

## **IMPACT OF DIAKONIA, KOINONIA AND MARTURIA SERVICES FOR THE GROWTH OF THE INDONESIAN CHRISTIAN CHURCH RESIDENT SUDIRMAN SURABAYA**

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### ***Abstract***

*The ministries of Diakonia, Koinonia and Marturia are the foundation of a church, meaning that a church that is aware of its duty and calling on this earth must rely on these three ministries. It can be said that the true main duty of the church is reflected in the ministry of Diakonia, Koinonia and Marturia. Based on this main task, the church must be able to demonstrate and impart the life of Diakonia, Koinonia and Marturia with the aim of impacting and changing human life.*

*This is what the Ressud Sudirman Surabaya Indonesian Christian Church is aware of in the context of its duties and vocation as a church that has been present in the midst of the Surabaya community, of course its presence is required to fulfill God's plan to become salt and light, a blessing for the surrounding community in general and the congregation in particular. through Diakonia, Koinonia and Marturia's ministry.*

*This research uses a descriptive method. The author directly conducts research, both literature and field research. Bibliography that contains various theoretical data related to topic material from various sources of information which contains important statements to support the accuracy of the research. In addition, this research is also complemented by field research either through questionnaires or direct interviews with several trusted sources including congregants, church activists, servants, sympathizers so that the results of the research present a strong and accurate combination because they are supported by strong theoretical aspects but are also followed by field research evidence.*

*The purpose of this study: first to realize how important the services of Diakonia, Koinonia and Marturia are for the growth of the Indonesian Christian Church in Ressud Surabaya in particular and to the Lord's church in general. Second, the Church is aware of her duty and calling on this earth which has been mandated by God to be her witness so that the impact is evident in church growth both in quality and quantity. Third, the Church of God has the correct concept of the impact of the ministry of Diakonia, Koinonia and Marturia on church growth from the perspective of Missiology, Theology and Ecclesiology.*

*Based on the research conducted by the author, the results obtained are how the extraordinary impact of the services of Diakonia, Koinonia and Marturia on the growth of the Indonesian Christian Church Ressud Surabaya.*

*This is evidenced by the increasing number of church members from year to year and the increasing quality of the congregation's faith. By having a correct understanding of the ministry of Diakonia, Koinonia and Marturia, the congregation will be more active and diligent in carrying out the duties and responsibilities that have been mandated by God to become a blessing, to become salt and light in this world, in various forms of diaconial services such as selling rice.*

*Cheap for the congregation and partly distributed by the surrounding community, cheap medical treatment and even free for the congregation and the poor by establishing a polyclinic "Waluyojati", scholarships for underprivileged congregations ranging from elementary, junior high and even vocational levels, house renovation program held 1 a year one to two times for the congregation. In the form of Koinonia, it can be seen from the congregation that is divided into several sectors or regions, the congregation will continue to grow and increase even out of the city, namely Lamongan, Denpasar and even to Batam, the Denpasar congregation was institutionalized in 2003, while in the city of Surabaya the Indonesian Christian Church Lebak Jaya was matured in 1994 and the Kutisari area in 1998 was instituted simultaneously in 1998 the Batam Indonesian Christian Church was also institutionalized where the Batam Indonesia Christian Church is the fruit of the ministry of several Indonesian Christian Churches including the Indonesian Christian Church Ressud in it.*

*The goal is to be a witness through this service, but the most important of this research is that the Indonesian Christian Church congregation in Ressud is a congregation that has marturia diaconiality, while the implementation of Marturia directly or verbally is not optimal, this is also acknowledged by the council is a local church based on interviews and research based on a questionnaire.*

**Keywords:** Ministry, Diakonia, Koinonia, Marturia, Missiology, Theology, Ecclesiology

## INTRODUCTION

The Bible describes the church as "God's covenant people, the body of Christ and the temple of the Holy Spirit". This biblical theological picture shows that in essence the church is a divine community.

Based on this divine nature, the church should grow in its theological qualities. As God's covenant people, he must grow in faith and maturity. As the body of Christ, it must grow in unity. As the temple of the Holy Spirit, he must grow in holiness and harmony.

But the church is also a community of all walks of life who voluntarily dedicate their lives to God through faith in Jesus Christ.

This fact shows that the church is basically a human community that lives in a continuous process of faith. In accordance with this nature, the church should also grow in the dimensions of obedience to its faith, such as: becoming a fellowship of believers who live in fellowship with God, witness the gospel of God's kingdom, submit to God's word and serve mankind

based on God's love.<sup>1</sup>

Being a witness of Christ is the duty of the church and its citizens which is valid throughout the ages and is not only witnessing (Marturia), but also fellowshiping (Koinonia) and serving (Diakonia). This is called the tri task of the church. The church is called to share God's good news for all people to believe and be saved. The church must be open, dynamic, dialogical to the development situation in society with a positive, critical, creative and realistic attitude. The church appears as a church if it appears as an equilateral triangle consisting of the aspects of fellowship, witness and ministry, the three of which cannot be separated.<sup>2</sup> The Acts of the Apostles records that the early church was devoted to apostolic teaching, discipleship, fellowship, devotion, ministry and evangelism.

These activities were the primary aim of the early church. Most likely, these activities still exist in the church today but do not function according to the true purpose of the church.

Rick Warren in his book "The Purpose Driven Church" calls on the church today to reclaim its biblical goals, and see

all that is being done through these goals.<sup>3</sup>

The Lord Jesus has given His disciples a spiritual command or mandate to preach the gospel and make disciples of all nations. "All power has been given to Me in Heaven and on earth. Go therefore, make disciples of all nations and baptize them in the name of the Father and the Son and the Holy Spirit, and teach them to do all that I have commanded you. And know, I am with you always to the end of the age. " (Matt. 28: 18-20, often called the Great Commission of the Lord Jesus Christ).

Based on the testimony of the Bible, God the Father in Jesus Christ planned and carried out God's mission to save mankind, the world, and everything in it. The Church of God is the organizer of God's mission, called and sent to manifest the signs of the presence of the Kingdom of God in this world. Therefore, the church must be involved and willing to be God's instrument to play an active role.

To realize this mission, the church has main tasks, namely: fellowship (koinonia), ministry (diaconia), and witness (marturia). In realizing and actualizing this tri task, every church or congregation of God, wherever it is, needs to plan programs

gereja.html

<sup>3</sup> Rick Warren, *The Purpose Driven Church* (Grand Rapids: Zondervan, 1995), 95-105

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<sup>1</sup> Martin Luther Tingginehe, *Jurnal Teologi dan Pelayanan Veritas*, Vol. 4 No. 2 (2003): 248

<sup>2</sup> Pdt. Vani, [blogspot.com/2009/05/tri-tugas-](http://blogspot.com/2009/05/tri-tugas-)

and activities of its ministry.<sup>4</sup>

God's call to His church on earth is a call to the entire church and every member of the church, without any distinction or exception a certain synod or church denomination in the division of duties to carry out this call of God. Based on these duties, the preaching of the gospel or the ministry and testimony of the churches must demonstrate the life of *koinonia*, *marturia*, and *deaconess* (and their variants). News with these three dimensions must be able to bring or change the target of news, namely mankind. This means that the ministry and testimony of the churches must have an impact on changing one's life. He must change completely, for example physically and spiritually, the behavior of life and life, intellectual qualities, views and patterns of thought, including the way he interacts with fellow humans and the environment.

The church cannot limit itself to carrying out only one task, forgetting about others. All these tasks are carried out continuously, in order to achieve or create an order in creation that glorifies the Lord God. Service and testimony that bring order in society and the environment and life. Because of this order, they (humans and nature) both glorify the Lord God.<sup>5</sup> As a

church that has been present since 53 years ago, the existence of the Indonesian Christian Church Ressud Surabaya in the midst of the Surabaya community, especially in the area of East Surabaya, is certainly very much influenced by the social, economic and cultural situation and conditions of the local community and vice versa demanded to influence spiritually or become a blessing, to become salt and light for the life of the surrounding community through the service of deacons, *koinonia* and *marturia*.

Indonesian Christian Church Ressud Surabaya is a church that is well known to almost all church circles in Surabaya and outside Surabaya, especially for evangelical protestant churches as growing, serving, missionary and visionary churches.

Its mission direction is not only reaching urban areas, but also reaching rural areas. With God's blessings and help, the Indonesian Christian Church of Indonesia Ressud Surabaya has now matured 3 branches, namely the Kutisari Indonesian Christian Church, the Denpasar Indonesian Christian Church and the Lebak Jaya Indonesian Christian Church. And now they are still caring for Bajem Mulyosari and Bajem Windu in Lamongan Regency.

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<sup>4</sup> <http://new.gkikb.or.id/artikel-kristiani/236-cs.html>

<sup>5</sup> <http://www.jappy.8m.com/custom.html>

One of the factors that influence the growth and maturity of the congregation of the Indonesian Christian Church in Ressud Surabaya, both in quality and quantity can be seen from the activities, worship programs implemented by the church, most of which are dominated by services oriented to diaconian services. *koinonia* and *marturia*. This has continued to this day, it can even be said that the three services show the character of the Indonesian Christian Church.

With a correct understanding of the impact of the ministry of diaconia, *koinonia* and *marturia* on the development and growth of the church, both in quality and quantity, this should become the foundation for any church that wants to grow.

Indeed, it cannot be used as a guarantee that a church that implements these three ministries of church growth will be successful. But at least the church has done the vocation and responsibility that God has entrusted to the church, because basically God is the one who gives church growth.

Growth is a dynamic reality that reveals mobility and change, namely increase, expansion and development, multiplication and reproduction. Growth is also a complex phenomenon, expressing a relativity, contextuality, which occurs at various levels, through various ways and in

different life sequences so that it cannot be understood apart from the context. As a life process, church growth must be seen as an integrated activity of all parts forming the church organism. As an integrated activity, this growth must also occur at various levels and dimensions that are in accordance with the nature of the church.

## **RESEARCH METHOD**

In this writing, the researcher uses quantitative research methods which are a form of correlational or relationship between one variable and another. A research variable is an attribute or nature or aspect of a person or object that has certain variations and is applied by research to be studied so as to produce a conclusion in a study.

### ***Formulation Of The Problem***

To answer the above problems, it will be explained through the following questions: First, what is the history of the Indonesian Christian Church Ressud Surabaya? Second, what is meant by the ministry of diaconia, *koinonia* and *marturia* and their forms in the context of the Indonesian Christian Church of Ressud ?, Third, what is meant by church growth? the ministry of deaconess, *koinonia* and *marturia* for the growth of the Ressud Indonesian Christian Church?

## **RESULTS AND DISCUSSION**

The author uses the method of text analysis in literature and literature as well as other sources that can be accounted for its validity. The first method in writing is more dominated by literature study which will contain various theoretical data related to the topic material. Various sources of information will be useful in touching the research theme which contains important statements that will support the accuracy of the research.

The second method is besides using literature, to support existing sources, several parts of this paper will be complemented by field research either through questionnaires or interviews related to the thoughts of the general public (including congregants, God's servants, church activists, church workers, sympathizers. ) about the topics discussed.

This will be used as something that supports or confirms the data obtained from the literature study. So the result will present a strong combination of writings because it is supported by strong theoretical aspects but is also followed by evidence in the field.

## **CONCLUSION**

The Church of God is the organizer of God's mission, called and sent to manifest

the signs of the presence of the Kingdom of God in this world. Therefore, the church must be involved and willing to be God's instrument to play an active role in this world. The main tasks of the church, namely: fellowship (koinonia), ministry (diaconia), and testimony (marturia). Therefore, in realizing and actualizing this tri task, every church or congregation of God, wherever it is, needs to plan its program and ministry activities.

However, it needs to be realized that the three tasks of the church must have an impact on changing a person's life. He must change completely, for example physically and spiritually, the behavior of life and life, intellectual qualities, views and patterns of thought, including the way he interacts with fellow humans and the environment. This is what Indonesian Christian Church Resident Sudirman thinks about in his service.

The age of 82 years is a very old age and accumulates many aspects of the ministry that has been done, especially for the tri-task ministry of the church. Program after ministry program has been planned, and of course all of these programs are made based on the vision and mission of the church.

To change the condition of the congregation that is in the passive area to become an active area, the vision of

Indonesian Christian Church Resident Sudirman, namely Chosen to Serve (chosen to serve) was determined.

Therefore, to achieve this vision Ressud set five mission missions, namely:

First, I am welcomed; has the meaning of showing the attention of the church to fellow humans, both the congregation itself and those of the faith and others outside the church who are within the scope of church ministry.

Second, I am loved; has the meaning that the church gives love to fellow humans as a manifestation of the love of the Lord Jesus to humans. Third, I met God; it means that the church must be willing to guide them to a better life change, to change completely physically and spiritually, their behavior in life and life, their intellectual qualities, their views and patterns of thought, including how to interact with fellow humans and the environment.

Fourth, I am growing; means that the church helps, especially the congregation, to grow. Congregation in the sense of the church itself, investigators and new converts. Fifth, I serve; has the meaning that the church must involve the congregation in internal or external ministry. So in the end, the growing congregation is encouraged to have an impact on the environment in which they are located. The aims and objectives according

to the Warta Jama'at dated July 3, 2011 The Indonesian Christian Church Ressud, the fifth mission of 2011-2012 "I Serve" is described as follows: The Indonesian Christian Church Ressud involves members of the congregation to participate in both internal and external services. The benchmarks for its success include:

First, all commissions and sectors have had active visiting teams. Where at least 90% of the church council members are actively involved in the visitation. Second, at least 900 members of the congregation and Indonesian Christian Church Ressud sympathizers are involved as direct executors or active supporters of the services carried out in the Ressud Indonesian Christian Church.

Third, at least 80% of all members and investigators have had quiet time and / or regular Bible reading. Because the church provides guidelines for quiet time every week, with the slogan 4B (pray, learn, act and share). Fourth, an average of at least 400 congregation members and sympathizers have been reached by the faith refreshment service which is carried out with systematically structured materials, schedules and methods (Worship Department).

The services of the church's three tasks, namely fellowship (koinonia), ministry (diaconia), and testimony

(marturia) which are neatly arranged in its annual church program, have answered the vision and mission of the church that it is true that the Ressud Indonesian Christian Church, its growth rests on the three tasks of this church.

Based on the membership statistics of the Indonesian Christian Church, Ressud, Surabaya, 1973-1986, chapter five on page 120 explains that the Ressud Indonesian Christian Church has experienced extraordinary congregational growth. Likewise, evidence of the total membership of the Indonesian Christian Church Ressud Surabaya 2004-2010 can be seen in the summary table below.

<b>Years</b>	<b>Number Of Congregation Membership</b>
<b>2004</b>	<b>3882</b>
<b>2005</b>	<b>3952</b>
<b>2006</b>	<b>4005</b>
<b>2007</b>	<b>4053</b>
<b>2008</b>	<b>4161</b>
<b>2009</b>	<b>4221</b>
<b>2010</b>	<b>4239</b>

Based on this table, the number of members of the Indonesian Christian Church Ressud Surabaya congregation from 2004 to 2010 experienced an increase or

growth of approximately 357 people. Likewise, the interview conducted by the author together with Pastor Djusianto in last March twice. Furthermore, Pastor Djusianto said that it was like the deacon program to establish the Waluyo Jati Polyclinic on December 6, 1991.

The Ressud granary program which was started in 2007 where up to 2009 has reached 74 families (information can be close to 100 families). Then the student scholarship commission provides education funds for poor people and sometimes from residents around the church such as children of pedicab drivers, selling gasoline, applying for scholarships from elementary-junior high schools and even vocational vocational schools so that they can be used for work.

Once a year the church conducts a house renovation where congregations who have simple houses that are unfit for habitation (information is obtained through the sector whether they are absorbed by the existing fellowship) so that it disturbs their health (this is also known from the Waluyo Jati polyclinic), their houses are completely renovated so that they are suitable for living without interfere with their health (even according to data there are also those who receive house contract fees)

Based on the results of the questionnaire in chapter five, it is known

that Indonesian Christian Church Ressud has carried out or carried out the three tasks of the church, namely fellowship (koinonia), ministry (diaconia), and testimony (marturia). The three tasks of the church have been arranged in an activity program which is always held every year and is also evaluated by each service department and commission so that it has clear benchmarks.

However, specifically for testimony (marturia) it is still lacking. Because there is no activity program that supports evangelistic services. Indonesian Christian Church Ressud once took part in evangelistic services in the Tengger Bromo Mountains, but only limited to providing assistance to God's servants who served there. Chris Marantika, in a book entitled *Theology of Church Growth*, says that:

The church or a Christian actually has a dual divine mandate, namely first, the physical development that God has entrusted to all members of society, including Christians.<sup>6</sup> Second, spiritual development or divine mandate renewal; The spiritual formation of mankind starts from the time of the new birth through faith in Christ and its growth to exaltation or consummation when Christ returns for the second time.

The second reason is that the Indonesian Christian Church only carries out the first divine mandate as stated by Chris Marantika above, which is only focused on the physical development entrusted by God to the church, while the effort to carry out the second divine mandate needs to be carried out and improved again, so even though Indonesian Christian Church Ressud experiencing congregational growth but in a relatively small percentage.

The awareness to proclaim that Jesus is Lord and Savior of the world is within each congregation. This is evidenced by the existence of the questionnaire above (chapter 5). The professional data of respondents who seek to win new souls say always, very and quite often are as follows: students and students 21 people (55.2%), employees 31 people (47.7%), not working 7 people (58.3%), housewives 20 people (60, 6%), clergy 3 people (100%), retired 4 people (50%), self-employed or entrepreneur 19 people (54.3%), while those who say sometimes and have been: students and 12 students (31, 6%), employees 29 people (44.7%), 2 people do not work (16.7%), housewives 9 people (27.3%), retired 4 people (50%), self-employed or entrepreneurs 14 people

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<sup>6</sup> Chris Marantika, *Diktat Kuliah: Teologi Pertumbuhan Gereja*, 2006, 47

(40%).

This is also in accordance with the data on the P11 questionnaire in chapter five on page 145, that Indonesian Christian Church Ressud in doing Marturia's duties is good. This means, in doing evangelism or loving service without forcing people to become Christians, the answer is always, very often and quite often there are 127 people (65.5%). While those who answered sometimes and had, there were 41 people (21.1%) and 18 people answered never and 8 people (4.1%) answered they didn't know.

Likewise, the P12 questionnaire data shows that as many as 105 respondents (54.1%) stated that they strive to always (57 people), very often (20 people) and quite often (28 people) do personal evangelism to win new souls and this can be seen in the church growth chart in chapter five. Meanwhile, 70 respondents said that sometimes (39 people) and 31 people had evangelized. The remaining 12 people (6.2%) never tried to win new souls.

Based on these data, it is evident that the growth of Indonesian Christian Church Resident Sudirman from 2005 to 2010 was based on or as a result of the impact of the church trilogy services, namely deacons, coinsonia and marturia. Deaconess and koinonia services that have been done by Indonesian Christian Church Ressud are very good, both from an ecclesiological and

theological point of view. However, specifically for the witness service (Marturia) it is still lacking. That is, it cannot answer whether the three tasks of the church can be viewed from a missiological point of view. Because the form of testimony service (marturia) Indonesian Christian Church Ressud is only limited to loving service, providing financial assistance. Meanwhile, Indonesian Christian Church Ressud does not have a program of regular evangelistic service activities, both rural and urban.

Like a banyan tree that is firmly planted, that's how Indonesian Christian Church Resident Sudirman has been. The reason is because:

First, to make an annual activity program plan, Indonesian Christian Church Ressud always starts with its vision and mission in providing services.

Second, all program activities for each department, commission and sector, as well as in Bajem, always have an evaluation.

Third, Indonesian Christian Church Resident Sudirman has a team of servants of God who are committed and solid in their ministry tasks.

Fourth, Indonesian Christian Church Resident Sudirman always involves the congregation in internal and external services. Fifth, Indonesian Christian Church

Resident Sudirman has the heart and mind of Christ. That is, Indonesian Christian Church Resident Sudirman contemplates and does what is really in the heart of the Lord Jesus.

Sixth, every existing service activity has been recorded annually in a book entitled "The Book of Life of the Indonesian Christian Church Resident of the Sudirman Congregation". So that the existing data can be a reference for services in the following year and all congregations can find out all the activities and growth programs of Indonesian Christian Church Ressed.

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