

ANALYZING THE REASONS BEHIND SUHENTO LIAUW'S REJECTION ON THEOLOGICAL SEMINARY ACCREDITATION

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Abstract

Since the enactment of accreditation regulations within the Theological College, there have been Christian groups that have rejected the Theological College Accreditation on theological grounds or the principles of belief held. This Christian sect has established Theological Colleges in Jakarta and West Kalimantan and even holds graduations and issues diplomas and gives academic degrees to graduates, even though they have never submitted an accreditation form to BAN-PT (National Accreditation Board-University). Then how is the existence of this Theological College in the eyes of law and education in Indonesia and the theological response based on the beliefs of the Christian faith? To answer this question, in writing this article the author conducts library research to describe the logical consequences for the Theological College Institutions that do not heed the accreditation activities.

Keywords: Accreditation, Government, College of Theology and Theological.

INTRODUCTION

The refusal of the accreditation of the Theological College will have fatal consequences for its students because the Theological College which has not been accredited cannot hold a Graduation. In addition, the concerned Theological College cannot issue diplomas and transcripts to students and may not grant academic degrees to students. So, Suhento Liauw's attitude towards the rejection of the

Theological College's accreditation is not only detrimental to students and the entire academic community but also deliberately ignores the laws that apply in Indonesia. In addition, this group often labels itself as a Biblical institution and a true Christian, thus giving a bad impression to Christians in general and the Theological College, in particular, that receives accreditation activities. Indeed, most of the

Theological Colleges in Indonesia have not been accredited, but not in the sense of refusal for theological reasons but have not met the university eligibility standards, as determined by the BAN-PT institution.

One of the concepts of the principle of the belief that enabled Suhento Liauw to reject the accreditation of the Theological College is the concept of separation between the church and the state. According to Petrus Maryono, both Evangelicals and Fundamentalists adhere to the concept of separation between church and state, thus encouraging them not to want to know anything about social matters.

More specifically, they stay away from anything political. As a result of this attitude, Evangelicals and Fundamentals face difficulties, even being unable to make a meaningful contribution to the development of their society. But most evangelicals in Indonesia have opened up to taking part in government duties.[1] Meanwhile, the Independent Baptist Fundamentals in general and Suhento Liauw, in particular, are in such a confusing position that to this day their College of Theology has not proposed an accreditation form.

There are at least three general reasons put forward by Suhento Liauw in his article entitled "Does the Theological School Belong to God/State?" about the refusal of the accreditation of the College of Theology.

First, when a theological school is accredited by an earthly government, it changes from a heavenly theological school to an earthly theological school. Especially when a school asks for accreditation with the aim that its diploma can be accepted to become a civil servant. Such theological schools are in the same position as secular universities or even the same as IPDN (Institute of Domestic Administration).

Second, GITS and RITS do not want to be accredited by the state because the focus of GITS and RITS is to produce God's servants, not to produce civil servants. A true servant of God does not need a diploma recognized by the state, but Biblical theological knowledge and high academic ability. A true servant of God can give an answer to anyone about his faith beliefs (1 Pt. 3:16).

Third, GITS and RIST do not want to be accredited by a worldly state, namely that the congregation does not want their money to be used to produce civil servants.[2]

Based on the background of the problem above, the author will review Suhento Liauw's concept of refusal of accreditation from the perspective of the applicable law in Indonesia and the feasibility of a formal educational institution, and the perspective of the Christian faith. This is so that the Theological Colleges in Indonesia do not

view accreditation as just a formality to comply with the rules that apply in Indonesia. But realize that accreditation is a means for the Theological College in maintaining the quality of its education. Because it's no secret anymore, there are many Theological Colleges that trade degrees and diplomas without going through academic procedures. Even ironically, a head of the Theological College has recently been arrested for holding a Graduation event without accreditation status.

The issue that is being hotly discussed on social media lately is the case of a student who holds a Doctorate degree at a Theology College without taking courses. In view of this, the educational institution established by Suhento Liauw with an unaccredited status will question the credibility of its graduates and the degrees and diplomas issued by the institution concerned.

RESEARCH METHOD

In writing this article, the author conducted library research with qualitative methods. Literature research is the collection of data through books, scientific journals, laws, encyclopedias, and bulletin articles related to the topics raised and published in both print and online media. Then the author will analyze the data by using the method of content analysis (Content Analysis). According to Fraenkel

& Wallen, content analysis is a technique to examine a person's behavior indirectly through communication as outlined in a written form. For example textbooks, essays, newspapers, magazine articles, advertisements, and all types of communication can be analyzed.[3]

Then, classify the most important parts that will support the topic of discussion in this article. With the aim of reviewing Suhento Liauw's ideas regarding the rejection of accreditation and at the same time explaining the basic requirements for accreditation of a Theological College and then describing it systematically and providing sufficient understanding and explanation.

RESULTS AND DISCUSSION

Specifically, accreditation refers to the legality of granting diplomas, certificates of competence, professional certificates, and degrees to people who fulfill the academic process. Degrees and diplomas are given by certain higher education institutions as evidence and appreciation for someone who has completed education in a particular field of science that can be accounted for academically.[4]

According to Muhammad Arifin and other authors, the diploma itself basically describes the ability. It means: that someone

who has received a diploma shows that he has mastered learning according to the applicable curriculum. Although the diploma does not fully determine a person's quality, this can be a reference for someone to recognize their field of expertise. While the title is an honor for someone to declare himself as an educated person or intellectual. For someone who wears an academic degree, vocational degree, or professional title that is added before or after his name, but obtained from an unaccredited university is considered illegal.

Definition

Often misunderstandings occur because of not understanding something that sounds foreign to the ear. To avoid these mistakes, it is very important to provide a correct understanding of the accreditation of an educational institution. In the Big Indonesian Dictionary, accreditation is an acknowledgment of an educational institution granted by an authorized body after going through an assessment process with certain conditions or criteria.

According to I Gusti Agung Oka Yadnya, school accreditation is a systematic and comprehensive school assessment activity through internal evaluation

activities and external evaluations to determine the feasibility of school performance.[5] According to Jamal Ma'mur Asmani, Accreditation is an assessment process with certain fact-based indicators. Assessors make observations and assessments according to reality, without any manipulation.[6]

And in Law Number 20 of 2003 concerning the National Education System, Article 1 paragraph 22 reads: Accreditation is an activity to assess the feasibility of programs in educational units based on predetermined criteria.

Based on the above understanding, accreditation is carried out for the feasibility of an educational institution (High School of Theology) as determined by the institution (BAN-PT) based on educational regulations in force in Indonesia. Then there was an independent institution, namely the National Accreditation Board for Higher Education (BAN-PT) as a forum for its implementation by sending assessors to conduct observations and assessments according to valid evidence in the field. However, it cannot be denied that due to a lack of understanding of the Accreditation of Higher Education and Study Programs, some institutions are frustrated and desperate. So that they no longer see the possibilities in the future that their higher education institution will be threatened

because it has no quality and no students will apply.

STT Accreditation History & Presence

Basically, accreditation activities and the Theological College (STT), are each independent institution (independent). Where the accreditation activity is a program of an independent institution called the National Accreditation Board for Higher Education (BAN-PT). Likewise, the College of Theology is an independent institution founded by the Christian community. Historically, the Theological College has been established long before the Indonesian nation became independent when compared to the history of Indonesian Higher Education accreditation in 1989, the forerunner to the Law of the Republic of Indonesia Number 2 of 1989 concerning the Indonesian National Education System. Meanwhile, the BAN-PT institution itself was newly established and carried out the task of accrediting Study Programs and Higher Education in 1994.[7]

However, over time these two institutions complemented each other to create a healthy academic atmosphere in improving the quality of higher education in the Theological colleges. Although it seems that the BAN-PT institution has taken over the task of assessing the equality of a Theological College, it does not mean that

the Theological College is under the authority of BAN-PT.

In stemming the misunderstanding between accreditation activities and the Theological College. So first, it is necessary to know that the implementation of religious education uses the Indonesian National Standard curriculum based on Government Regulation of the Republic of Indonesia Number 55 of 2007 article 5 paragraph 1. Because education in Indonesia requires national standards that require adjustments to the dynamics and developments of science, technology, and people's lives. for the sake of improving the quality of education.[8]

Therefore, there are three main objectives and benefits of accreditation activities, namely: First, To provide assurance that the accredited study program has met the quality standards set by BAN-PT by referring to the national education standards set out in Government Regulation no. 19 of 2005 concerning National Education Standards. Second, Encouraging study programs to continuously make improvements and maintain high quality.

Third, the results of accreditation can be used as a basis for consideration in the transfer of higher education credit, the provision of assistance and allocation of funds, as well as recognition from other agencies or institutions.[9] So, the

accreditation of the Theological College is an effort from the BAN-PT Institution in maintaining the quality of Christian religious education so that it is in accordance with the Indonesian National Education System.

Accreditation From a Legal Perspective

Accreditation activities can be carried out by government agencies and independent institutions that are Indonesian legal entities that are non-profit and have experienced experts in the field of educational evaluation, in accordance with Government Regulation number 19 of 2005 articles 86 87, and 88. As we know that the National Accreditation Board There is no state-recognized Theological College that uses instruments and criteria that refer to the National Education Standards. Therefore, the Theological Colleges in Indonesia are aware of and acknowledge this truth. The current BAN-PT institution is an agency formed by the Government to carry out and develop higher education accreditation independently.

The Theological College has no objections to this problem because prior to the establishment of an independent accreditation agency from the Christian community, the accreditation of study programs was carried out by the National Accreditation Board for Higher Education

(BAN-PT) based on the Law of the Republic of Indonesia Number 12 of 2012 at 95. In Government Regulation of the Republic of Indonesia Number 55 of 2007 concerning Religious Education and Religious Education Article 12 paragraph 3 states that the government and/or independent authorized institutions accredit religious education for guaranteeing and controlling the quality of education according to National Education Standards.

College of Theology in the Eyes of Law

Although we all know that the Theological College was established before the independence of Indonesia, specifically the name of the Theological College is not recorded in the Law of the Republic of Indonesia as other education with clear names as written in Article 30, Law No. 20 of 2003 concerning the National Education System, namely: diniyah, pesantren, pasraman, pabhaja samanera, and other similar forms.

Likewise, in Article 30, Law number 12 of 2012 concerning Higher Education is not specifically stated. Stevri P. N. Indra Lumintang called the College of Theology so far, "the road without a name" which means "religious education in other forms of the same kind." However, even so, the mention of private higher education in the Christian community is explicitly stated in

Government Regulation (PP) Number 55 of 2007 concerning Religious Education and Religious Education covering Christian Religious Education (Article 9, 27-30), namely: Higher Education Christian Religion (STAK) and Theological College (STT) or similar. And in Government Regulation (PP) Number 46 of 2019 the implementation of Private Religious Universities (PTKS) by the Community in the form of Christian Religious Universities in Indonesia (PTKKI) is under the responsibility of the Minister of Religion.

In general, the use of the name College of Theology in Christian society refers to a formal Christian Religious College. Therefore, the use of the name cannot be disguised by the use of the name of an educational institution that does not meet the eligibility requirements. Several things are required to establish a Theological College, namely: First, the existence of a private institution within the Christian community that organizes it. Second, it requires an operational permit from the Director General of Christian Guidance for both the College and the Study Program. Third, the institution must submit to BAN-PT to assess the feasibility of its administrative management.

For Theological Colleges that do not meet these criteria, they do not deserve to be called Theological Colleges and even the

use of names should not be allowed as long as the Theological Colleges reject the policies that apply in Indonesia. In this case, Suhento Liauw's actions regarding the refusal of the accreditation of the Theological College show that the status of the institution has not been able to operate optimally.

Both the government and the Director General of Christian Guidance should evaluate the Theological Colleges in Indonesia so that they are objective. Where other Theological Colleges apply very strict rules to organize their Theological Colleges, but on the other hand there are groups who are happy without going through the applicable rules and even deliberately and frankly reject them and freely operate with the status of Theological Colleges.

If so, why do other Theological Colleges maintain their identity as institutions of Higher Education, in fact, everyone is free to use the name of the Theological College to organize Higher Education, and students can graduate and receive diplomas and degrees according to their wishes of certain Christian community groups. So, it can be concluded that the refusal of the Theological College's accreditation indicates that students who graduate at the College do not meet the requirements and the certificates and degrees awarded are illegal or do not apply

for public administration purposes.

Impact on College of Theology that is not yet Accredited

There are still Theological Colleges that do not care about the accreditation of Private Higher Education institutions and even consciously reject it. But they do not know that the impact of their negligence will get them into serious trouble. Prof. Dr. DYP Sugiharto, a Head of Region VI Higher Education Service Institution (LLDIKTI), firmly said that accreditation is the lifeblood of Universities and Study Programs because it is a mandate from the law that must be carried out in an accountable manner.[10]

Because every university, including the Theological College, will carry out a Graduation Ceremonial for students who have completed their education and received a transcript of grades and degrees awarded by the concerned Theological College. However, in the Law of the Republic of Indonesia Number 12 of 2012 concerning Higher Education, article 28 paragraph 1, it is stated that academic degrees, vocational degrees, or professional degrees are only used by graduates from universities who are declared legally entitled. Likewise, based on the Regulation of the Minister of Research, Technology

and Higher Education of the Republic of Indonesia Number 59 of 2018, Article 1 paragraph 1: concerning Diplomas, Certificates of Competence, Professional Certificates, Degrees and Procedures for Writing Degrees in Higher Education, must be issued by a Study Program that has accredited by the University.

As we know from above, the purpose of accreditation is to assess the feasibility of a university. Meanwhile, Suhento Liauw's conclusion contrasts with the real truth. Suhento Liauw tries to build a narrative for the community or rather uses provocative language to ignore the efforts to accredit the College of Theology, so he thinks that the purpose of accreditation is so that his diploma can be accepted as a civil servant. In fact, being a civil servant with a diploma is not a determinant but is one of the administrative requirements to show the identity of someone who has experience in the field of expertise.

Then, Suhento Liauw's unreasonable reason for refusing accreditation is related to the existence of the Theological College, where after being accredited by a worldly government, the Heavenly High School becomes a worldly high school and is even aligned with a secular university, or even the same as IPDN (Institute of Internal Administration). Country). The impact caused by this way of thinking will lead

students and the Christian community to shallow thoughts about Bible truth.

Accreditation From an Educational Perspective.

Theological College is an educational institution in the field of the Christian religion, in the Law of the Republic of Indonesia, No. 20 of 2003 concerning the National Education System, Article 1 paragraph 1 says, education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation, and state.[15]

In the eyes of the law, religious education is one of the spearheads in maintaining the sustainability of human welfare, therefore the Indonesian government guarantees its proper implementation. In the Government Regulation of the Republic of Indonesia number 55 of 2007 concerning Religious Education and Religious Education, Article 1 paragraph 1 states: Religious education is education that provides knowledge and shapes the attitudes, personality, and skills of students in practicing their religious teachings, which is carried out at least

through subjects/lectures on all paths, levels, and types of education.[16]

Implementation of Theological Higher Education

Based on the Government Regulation of the Republic of Indonesia number 55 of 2007 concerning Religious Education and Religious Education in article 30 paragraph 2, it states: that religious education for Christian higher education is held in the form of Christian Religious Colleges (STAK) and Theological Colleges (STT) or other similar forms. Paragraph 5 clearly states that the contents/curriculum materials concerning faith and morals of Christian religious education/Theology at the higher education level are the authority of the church and/or Christian religious institutions. Meanwhile, Article 5, paragraph 1, talks about the applicable educational standards in Indonesia, where the Theological College must fulfill the religious education curriculum according to the National Education Standards.

Then, to achieve the intended standard, Article 12 paragraph 3 instructs the Government and/or authorized independent institutions to accredit religious education for guaranteeing and controlling the quality of education according to the National Education Standards. With the enactment of Law

number 55 of 2007 concerning Religious Education and Religious Education in realizing Law number 20 of 2003 article 12 paragraph 1 part, a reads: every student in an education unit has the right to receive religious education in accordance with the religion he adheres to and is taught by the religious educator.

The organization of the Theological College by the Christian community not only maintains quality standards locally but also needs quality standards nationally. Therefore, the government stipulates that all education in Indonesia, both religious and non-religious, must comply with the National Education Standards. The implementation of the accreditation of the Theological College does not affect a person's faith and belief, because based on the above Act it is expressly stated that the Theological College curriculum is prepared based on Christian religious beliefs and is even taught by lecturers of the same religion or belief. So, the accusations circulating in the public that say that the government is too far in interfering with the beliefs of a particular religion cannot be fully justified. As far as written in the Laws and Government Regulations above, it has become a strong legal basis for establishing a Theological College in accordance with Christian religious beliefs in general.

Eligibility of an Academic

Being called an academic will certainly pass through the stages and rules of the world of education. The academic term comes from the Greek, namely: "akadamos" which means "a public park (plasa)" in the northwest of Athens. Then the word acadamos changed to academic, which is a kind of place for college.[17] So, talking about academics in the world of education, is a place for a person to learn a certain field of science. The academic world has its own culture as regulated in the Law of the Republic of Indonesia Number 12 of 2012 is the entire system of values, ideas, norms, actions and works sourced of science and technology in accordance with the principles of Higher Education.[18] Academic culture must be owned by everyone in a university, both students and lecturers. Because basically academic culture talks about the lifestyle of a pluralistic (multicultural) scientific community that is sheltered in a university based on the values of scientific truth and objectivity. And the implementation of material administration is as regulated in the Minister of National Education number 12 of 2007 concerning Standards for School/Madrasah Supervisors.[19]

Evidence of an Academic

In general, educational institutions, both religious and non-religious, will carry out the teaching and learning process in accordance with applicable regulations until their students complete the curriculum set by the educational institution. After they complete it, they are referred to as an academic through the graduation ceremony and are given a diploma and degree as valid evidence. However, based on the Law of the Republic of Indonesia Number 12 of 2012 in article 28 paragraph 3, it states: Academic degrees and vocational degrees are declared invalid and revoked by the Minister if issued by:

- (a) Universities and/or Study Programs that are not accredited; and/or.
- (b) individuals, organizations, or higher education providers who without the right to issue academic degrees and vocational degrees. Thus, Article 42 states: that diplomas are given to graduates of academic education and vocational education as an acknowledgment of learning achievement and/or completion of an accredited study program organized by a university.

Universities that have no right and are not valid to issue degrees and issue diplomas are Universities that are not accredited. For tertiary institutions that violate these provisions, they will face the consequences as written in Article 93 of

Law Number 12 of 2012 which reads: Individuals, organizations, or higher education providers who violate Article 28 paragraph (6) or paragraph (7), Article 42 paragraph (4), Article 43 paragraph (3), Article 44 paragraph (4), Article 60 paragraph (2), and Article 90 paragraph (4) shall be sentenced to a maximum imprisonment of 10 (ten) years and/or a maximum fine of IDR 1,000,000,000.00 (one billion rupiahs).[20] The problem of negligence in terms of accreditation has had many experiences with the chancellor or the head of higher education institutions that have gone to prison for issuing Ijazan and awarding academic degrees to graduates.

The Fate of Unaccredited Students at College of Theology

Most of the reasons used for refusing accreditation of the College of Theology are that degrees and diplomas are not the main goals for a theologian. But what is more important is a skill in preaching the gospel of Jesus Christ to sinners. This argument seems to be a powerful weapon for these people in rejecting accreditation for the Theological College. But they don't realize that by acting like that, they are digging a hole for themselves. Because a person's educational status will be needed in all lines of social institutions, especially in managing Identity Cards (KTP) and Family

Cards (KK). The development of technology today is a gift from God where everything is assisted by electronics, as well as a problem for students who have graduated from Theological College who have not been accredited because they cannot fill out their latest educational status in the form of a Family Card as S1, S2, and S3. This cannot be manipulated because the system has been integrated because the student diploma number is issued by the government.

ACCREDITATION FROM A THEOLOGICAL PERSPECTIVE

It should be noted that the Bible is not always everything we do and do must be written in the Bible. Even the Bible testifies to us if not everything that Jesus did during his ministry is written in the Bible (John 21:45). Moreover, when we talk about accreditation, there is not a single verse that recommends or rejects it, but Allah has given people the ability to think to distinguish between right and wrong. The BAN-PT institution is an institution that seeks to maintain the quality of Higher Education in Indonesia. Therefore, it does not conflict with the beliefs of Christians in general. Because as the word of God says in Romans 13:2 it says: "Whoever opposes the government he opposes the decree of God

and is ready to do it will bring punishment on him." So, both believers and unbelievers, if they are against the government that has been ordained by Allah, resistance against that government means disobedience to Allah.[21]

Paul's Letter to Timothy specifically commanded to be reminded of the Lord's congregation to submit to the government and those in power (Titus 3:1). According to John Wycliffe's commentary, Paul's emphasis in this regard is on the duties and policies of citizens and the public.[22]

As we know that accreditation activities are a policy of Indonesian citizens and are general in nature. This means that these activities are applied to any educational institution without any differences in the assessment instrument. So it is worth saying that the accreditation activity is a government program that should receive a positive response from the Higher School of Theology, not the other way around.

A Christian must behave as a responsible citizen, ready to take an active part in all good activities. This should be well known by the believer. We must obey the laws of the government and be good citizens. Likewise, the Apostle Peter reminded the seven churches in Asia Minor that they should submit to all human institutions, both to the king as the highest

authority and to the guardians he sent (1 Pet. 2:13-14). A Christian's submission to government agencies cannot be interpreted as a servant of the government and condoning evil. As with Christian institutions, policies are not always used by the perpetrators for the common good, but there are certain people who use them for personal gain. This means that policy-making is not the main problem but the individual who implements the policy.

The Theological Importance of Accreditation

Often accreditation is viewed from an internal perspective where its use is only for the benefit of lecturers and students as well as the Christian community. But they do not realize that the effect of accreditation will have a very positive impact on a Christian theologian in preaching the gospel of Christ or becoming a Christian apologist. This means that public recognition of the existence of Christian theologians is needed because Indonesian society is not only a Christian population and therefore Christian leaders are needed who are able to build Indonesian society. According to Hasudungan Simatupang, the management of Christian education is obliged to fulfill the provisions of the legislation to obtain management rights and obligations according to the rabbinical vision and

mission of Jesus.[23] It is undeniable that the development of knowledge and the development of evangelistic methods requires every believer to equip themselves to face the challenges of the times, one of which is to develop themselves in the field of theology. So that the truth of the Bible is not just stories and history that has happened in the past but tries to make the truth applicable in all centuries and places.

Theological Benefits of Accreditation

As discussed above, externally an academic must hold a degree and have a diploma from an accredited study program. And internally, academics are people who can convey ideas, thoughts, and knowledge and at the same time can test them honestly, openly, and freely through scientific writing. In the eyes of the world of education and society, the feasibility of an academic, one of which is the realization of the implementation of the learning process in State and Private Universities as evidenced by the awarding of diplomas and degree awards. However, in realizing a good and correct education in Universities and Study Programs, BAN-PT accreditation is determined, because lately there are many Theological Colleges that issue academic diplomas and degrees to their students without going through the correct academic

process. As stated by Petrus Maryono, among theologians there are ways of obtaining or using various academic degrees, the process of which clearly deviates from the standard guidelines accepted by the wider community. It is no secret that the possession and use of such titles have a very detrimental impact, both on the owner himself and for the group in general.[24]

The character of a Christian Academic

One of the places where students' character is formed is Christian educational institutions, especially for students who are specially equipped to become clerical leaders. A person's character will show his quality. Where the good and bad of a person are judged by his daily behavior. The Bible confirms that government institutions and their policies are part of God's decree which believers will be a part of to make it happen rightly and well. Accreditation activities are a form of implementing and ensuring the welfare of the Christian community in higher education.

Thus, for the Christian community who tries to avoid or reject it, it is appropriate to be considered a person who does not obey the truth of the Bible. So, rejection of the accreditation of the College of Theology will indicate that one's eligibility to become an academic in the

field of theology is questionable and not even worthy of being called an academic.

CONCLUSION

The refusal of accreditation is a form of resistance to the laws in force in Indonesia and a form of the academic inevitability of a Theological College, as well as a form of rebellion against God's decrees on government institutions. Legally, Suhento Liauw does not properly bear the name of the Theological College in the educational institution that he organizes because it does not meet the requirements of the Government Regulation, where the Theological College is obliged to take care of the permit for the organizer of the Higher Education and Study Programs of the Directorate General of Christian Guidance and submit an accreditation form at BAN-PT for eligibility. quality of education. If these two things cannot be fulfilled, the Theological College established by a Christian community institution is considered illegal.

In conclusion, the Religious Higher Education institution or the GITS Theological College and RIST which is currently being held by Suhento Liauw basically do not have a license to operate. Therefore, the GITS Theological College and RIST will experience serious difficulties both for the entire academic

community and for the existence of the Theological College.

The thing that is very unfortunate for Suhento Liauw is that he has expressed his attitude towards refusing accreditation based on the principle of their belief. This shows their identity as people who have a very shallow way of thinking and show disobedience to the government. Because accreditation activities do not question certain religious beliefs, they will create a good and administratively correct academic atmosphere.

Then, its graduates will receive recognition from the community as a Theological College that has National Education Standards. So, the issue that has been propagated by Suhento Liauw is related to the refusal of accreditation, because, in essence, the Theological College which was founded by him has not met the Standards of a Higher Education Institution. This group is very difficult to adjust to the policies that apply in Indonesia because apart from their understanding of the separation between church and state, their teachers also do not meet the academic qualifications as the rules for Indonesian theologians.

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