God's mission seen as an inseparable unity. A missionary congregation is a congregation that actively carries out God's mission through service and witness and includes being independent in managing the theological, financial, and power sectors, based on individual creativity, skills, and talents to create individual creations and inventions that have economic value and influence on the welfare of Indonesian society.

That is the testimony of a life of faith. Through the actions of the Church to prepare the people of the Church by carrying out God's mission solely to carry out the great mandate of our Lord Jesus Christ which is not only to make the congregation faithful to worship, give offerings, help the pastor or advance services for the advancement of the Church Institution but also to prepare the people of the Church to develop the people of the Church through the actions of fostering and training and empowering the people of the congregation to participate competently and responsibly to overcome poverty by developing a creative economy together with the ideals of the unitary state of Indonesia.

6. CONCLUSION

The efforts to empower church members in order to organize a creative economy, an interpretive approach to the concept of missionary congregational development is the effort of the GPIB Church and Society for Indonesians and Indonesians for all, in a relational mission so that the ideals of Indonesia and Indonesia's struggles in a poor world can be overcome by empowering church members and community members in missional cooperation including in the aspect of creative economic empowerment. The church can contribute at the national level through programs of synodal and congregational mechanism





structures by fostering and equipping church members to play an active role in missionary service and witness. Thus, Maitimoe's book again invites GPIB to evaluate approaches in the total involvement of congregants in various sectors to carry out God's mission and from the number of independent congregations theologically, funds and power. GPIB needs to map which areas of local congregations have creative economic activities according to the potential of the region/local wisdom to be empowered so that the congregation's citizens get the widest possible space in carrying out the mission and can still synergize to support each other between congregations. Missionary congregational development that directly involves, congregational development and community development, means equipping Church citizens not only Church leaders for a service and Christian witness, one of which is involvement in the creative economy of the congregation and synodal citizens institutionally.

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