

CHAPTER NINE
REFLECTIONS

Along with the majority of other mission bodies, the RMG too carried out a program of schooling from the beginning of its presence and ministry in the field, including the Batak area. It did so because it viewed schooling as an integral part of its evangelistic mission to win indigenous peoples to the Christian faith, or at a minimum it perceived a school ministry as the most effective support for evangelism.

In order to justify and provide a Biblical foundation for the whole of its ministry, in general the RMG pointed to a number of Biblical texts. To justify biblically its educational ministry in particular, the texts generally chosen were Matthew 28:19 and 2 Timothy 3:16f.

Without denying or minimizing the truth of those references, we must ask whether such a manner of justification and grounding is sufficient and can be defended theologically. Modern mission authorities realize and stress that "proof-text" references such as those are no longer satisfactory. Evangelism and other ministries integral to it must be justified and based on the whole Biblical message. This is the case, because essentially the Bible is a missionary book; both the Old and New Testaments direct all believers to proclaim the universal *shalom* (well-being, peace) which God has prepared for and carried out for all people.¹ Even though only Matthew 28:19 contains the Great Commission explicitly, nevertheless implicitly the same message is found in the whole Bible.²

Therefore, what we must do now is not discuss which texts are most appropriate for providing a Biblical basis for evangelism and education, but instead to consider the significance of

¹ See for example, J. Verkuyl, *Contemporary Missiology* (1978), pp. 89ff which also refers to H. W. Gensichen, *Glaube für die Welt* [Faith for the World] (1971), and J. Blauw, *The Missionary Nature of the Church* (1962), pp. 15ff.

² Verkuyl, *op. cit.*, p. 106.

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evangelism itself in the light of the Biblical message, as well as the place of schooling within the framework of evangelism. Afterwards on that basis, we shall try to throw light on the extent the mission motivation for an educational ministry can be justified theologically.

As has been indicated in the analysis given previously, the RMG's understanding of the meaning and objective of evangelism developed from period to period, and such development was seen clearly in field practice (here, read: Batak region). Initially, evangelism meant the communication of the truth of the Gospel, according to the version followed by the RMG, to indigenous people in order for them to repent by leaving their old faith and way of life and receiving and believing the Gospel as the truth and foundation for a new personal and collective life. Later on the meaning and goal of evangelism developed to become a means for christianizing a whole people (*Volkschristianisierung*) and forming an independent Christian church and community. According to this objective, it was not just individuals who needed to be christianized, but rather all aspects and fields of their lives, including their culture. This was to be accomplished by selecting and absorbing cultural elements and values viewed as positive and then combining these with cultural elements and values from the West to the extent these were already 'christianized'. The result would be a new Christian culture.

It was within this framework of understanding that the RMG carried out its educational ministry. The RMG's point of departure was Gustav Warneck's thesis that the mission was the educator of peoples and the mother of the school, and that fundamentally all mission effort was educational. The RMG operated its schools on the basis of Warneck's thought by maintaining that the schools were the key support for its ministry of verbal evangelism in order to attain the goal of christianizing a whole people. Even though in subsequent developments, the goal and function of its schooling included Christian character formation, raising the socio-economic status and level of the people, nevertheless the Batakmission continued to maintain that the main function and goal of operating schools was to support verbal evangelism. The attainment of such a goal as the aforementioned Christian character formation was viewed as the next step or logical consequence of

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attaining the goal of evangelism, namely the christianization of a whole people and the formation of an independent Christian church and society.

Such an understanding was not only followed by the RMG, but also by many other continental mission bodies, especially those based in Germany, who shared in considering Warneck as one of their "spiritual fathers". In fact according to some observers, Warneck's views continued to be influential at the 1928 IMC Conference in Jerusalem.³ But after the 1930s, various criticisms were advanced against his views and understandings.

The first criticism involved the understanding that the schooling ministry was an instrument for evangelism (*Missionsmittel*), in fact to be expressed more narrowly as the christianization of peoples. For example, the Commission on Re-Thinking Missions's report of 1932 stressed that if the Church or mission wished to continue its schooling ministry, the time had passed for using this as an evangelistic or proselytizing means.⁴ Sounding a similar note, the 1938 IMC Conference at Tambaran emphasized that the schooling ministry was not merely instrument for evangelism; the educational ministry itself was a ministry of evangelism.⁵

The second criticism is more complex and emerged after World War II. It was directed against the idea of *Volkschristianisierung* and its implementation through schooling. According to J. C. Hoekendijk, the position of christianization and church formation originated from a theological

³ J.H. Kane, *Understanding Christian Mission* (1978), p. 176.

⁴ W.E. Hocking (ed), *Re-Thinking Missions* (1932), pp. 68f. "The time has come to set the educational and other philanthropic aspects of mission work free from organized responsibility to the work of conscious and direct evangelization. We must be willing to give largely without any preaching: to cooperate with non-christian agencies for social improvement; and to foster the initiative of the Orient in defining the way in which we shall be invited to help."

⁵ "The Life of the Church" (The *Tambaram Series*, vol. IV, pp. 55, 61 & 65): Christian education in the full sense includes evangelism. Christian education should be seen more clearly for what it is, an integral part of the whole great enterprise of the church's witness. ... Evangelism must be educational and education must be evangelistic."

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understanding and arrogance which were dominant in the West at that time, especially the understanding of theologians which was centred in Schleiermacher and Troeltsch (Warneck was one of those theologians). They thought that there was such a reality as a Christian community (and one which could be brought into being), a Christian culture and everything with a Christian label centred in the Christian Church. Such an understanding was nothing less than an effort to reclaim the view of a *Corpus Christianum* which originated in the Middle Ages and which was neglected by the Reformers. In order to vivify and rebuild this dream of the past, those theologians and leaders in mission circles following their lead, were willing to permit many means such as cooperating with colonial authorities and sifting indigenous cultures to be combined with Western culture which was assumed to be infused with Christianity, in order to produce a Christian culture for the sake of maintaining the supremacy of Church and Christianity over all aspects of human life.⁶

Criticism of that goal of evangelism and the theological view which undergirded it was also accompanied by a criticism of its motivation. Hoekendijk, Van den Berg and Verkuyl were of the opinion that those theologians' and mission figures' main motivation for initiating such a totalitarian view and goal was strongly culturally anthropocentric. In Germany, especially, this motivation could not be separated from the spirit of Protestant nationalism which arose during the 19th century.⁷ In turn, this motivation issued in an attitude of superiority and paternalism.

According to critics, such a view and goal together with the attitude which these brought about were impossible to defend at the present because the peoples who had been colonial objects were now free. Furthermore, such motivation and goal could not be defended theologically either because its promoters and followers misunderstood the significance of evangelism in the light of

⁶ J.C. Hoekendijk, "A Call to Evangelism" in *IRM* 1950, pp. 164f.

⁷ *Ibid.*, p. 166; Van den Berg, *Constrained*, pp. 169ff; and Verkuyl, *op. cit.*, p. 192ff.

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their erroneous understanding of the Kingdom of God. They identified the Kingdom of God with the Church or with Christianity and considered that the task of Christians was to embody that Kingdom through evangelism, and other efforts and instruments for its support. In such an understanding, the institution of the Church and other institutions labelled Christian (the Christian state, Christian culture, Christian schooling) were basically imitations of Western models and became the centre and ultimate goal of evangelism.⁸

In order to correct this view, motivation and goal of evangelism, Hoekendijk emphasized that the main goal of evangelism is making the presence of *shalom* visible. The first person undertaking evangelism was the Christ (Messiah) Himself; we are then invited to participate in making visible the presence of this messianic shalom. The latter is much more than just personal salvation or the founding of Christian churches, Christian institutions and Christian society. Shalom means peace, wholeness, fellowship, harmony and justice, without requiring the affixation of "Church" or "Christian" to it. Therefore, the idea of shalom contains a **comprehensive richness**.⁹

In forming this shalom, Hoekendijk continues, evangelism must be seen as a comprehensive ministry and effort which comprehends *marturia*, *koinonia* and *diakonia* within it. Therefore, all those ministries integrated into evangelism must be undertaken within the framework of such a comprehensive evangelism.

This author shares Hoekendijk's opinion that evangelism must be comprehensive. If so, then schooling which is an integral part of it must not be seen merely as an instrument for Christianization or merely as a social-philanthropic effort separated from evangelism. At the same

⁸ Concerning this matter, Verkuyl (*op. cit.*, p. 194), wrote: "Christianization of people can never become the ultimate goal of mission, for when such attempts are viewed from the perspective of the coming of the Kingdom of God, they are seen for what they really are a complete and total compromise. Moreover, as the world becomes ever more pluralistic, we ought not to strive for domination but rather follow Him who washed His disciples' feet and took the way of the cross. Our goal is not some secularized theocracy but rather Christocracy."

⁹ Hoekendijk, *op. cit.*, pp. 167f.

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time he agrees with Van den Berg, Neill and Verkuyl that in continuing its comprehensive evangelistic ministry (including education/schooling), the church must correct its too anthropocentric motives and goals, including those which are cultural, compassionate, ecclesiastical and imperialistic. The reason being that those motives and goals would cause the church to become ensnared into a superior and totalitarian attitude, as well as into the erroneous thought that the success of the evangelistic commission were determined by humans alone, and whatever it accomplished by the church is definitely correct.¹⁰

But this author does not fully agree with Hoekendijk's understanding of the church when he emphasizes the church as an event (*Ereignis*) and does not sufficiently appreciate it as an institution (*Anstalt*). Certainly in itself the church is not the end goal of evangelism. The church is an *instrument* of the Kingdom of God for inviting persons to enter that Kingdom. Furthermore, the church (*ecclesia*) must be determined by and reflect the Kingdom (*basileia*). But without the institution of the church, the ministry of evangelism would lose its basis of clear responsibility.¹¹ To criticize the view which excessively glorifies the church must not mean to negate its importance. Here the author also agrees with the RMG which determined "the formation of an independent Batak church" as one goal of its evangelistic and educational ministries, and "the unity of church and school" as one principle of its educational endeavour.

What is important is for the church to be self-critical and realize that it is only an instrument to give form to shalom and the Kingdom of God and will disappear at the apogee of the process. But while waiting for that event, the church as an institution as a fellowship of the children of the Kingdom of God must participate in the *missio Dei*, namely the work of God in opposition to each human sickness, including ignorance, poverty and oppression. The church may accomplish this

¹⁰ Van den Berg, *op. cit.*, pp. 169-205; Verkuyl, *op. cit.*, pp. 168-172; Stephen Neill, *Call to Mission* (1970), pp. 15-19 and 40.

¹¹ Cf. Van den Berg, *op. cit.*, p. 204.

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through its educational/school ministry as an integral part of a comprehensive evangelism.¹² In order for the church to have the framework of understanding for a comprehensive evangelism and education, it must continually listen to the Biblical message anew so that it does not become captive to an understanding whether one evolutionary or dualistic in character.¹³

Hoekendijk's and other missiologists' criticisms, views and suggestions may be utilized for bringing more clarity to our analysis of several aspects of the RMG/Batakmission's educational endeavour. Without denying or minimizing the greatness of the positive impact of its educational ministry on various fields of the life of the church and Batak community (see Chapter Eight), we must also call attention to its basic shortcomings, if not actual errors, in its education, moreove in the whole of its work.

As a child of its times, the RMG/Batakmission was very convinced that everything possessed in the West was the best; it was much better than whatever was possessed by Batak society. It was just this conviction which form the basis for each of its *motives, goals, attitudes* and *policies*, including their embodiment in the field of education.

Its *evangelistic motive* was based on the conviction or assumption that the Gospel (or more accurately, Christian doctrine according to the way RMG/Batakmission understood them) was more correct than the teaching of the Batak tribal religion. The *motive of compassion* was based on the assumption that Christian Western people were within the circle of light and salvation prepared by God, whereas 'pagan' peoples (including Bataks) remain within the context of darkness so that they should properly be freed from darkness and misfortune. The *cultural motive* was based on the assumption that part of Western culture or civilization was already infused and purified by

¹² Cf. Verkuyl, *op. cit.*, pp. 201ff, Neill, *op. cit.*, pp. 59ff and Blauw, *op. cit.*, pp. 119f.

¹³ Cf. J.H. Boer, *Missionary Messengers of Liberation in a Colonial Context* (1979), pp. 485f, who views Warneck and colleagues as followers of an evolutionary understanding and the Church Growth people as followers of a dualistic understanding.

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Christianity so that it was able to be called Christian culture which was very much higher in quality and value than the Batak culture.

One of the Batakmission's evangelistic goals, the founding of an independent Batak church, was essentially of a church which was a clone of the Western church. Even though there were elements with distinctive characteristics such as the office of parish teacher (*guru huria*) who doubled as teacher in the parish school, and the pattern of organizing a congregation in parallel with the *marga* and *huta*, nevertheless the most important elements imitated the Western church model: its doctrines, organizational structure, leadership, style of ministry and order.

Furthermore, the above motives and goals determined Batakmission's attitude and judgement toward anything possessed by the Bataks. The categorization and selective attitude towards Batak culture was based on criteria for evaluation brought from the West. It categorized cultural elements and values as positive if these were not deemed in opposition to the "Christian culture" considered to be Western. This, too, was the norm received for choosing and evaluating seminary candidates and indigenous church workers; the criteria for selecting and evaluating their mental, moral, spiritual and intellectual qualities were those used in the West and had been employed for choosing the missionaries earlier. This was the main reason why the Batakmission stated again and again that the Batak church workers had not yet fulfilled the standard of quality which it had specified for becoming leaders in an independent church. Based on that criteria and standard too, its missionaries continued to maintain a superior and paternalistic attitude, because they felt that they had fulfilled that standard so they had a right to feel superior; thus they could be the nurturing fathers for the indigenous persons who had not yet met that norm.

It was this superior and paternalistic attitude which caused the Batakmission to treat the Bataks as objects of its educational system without giving much opportunity to them to experience the role of subjects. It was this attitude also which in turn brought about the emergence of ambivalence, in fact contradiction in its education: on the one hand the Batakmission's goal was to teach Bataks to become independent in all fields, whereas on the other hand it stubbornly evaluated the products of

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its education as not yet able to be independent. This was the reason why many observers and critics judged that if evaluated from the perspective of independence, the Batakmission did not succeed in its educational endeavour, or at the very least did not really try to bring about independence, even though this was the objective which the mission itself had specified. This could be seen, for example, in its reluctance to hand over the church leadership to the Bataks, whereas the reality had proved that when the RMG left the Batak region, the Batak workers demonstrated that they were able to lead the Batak church independently.

The criteria which the missionaries brought from the West were also used to evaluate the Bataks' motive for attending school. The Batakmission was never tired of stamping the Bataks as materialistic and therefore evaluated their reasons for obtaining schooling as 'worldly', for seeking wealth and position. All of these were in opposition to the 'spiritual' values which Batakmission personnel were deemed to possess.

That kind of evaluation was based on a dualistic understanding of reality, at least a layered reality: there was the spiritual level which was in opposition or at least higher than the worldly; there was the sacred and the profane. In contrast, traditional Batak religion knew nothing about such differences; material things (possession), office, honour and power, all of this had religious value. It is true that the highest ideals of Bataks were to become wealthy, have many descendants, receive honour and power. But in essence, all of these were truly religious as taught by the tribal religion. According to that ancient teaching, it was only in that way the Bataks attained the perfection of life here and in the other world, the world of the spirits, and also reached divine status. The *sahala* of knowledge which could be obtained through the school beginning with the mission period was perceived by the Bataks as the most effective support for realizing their very religious ideals.

Here we are faced with a fundamental question: does the Bible and Christian doctrine support the Batakmission's dualistic understanding of reality as indicated above? Of course, we must acknowledge that the Christian doctrine we have inherited from the mission and which continues to

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be dominant in Indonesian church circles, very easily prompts us to have the same view as the Batakmission that the ancient Batak religious views were in opposition to the teaching of the Bible. On the basis of that mission inheritance we find it very ordinary to hear teachings about two worlds, two kingdoms, two characters, two powers, and so on where the one is opposed by the other - so that we are conditioned to categorize reality as secular (worldly) and spiritual. Thus we share in considering wealth, position and honour as worldly matters. But the Bible does not always judge those matters so negatively. Especially in the Old Testament we see a positive evaluation of material things and also of position, provided that all of these can be justified in the sense that they were obtained honestly, correctly and were used to glorify God and to serve ones co-members of the human race.

Certainly this does not mean that we must offer a positive evaluation of everything taught by the old Batak religion, including the motive for learning rooted within it. The Gospel is a power for tearing down and renewing every value and teaching of this world. The old Batak religion, too, must be confronted with the truth of the Gospel in order to be "judged" about the degree to which its teachings may be defended under the criticism and light of the Gospel. This too is the case with all the Batak ideals and views of life. But the truth of the Gospel itself is not identical with its understanding by the RMG or with doctrines inherited from the RMG or other mission boards. Therefore within the framework of examining ancient Batak tribal religion and Bataks motive for learning, we must continually try to read and understand the Bible anew in the midst of our own struggles, in addition to trying to understand more deeply and seriously the religious views of the ancient Bataks which formed the basis of their motive for learning.

In our previous analysis, we have looked at the comprehensiveness of the view of messianic shalom. Even though this interpretation was developed by Western theologians, we may actualize it in our own context. Messianic shalom and comprehensive evangelism based upon it knows nothing about differences between subjects and objects in the human environment (including between those who have and teach the Gospel and those who are evangelized and taught). God is the subject, and

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we are invited to become participants. Within messianic shalom too, there is no dualism between the spiritual and the physical, or stratification of superior and inferior with reference to such identities as race, people, and culture (to name three). Such an understanding of shalom is able to be a sturdier foundation for evaluating the motives and goals of each party involved in the effort and world of evangelization and school education.

In our attempt to look critically at the Batak motivation for schooling, we have examined the latter from the perspective of religion, but we may and must also examine it from the perspective of science. As we have seen, one of the Bataks' motives for attending schools was the desire to obtain knowledge or to have power. Based on that we are able to understand why Bataks were disinterested and unconcerned about pure science. Not many Bataks adhered to the slogan "science for science's sake", and then went on to deepen and develop scientific knowledge through intensive research. Science was only an instrument and schools were only a means to obtain material things and position (and at its zenith, power); once these had been obtained, then the enthusiasm and determination to deepen science diminished.

But we are able to see that in RMG circles itself, enthusiasm for science was not particularly great. Science was only an instrument for attaining religious goals. In other words, the RMG itself was not a follower of the slogan "science for science's sake", so it in turn did not make any serious effort to plant this enthusiasm in the Bataks taught by its missionaries.

We are certainly aware of the danger inherent in the slogan "science for science's sake" if it were followed to an extreme, because it could be made the argument for doing and permitting everything in the name of the development of science. Of course, science of itself is not an objective. But making science to be just an instrument whether as a personal or short-term target would endanger science itself. It would experience stagnation and endanger its possessors and users (cf. the pre-missionary experience of the Bataks, Chapter Two).

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Up until the present, the churches and Christian schooling bodies in Indonesia have been

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energetic in operating and developing formal education or schooling. Some of the institutions operating Christian schools are continuations of pre-Independence times, including those inherited from mission boards, but others are those founded during the period after Independence. Those institutions individually and cooperatively, especially through the *Majelis Pusat Pendidikan Kristen* (MPPK, The Central Board of Christian Education [read: Schools]) and *Perhimpunan Sekolah-sekolah Kristen* (PSK, Association of Christian Schools) have defined the principles and goals of their schooling. In those educational principles and goals can be seen the special features and characteristics of Christian schooling in Indonesia, but at the same time their system of schooling is a part of the national educational system.¹⁴

Those two characteristics must neither be placed in opposition nor made to be identical. This means that the distinctive characteristics, goals and functions of Christian schooling do not require the Christian educational institutions to develop their own school system unrelated and different from the national educational system (in fact this would not be permitted by the Indonesian government). But with those aforementioned distinctive characteristics, goals and functions, the Christian institutions for schooling are able to guard the distance between themselves and the government, so that they as a unity and in concert with the Indonesian churches might exercise a critical and prophetic function. The experience of the Batakmission in particular and all mission boards in general taught us through their relationships with the Dutch East Indies Colonial government how important it is in building a Christian school system to guard its distance from the government and in accomplishing its critical and prophetic function. Just in this way, there is opened a wide opportunity for the Christian educational institutions in Indonesia to make a distinctive and concrete contribution towards the development of a national system of education.

The Indonesian *Constitution of 1945*, (Section 31, Article 2) specifies that "the government

¹⁴ Especially with reference to the hope, motivation, objective and function of Christian schooling as formulated by the MPPK, see Soetjipto Wirowidjojo (ed), *Identitas Pendidikan Kristen di Indonesia* [The Identity of Christian Schooling in Indonesia]

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will endeavour to effect a system of national instruction regulated by statutes". But until the present, the government through its Broad Guidelines of the Nation (*Garis-garis Besar Haluan Negara*, GBHN), continues to give opportunity to private educational institutions to conduct education or operate schools based on the pattern of national education while coloured by the distinctive characteristics of the institutions concerned. On the basis of this determination, an opportunity has been opened to Christian educational institutions in Indonesia to not merely pay attention to their own distinctiveness but it is permitted to contribute those characteristics towards the building of a national educational system.

The contribution which can be given is not merely operational, namely to participate in operating schools according to the educational pattern and structure already specified by the government, even though that is important. What is much more significant is its conceptual contribution: ideas, views and definitions about the foundation, motivation, objective and content of education. The idea of *comprehensive shalom* discussed earlier could become the basic view and point of departure for Christian educational institutions in Indonesia for making a clear and distinctive contribution. Thus, those institutions as part of the Church of Indonesia have been able to fulfil a missionary function (in parallel with its critical and prophetic function) in the field of education.

Within the framework of maintaining and developing the distinctive features and identity of Christian education in Indonesia, and within the scope of offering a conceptual contribution, the Indonesian church and Christian educational institutions are able to probe their valuable heritage from the past mission education, to develop it further and utilize it without closing their eyes to its limitations and errors as mentioned. With special reference to the context of the Batakmission, in Chapter Eight we mentioned a number of positive impacts and contributions of the Batakmission's educational endeavour towards the world of mission education but also to those in contexts broader

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at that time and in the present as well. We may summarize and point them out once again to express our high appreciation:

First of all, its principle that education is the right of each citizen (cf. the *Constitution of 1945*, Section 31, Article 1) and then the mission worked energetically to actualize that principle. *Secondly*, the effort and success in supporting the potential of society to its greatest extent and making education to be a responsibility of the community itself. *Thirdly*, there was the effort to accommodate as much local content as possible within the schools' curriculum and in its whole educational system (i.e. to the degree the local content was viewed positively). *Fourthly*, Christian education was promoted as the foundation for character formation which was emphasized as one of the goals of its education. *Fifthly*, the Batak-mission should be congratulated for stressing the intellectual capability of its candidates in its selection process for their admission to its teacher education institutions, and for the strictness of its educational process in order to produce teachers who had high mental, spiritual, intellectual qualities and a deep dedication. This fifth contribution ought to be maintained and developed apart from the appropriateness of the criteria and attitude of the Batakmission in specifying and putting them into effect.

In addition to those five contributions, there are at least two more which are appropriate to receive as an inheritance from the educational system of the RMG/Batakmission in particular and from mission institutions in general, and to be developed further:

(1) *A Developmental Strategy*: With all of the Batakmission's limitations, especially in personnel and finances, it developed a network of schools (and congregations) with a clear strategy of its work. This strategy of development took several aspects into consideration: geographic (extent of the region), personnel (the availability of teachers and supervisors), and social (the potential for involvement and successful support). With such a strategy there were no schools dropped because of being placed in the wrong location or because they were not needed by the community) and there were no teachers who became unemployed because there were no excessive numbers of persons who had been prepared to be teachers.

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(2) *Professionalism*: The Batakmission managed its educational ministry as well as other types in a most serious and professional manner. Thus, each of its workers was required to be diligent and capable of carrying out his work assignment. Each decision or change of policy was weighed intelligently and with care in order that it not result in loss to the community, or become closed to renewal. This professional characteristic and attitude was supported by high discipline, in working, action and thinking. In turn that discipline and professionalism were spread to its students even though on a limited scale and level (because of the limited number of mission school graduates who attained a high profession; such as teacher in higher education or high official). Nevertheless, discipline and professionalism do not depend upon the kind and level of profession; both of these are more a matter of attitude or character planted and nurtured through education and personal instruction.

The elements and values originating from the system of mission education above mentioned would still need to be added and embellished if we were to investigate the educational ministry conducted by mission bodies other than the RMG both in Indonesia and also in other countries. Certainly at the first stage, all of this would need to be adapted and developed by the church and Christian educational bodies in their own context, and only then could these become a contribution to a wider context, including the development of a national system of education. In brief, learning from the educational ministries of mission bodies in the past, both their limitations and their errors, the Church and Christian educational institutions in Indonesia would be able to do even more, both in developing their own educational endeavours and in developing a national system of education in Indonesia.