



Submitted on 09/02/2026;
Revised on 25/03/2026;
Accepted on 23/06/2026;

Church and Mission: Strengthening the Missionary Engagement of the Christ Assembly Fellowship Church (GPSK) Congregation in North Ketungau Hulu, West Kalimantan

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Abstract

Community Service Activities constitute one of the core implementations of the Tri Dharma of Higher Education, aiming to provide tangible contributions to society through academic expertise and spiritual service. The background of this activity is the limited understanding among church congregations regarding the importance of missionary zeal in ecclesial life, particularly in remote areas such as Ketungau Hulu Utara. In response to this condition, Khatulistiwa Sintang Theological Seminary conducted a community service program in six local congregations of the Gereja Persekutuan Sidang Kristus (GPSK) from March 28 to April 6, 2025. The program employed a participatory and contextual approach, implemented through several forms of ministry, including Revival Worship Services, Christian Family Seminars, Sunday Worship Services, and household visitations. The objectives of this activity were to rekindle missionary enthusiasm among local congregations, strengthen the spiritual life of Christian families, and encourage active participation of young people in ministry and theological education. The results of the program indicate a positive response from the congregations, as reflected in their high level of enthusiasm during the activities, openness in discussions, and the emergence of interest among several young participants to pursue theological studies. In conclusion, this community service activity successfully contributed to enhancing missionary awareness among church members and strengthening collaborative relationships between Khatulistiwa Sintang Theological Seminary and the GPSK churches at both synodical and local levels in the Ketungau Hulu Utara region of West Kalimantan.

Keywords: church-seminary partnership; contextual ministry; Missio Dei; missionary commitment; remote church empowerment

Abstrak

Kegiatan Pengabdian kepada Masyarakat (PkM) merupakan salah satu bentuk implementasi Tri Dharma Perguruan Tinggi yang bertujuan untuk memberikan kontribusi nyata kepada masyarakat melalui keilmuan dan pengabdian rohani. Latar belakang dari kegiatan ini adalah masih terbatasnya pemahaman jemaat mengenai pentingnya semangat misi dalam kehidupan bergereja, khususnya di wilayah pedalaman seperti Ketungau Hulu Utara. Oleh karena itu, Sekolah Tinggi Teologi Khatulistiwa Sintang mengadakan kegiatan PkM di enam gereja lokal Gereja Persekutuan Sidang Kristus (GPSK) pada tanggal 28 Maret – 6 April 2025. Metode kegiatan yang digunakan adalah pendekatan partisipatif dan kontekstual melalui pelayanan Ibadah Kebaktian Kebangunan Rohani (KKR), Seminar Keluarga Kristen, Ibadah Minggu, dan perkunjungan rumah tangga jemaat. Tujuan kegiatan ini adalah untuk membangkitkan semangat misi di tengah-tengah jemaat lokal, memperkuat kehidupan rohani keluarga Kristen, serta mendorong partisipasi aktif generasi muda dalam pelayanan dan pendidikan teologi. Hasil dari kegiatan ini menunjukkan respons positif dari jemaat yang ditandai dengan antusias dalam mengikuti setiap rangkaian acara, keterbukaan dalam diskusi, serta munculnya minat dari beberapa pemuda untuk melanjutkan studi teologi. Kesimpulannya, kegiatan ini berhasil memberikan dampak positif dalam meningkatkan kesadaran misi jemaat serta mempererat relasi kerjasama antara STT Khatulistiwa Sintang dengan gereja GPSK secara sinode dan gereja lokal di daerah Ketungau Hulu Utara Kalimantan Barat.

Kata Kunci: kemitraan gereja-seminari; komitmen misi; Missio Dei; pelayanan kontekstual; pemberdayaan gereja pedalaman



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INTRODUCTION

Strengthening the missionary commitment of church congregations has become an essential priority in contemporary ecclesiastical ministry, particularly in remote and border regions where access to education, spiritual formation, and human resource development remains limited. Within the context of church ministry, missionary commitment goes beyond evangelistic activities to include the active involvement of congregants in the growth and maturity of their faith, participation in church ministries, and the sustainable development of Christian communities. The church is a fellowship of believers who have been called out of darkness into God's marvelous light, with the responsibility of serving as the light of the world and the salt of the earth within society.¹ In fulfilling its calling, the church is not only responsible for nurturing the spiritual life of its congregation but also for carrying out its missionary mission in the world. As the Body of Christ, the church has been entrusted with a divine mandate to participate in and fulfill the mission of God (*Missio Dei*).² Mission constitutes the very essence of the church's existence. Theologically, the church serves as the primary agent in the mission of God.³ Jesus Christ Himself entrusted the Great Commission to His disciples (Matthew 28:19–20), which serves as the foundational basis for all missionary activities of the church. The church is called to proclaim the Gospel, make disciples of all nations, and serve as the light of the world and the salt of the earth (Acts 1:8). This calling is consistent with the concept of *Missio Dei*, which affirms that mission is fundamentally the work of God Himself, carried out through His church.⁴

Mission constitutes an integral part of the church's identity. A true church does not merely gather for worship; rather, it exists to be sent into the world as a bearer of the Good News, proclaiming God's love and salvation to humanity. David Bosch emphasizes that the church is called not only to proclaim the Gospel verbally but also to embody and live out the

¹ Roesmijati Roesmijati and Eddy Salim, "Gereja Sebagai Eksistensi Kerajaan Allah Di Tengah Masyarakat," *KINGDOM: Jurnal Teologi dan Pendidikan Agama Kristen* 5, no. 1 (2025): 11–24, <https://ojs.stkingdom.ac.id/index.php/Theo/article/view/136/91>.

² Andeas Laoli dan Malik Bambang, "Gereja Sebagai Tubuh Kristus : Menelusuri Sejarah, Makna Dan Panggilan Kita Dalam 1 Korintus 12:12-13," *Sukacita : Jurnal Pendidikan Iman Kristen* 2, no. 1 (2024): 77–83, <https://ejournal.aripafi.or.id/index.php/Sukacita/article/view/470/506>.

³ Ferdinan K. Suawa, *The Great Commission Becomes The Great Omission Setiap Orang Percaya Harus Keluar Mencari Yang Hilang* (Sulawesi Tengah: Feniks Muda Sejahtera, 2025).

⁴ Christopher J. H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove: Academic Press, 2006). Hlm. 63

Gospel within the socio-cultural context in which it exists.⁵ As emphasized by Thomas Hariyanto, “A church that is not engaged in mission will lose the heartbeat of its spiritual life. Mission is not a specialized ministry but the very life of the church itself.”⁶ Therefore, the church must recognize and faithfully live out its calling as a missionary community. Mission is not merely a matter of evangelism; rather, it encompasses the holistic transformation of both individuals and communities. R.A.B. Sitorus explains that mission extends beyond evangelistic proclamation and involves the church’s engagement in all dimensions of human life, including education, healthcare, and the promotion of social justice within society.⁷ In line with A. Zacharias’s perspective, a church ministry that genuinely embodies and sustains mission is one that involves the entire Body of Christ, rather than being limited solely to ordained ministers or specialized church workers.⁸

Several studies indicate that church growth in Indonesia over the past few decades has tended to progress slowly, both in terms of numerical expansion and the quality of congregational ministry. This condition is influenced by a limited understanding among church members of their missionary calling, insufficient ongoing spiritual formation, and a lack of active involvement of younger generations in church ministry. Within the context of border and remote regions, these challenges become even more pronounced due to limited access to theological education, the scarcity of congregational development programs, and the lack of sustained pastoral care and mentoring. Similar conditions have been observed among the congregations of the Christ Assembly Fellowship Church (GPSK) in the North Ketungau Hulu region of West Kalimantan.

The Christ Assembly Fellowship Church (GPSK) in the North Ketungau Hulu region serves local congregations located in the remote interior areas of Sintang Regency, West Kalimantan. This region is characterized by challenging geographical conditions, including limited transportation infrastructure and considerable distance from urban centers. Church

⁵ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll: Orbis Books, 1991). Hlm. 10

⁶ Thomas Hariyanto, *Gereja Yang Bermisi: Dinamika Pelayanan Dalam Konteks Indonesia* (Yogyakarta: ANDI, 2015). Hlm. 22

⁷ R.A.B. Sitorus, *Teologi Misi Dan Pelayanan Gereja Masa Kini* (Jakarta: BPK Gunung Mulia, 2009). Hlm. 45

⁸ A. Zacharias, *Menggereja Dalam Misi: Panggilan Dan Peran Gereja Masa Kini* (Bandung: Kalam Hidup, 2011). Hlm. 33

ministry in this area is carried out among Dayak communities, whose members are predominantly engaged in farming, plantation work, and traditional shifting cultivation.

According to Dermawan Laia, the GPSK ministry area in North Ketungau Hulu currently consists of 21 churches, including established congregations and ministry outposts. Several churches have not yet been assigned full-time pastors and are instead served by ministerial personnel under fixed-term service commitments ranging from one to three years. Furthermore, most church leaders have not received formal theological training; consequently, Christian teaching and discipleship are often conducted through practical experience and traditions passed down from one generation to another.⁹ The need for Christian family formation, particularly in fostering healthy Christ-centered family life amid the rapid advancement of the digital era, has become one of the primary concerns among congregations in this region. In addition, the generally modest economic conditions of church members have resulted in various limitations in church ministry, including the provision of ministry facilities, church building development, and the implementation of congregational development programs. During the implementation of the Community Service (PkM) program, the team identified several challenges faced by the partner churches, including:

1. Limited access to adequate Christian information resources and literature to support spiritual growth and ministry development.
2. Inadequate transportation and communication infrastructure, particularly during the rainy season, which affects the mobility of both congregants and church workers.
3. A lack of leadership succession and ministerial regeneration. Many young church members choose to migrate to other regions in search of educational or economic opportunities, often without receiving adequate discipleship, mentoring, or encouragement to return and serve in their home churches.

Based on preliminary observations and consultations with synod leaders and local church ministers prior to the implementation of the program, it was found that many congregants still perceived the mission of the church primarily as the responsibility of pastors and specialized church workers. Furthermore, the involvement of young people in church ministry remained relatively limited, while Christian family formation programs had not yet

⁹ Dermawan Laia, *Wawancara Pengabdian dengan Ketua daerah GPSK Ketungau Hulu Utara*, 29 Maret 2025

been conducted on a regular and systematic basis.¹⁰ Among the six local GPSK churches that served as the sites of the program, most are located in remote interior areas characterized by limited access to transportation, education, and spiritual formation facilities. These conditions have made the strengthening of missionary commitment and congregational development an urgent and essential need. North Ketungau Hulu is a border region between Indonesia and Malaysia that, from both geographical and socio-economic perspectives, is characterized by limited access to infrastructure, economic opportunities, educational services, and human resource development.¹¹ The congregations of the six local GPSK churches in this region demonstrate considerable enthusiasm for spiritual activities; however, they still require intentional empowerment in theological understanding and sound doctrinal foundations regarding their role in the church's mission. A gap remains between their understanding of faith and their sense of vocational calling to ministry, particularly among the younger generation.¹² Within this context, local churches need to be equipped and encouraged to understand that every member of the congregation has a role in participating in the mission of God (*Missio Dei*), whether through direct involvement in ministry or through active support for the church's mission and ministries.

Previous community service initiatives have predominantly focused on social services, general education, and community skills training. In contrast, Community Service (PkM) programs that specifically integrate the strengthening of missionary commitment, Christian family formation, pastoral ministry, and youth empowerment within local churches in border regions remain relatively limited. Therefore, this program offers a distinctive contribution through its participatory and contextual approach, implemented in an integrated manner through Revival Worship Services, Christian Family Seminars, Sunday worship services, and pastoral home visitations. These activities were designed to foster missionary awareness among congregants by engaging them directly within the context of their daily lives and faith communities.

¹⁰ Natanel, *Wawancara dengan Ketua Umum Sinode GPSK*, Sintang pada tanggal 4 Februari 2025

¹¹ Henny Warsilah and Dede Wardiat, *Pembangunan Sosial Di Wilayah Perbatasan Kapuas Hulu, Kalimantan Barat* (Jakarta: Yayasan Pustaka Obor Indonesia, 2017). Hlm. 14-15

¹² Ibrahim, "Membangun Jembatan Antar Generasi: Strategi Gereja Merangkul Milenial Dan Generasi Z," *EULOGIA: Jurnal Teologi dan Pendidikan Kristiani* 5, no. 2 (2025): 432-448, <https://www.ojs.sttblessing.ac.id/index.php/eulogia/article/view/161/63>.

The Community Service Program conducted by Khatulistiwa Sintang Theological Seminary is highly relevant in addressing this gap through educational ministry and congregational development initiatives. Specifically, the program aims to: (1) strengthen the missionary commitment of GPSK congregations in North Ketungau Hulu; (2) enhance congregants' understanding of the role of every church member in the fulfillment of the church's mission; (3) strengthen the spiritual life of Christian families; and (4) encourage the active involvement of the younger generation in church ministry and theological education. Through these initiatives, it is expected that church members will develop a deeper awareness of their calling to serve and become more actively engaged in supporting the contextual and sustainable growth of local church ministries. This perspective is further reinforced by Tigor P. Simanjuntak, who states, "Collaboration between theological educational institutions and local churches is strategically important for strengthening the ministry capacity of congregations and fostering contextual missionary awareness."¹³

METHODS

This Community Service Program (PkM) employed the Participatory Action Research (PAR) method, utilizing both participatory and contextual approaches. The PAR method was selected because it emphasizes the active involvement of community members or congregants throughout the entire process, including needs identification, program implementation, and evaluation of outcomes. This approach is particularly relevant for initiatives aimed at strengthening missionary commitment among congregations, as it enables local churches to function not merely as recipients of ministry but also as active participants in the process of congregational development and contextual ministry enhancement.

A contextual approach was adopted to ensure that the forms of ministry, educational content, and implementation strategies were aligned with the social, cultural, and spiritual conditions of GPSK congregations in the North Ketungau Hulu region of West Kalimantan. Consequently, the activities were designed to address the actual needs of the congregations while remaining responsive to the unique context of church ministry in remote and border areas.

¹³ Tigor P. Simanjuntak, *Misi Kontekstual Di Indonesia: Perspektif Praktis Untuk Gereja Lokal* (Jakarta: BPK Gunung Mulia, 2012). Hlm. 79

1. Time and Location of Implementation

This Community Service Program (PkM) was conducted from March 28 to April 6, 2025, in six local congregations of the Christ Assembly Fellowship Church (GPSK) located in the North Ketungau Hulu region, Sintang Regency, West Kalimantan, Indonesia. The program activities were carried out in church buildings, which served as the primary venues for worship services and seminars, as well as in congregants' homes as part of pastoral ministry and family visitation activities.

2. Participants

The participants consisted of members from six local GPSK congregations, including church leaders, men's fellowship groups, women's fellowship groups, youth, and adolescents. In addition, lecturers and students from Khatulistiwa Sintang Theological Seminary were involved as members of the Community Service Program implementation team. Approximately 1,000 participants were engaged throughout the program, which comprised 16 different activities conducted across the six local churches.

3. Instruments and Supporting Facilities

To support the implementation of the Community Service Program, several instruments and supporting facilities were utilized, including:

- The Bible and spiritual teaching materials as the primary resources for delivering content related to the church's mission;
- Seminar modules and presentation materials for Christian family development programs;
- Audio-visual equipment, including sound systems, projectors, and presentation media, to facilitate worship services and seminar activities;
- Observation sheets and field notes to document congregational responses, participation, and engagement throughout the program.

4. Data Collection Instruments

Data collection for this program was conducted using several instruments, including:

a) Field observations to assess ministry conditions and congregational participation throughout the implementation of the program;

b) Interviews and direct dialogues with synod leaders, church leaders, congregants, and church youth to identify ministry needs and evaluate their understanding of the church's mission.

c) Program documentation, including photographs, field notes, and activity reports, to record and support the findings of the program.

5. Stages of Program Implementation

a. Coordination Between STTK and Synod Leadership.

The initial stage of the program involved coordination between Khatulistiwa Sintang Theological Seminary (STTK) and the leadership of the Christ Assembly Fellowship Church (GPSK) Synod. This coordination aimed to establish a shared understanding of the objectives of the Community Service Program, determine the locations and schedule of implementation, and identify the needs of the target congregations. Conducted on February 4, 2025, this process was carried out through dialogical engagement as an expression of the participatory approach adopted in the program.

b. Formation of the Community Service Team.

Following coordination with the synod leadership, STTK Sintang established a Community Service (PkM) team consisting of lecturers and students. The team was responsible for technical planning, the preparation of program materials, and the implementation of all program activities. Responsibilities were distributed collaboratively among team members to ensure the effectiveness and sustainability of the program.

c. Program Implementation.

The implementation phase was carried out contextually in accordance with the specific conditions and needs of the local congregations. The program activities included:

1. Revival Worship Services, designed to cultivate spiritual awareness and strengthen the missionary commitment of congregants.
2. Christian Family Seminars, aimed at strengthening the role of the family as the primary context for faith formation and participation in the church's mission.
3. Sunday Worship Services, utilized as opportunities to reinforce missionary values through biblical preaching and teaching.
4. Pastoral Home Visitations, conducted as a form of pastoral accompaniment and contextual dialogue to gain a deeper understanding of the practical challenges and concerns faced by congregants in their daily lives.

RESULTS AND DISCUSSION

Strengthening Doctrine and Faith

One of the major challenges faced by GPSK churches in the North Ketungau Hulu region, particularly GPSK "Nazareth" Nanga Bayan, is the influence of teachings promoted by a group known as the Church of Almighty God (CAG). Commonly referred to as Eastern Lightning, this movement was founded in China in 1991 by Zhao Weishan, who later assumed the title of "Highest Pastor" and church administrator. However, the central focus of its teachings revolves around Yang Xiangbin, Zhao's wife, who is believed by followers to be the second incarnation of Christ. The Church of Almighty God, also known as Eastern Lightning, is widely classified as a new religious movement (NRM) that emerged in China. The movement claims that Christ has returned in the form of a woman, a doctrine that differs significantly from orthodox Christian Christology and is generally regarded as heterodox by scholars of religion. Comprehensive studies by Introvigne have highlighted the theological framework of this movement, which emphasizes new revelation and the incarnation of God in human form in ways that diverge from mainstream Christian doctrine.¹⁴ The group is known for promoting doctrines that diverge from traditional Christian beliefs, including the following:

1. The claim that Jesus Christ has already returned to the world in the form of a Chinese

¹⁴ Massimo Introvigne, "Inside The Church of Almighty God: The Most Persecuted Religious Movement in China" (New York: Oxford Academic, 2020), <https://academic.oup.com/book/36596?>

woman.

2. The assertion that the Bible is no longer fully authoritative or sufficient and has been superseded by a new sacred text entitled *The Word Appears in the Flesh*.
3. The belief that salvation can now be attained only through Yang Xiangbin, who is identified by followers as “Almighty God.”

The influence of these teachings has created confusion and concern among members of the GPSK congregation, particularly among those who have not yet developed a strong theological foundation. According to Ali Darman Gulo, these teachings have infiltrated the homes of church members, and five congregants have already become affiliated with the Church of Almighty God movement.¹⁵ Several negative impacts were identified, including the following:

1. The emergence of doubts regarding the authority of Scripture, as the doctrines promoted by this movement frequently claim that new revelations supersede or replace the Bible.
2. The disruption of social and ecclesial relationships, whereby individuals influenced by these teachings tend to withdraw from their church communities and, in some cases, from their family relationships.
3. The use of manipulative and non-transparent evangelistic approaches, in which representatives of the movement often present themselves as members of mainstream Christian communities when engaging with individuals who possess limited theological understanding or are vulnerable in their faith.

The service team recommended that an appropriate response to such teachings is for the church to strengthen the faith foundation of its congregants through sound and consistent biblical instruction, while actively engaging them in edifying fellowship grounded in scriptural truth. The emergence of the influence of the Church of Almighty God serves as an important warning for both GPSK churches and Khatulistiwa Sintang Theological Seminary (STTK) to take an active role in safeguarding congregants through doctrinal formation, basic apologetics training, and intensive pastoral care.

During several worship services and seminar sessions, the service team provided

¹⁵ Ali Darman Gulo, *Wawancara Pengabdian dengan gembala sidang GPSK “Pniel” Nanga Bayan*, 30 Maret 2025

participants with theological clarification regarding these teachings, emphasizing that they are inconsistent with biblical doctrine and historic Christian teaching. The Church of Almighty God movement was presented as an example of a religious movement whose claims of new revelation pose significant theological challenges to the foundational beliefs of the Christian faith. Therefore, the service team offered explanations and practical recommendations for local churches and ministers, including:

1. Equipping congregants to grow in an accurate and deeper knowledge of Christ.
2. Providing practical apologetics instruction that enables church members to respond critically and biblically to alternative religious teachings.
3. Implementing pastoral care and guidance for individuals who may be vulnerable to heterodox teachings.
4. Encouraging continual prayerfulness and spiritual vigilance in response to diverse teachings and doctrinal influences (Colossians 4:2; 1 Peter 5:8–9).

Strengthening Missionary Commitment

Contextual Theological Education

One of the key strategies for strengthening missionary commitment is the development of contextual theological education that is both relevant and applicable to the daily lives of congregants. Mission theology must be integrated with an understanding of local culture so that the message of the Gospel can be communicated and understood in a holistic and meaningful manner.¹⁶ One of the greatest challenges in church ministry is ensuring that theology is not merely theoretical or confined to academic discourse, but is instead grounded in the realities of everyday life and responsive to the practical needs of the congregation. This underscores the importance of contextual theological education, an approach that takes into account the cultural, social, economic, and spiritual contexts in which the Gospel is proclaimed and taught.

Contextual theological education does not relativize the Gospel but seeks to embody biblical truth through the language, symbols, and modes of thought that are meaningful within

¹⁶ Harvie M. Conn, *Eternal Word and Changing Worlds: Theology, Anthropology, and Mission in Trialogue* (Zondervan: Grand Rapids, 1984). Hlm. 105

local communities.¹⁷ In the context of Dayak society, for example, a contextual theological approach may involve the use of local languages or dialects in preaching and teaching, as well as the integration of biblical messages with indigenous values such as communal solidarity, respect for nature, and traditional community structures. Therefore, theology must serve as a voice that responds to the concrete needs of God's people rather than remaining merely a subject of debate within academic settings. Through such an approach, the church can more effectively cultivate missionary awareness and strengthen the participation of congregants in the mission of God within their own cultural context.

Encouraging Active Congregational Participation in Mission

One of the essential approaches to fostering a healthy and growing church is to actively engage the entire congregation in the church's missionary calling rather than assigning this responsibility solely to church leaders or ordained ministers. As John Stott famously stated, 'The whole church must be mobilized for the whole mission to the whole world.' Mission is a universal calling for every member of the Body of Christ, not the responsibility of a select group.¹⁸ In other words, every believer, regardless of background, age, or profession, has a role to play in the fulfillment of the Great Commission of Jesus Christ. This understanding is also consistent with the principles of the New Testament church,



Figures 1 & 2. Worship Services at GPSK “Moria” Rentong and GPSK “Nazareth” Lubuk Pantak

¹⁷ J.B. Banawiratma, *Spiritualitas Trinitaris Kosmis: Bahasa Pra-Dogma & Kontekstual* (Yogyakarta: Kanisius, 2025). Hlm. 3-5

¹⁸ John Stott, *The Contemporary Christian: Applying God's Word to Today's World* (Downers Grove: InterVarsity Press, 1992). Hlm. 335

in which each member of the congregation possesses unique spiritual gifts and is called to contribute actively to the building up of the Body of Christ (Ephesians 4:11–12). A missionary church is one that creates opportunities for all its members to grow spiritually and serve according to their God-given gifts and abilities. The vitality and growth of the church depend significantly on the active participation of its congregants. When church members are not engaged in the mission of God (*Missio Dei*), the church risks becoming stagnant in its ministry and weakened in its spiritual life. Conversely, active involvement in God's mission fosters spiritual maturity, congregational growth, and the ongoing vitality of the church.¹⁹

Collaboration Between Theological Education and the Church

Collaboration between theological educational institutions and the church represents an important ministry strategy for supporting congregational spiritual growth and strengthening the capacity of local churches. Such partnerships enable theological education to move beyond the classroom and become actively engaged in the life and mission of the church.²⁰ The Community Service Program (PkM) conducted by Khatulistiwa Sintang Theological Seminary among GPSK congregations in the North Ketungau Hulu region serves



Figures 3 & 4. GPSK “Pniel” Nanga Bayan and GPSK “Sardis” Suak Medang

¹⁹ Yohanes Adyanto, *Misiologi Kontekstual: Tantangan Dan Peluang Gereja Di Era Global* (Jakarta: BPK Gunung Mulia, 2016). Hlm. 88

²⁰ Lustani Samosir and Arip Surpi Sitompul Rusmayani Tambun, Rosmey M. Sormin, “Manajemen Kemitraan Dalam Lembaga Pendidikan Kristen: Studi Kasus Kolaborasi Sekolah Dan Gereja,” *Jurnal Ilmiah Ilmu Pendidikan* 8, no. 7 (2025): 7096–7099, <http://www.jiip.stkipyapisdompu.ac.id/jiip/index.php/JIIP/article/view/8379/5827>.

as a tangible example of this collaboration. In this context, the theological institution functions not merely as an academic entity but also as a contextual and transformative ministry partner.

This collaboration reflects the concept of *missio ecclesiae*, in which the mission of the church extends beyond the proclamation of the Gospel to include discipleship, education, and congregational empowerment. Through these ministries, the church is nurtured to become a mature and fruitful Body of Christ within its respective context.²¹ Within the implementation of the Community Service Program, lecturers and students of STT Khatulistiwa Sintang contributed not only their theological knowledge but also their spiritual experiences and practical ministry skills. Activities such as Revival Worship Services (KKR), Christian Family Seminars, Sunday worship services, and pastoral home visitations became effective means of transmitting theological values while simultaneously fostering meaningful relationships with congregants. As a result, theology was not merely communicated as knowledge to be understood but was also experienced and embodied in the daily lives of church members.



Figures 5 & 6. GPSK “Philadelphia” Empura and GPSK “Bethany” Riam Sejawak

CONCLUSION

The Community Service Program (PkM) conducted in six local congregations of the Christ Assembly Fellowship Church (GPSK) in the North Ketungau Hulu region of West Kalimantan demonstrated a positive impact on strengthening the missionary commitment of church members. This was evidenced by increased enthusiasm and participation in ministry

²¹ Endang Pasaribu dan Kris Banarto, *Teologi Misi* (Jawa Barat: PT. Adab Indonesia, 2025). Hlm. 187

activities, greater involvement of the younger generation in spiritual programs, and the emergence of interest among several young people in pursuing theological education. Furthermore, congregants developed a deeper understanding of the importance of the active involvement of every church member in supporting the church's mission, ministry, and the strengthening of faith in response to the influence of heterodox teachings.

The program resulted in the development of a participatory and contextual model for strengthening missionary commitment through the integration of Revival Worship Services (KKR), Christian Family Seminars, Sunday worship services, and pastoral home visitations. This model encouraged direct congregational engagement through dialogue, family-based spiritual formation, and pastoral accompaniment tailored to the needs of local churches in remote areas. Nevertheless, the program was limited by the duration of implementation, the scope of ministry coverage, and the availability of sustained follow-up initiatives. Therefore, ongoing mentoring and development programs are needed through collaborative partnerships among local churches, the GPSK Synod, and Khatulistiwa Sintang Theological Seminary to ensure that the strengthening of missionary commitment among congregants can be sustained in a consistent and continuous manner.

RECOMMENDATIONS AND ACKNOWLEDGMENTS

Recommendations

Community Service Programs such as the one described in this study should be continued in a systematic and sustainable manner, both in the same locations and in other GPSK ministry areas that demonstrate potential and enthusiasm for the development of the church's mission. Regular implementation of such programs is expected to generate long-term benefits for faith formation, congregational capacity building, and the expansion of ministry perspectives among church members. To maximize their effectiveness, it is recommended that future programs include a strategic mapping of regions and congregations that exhibit a strong desire for church growth and ministry development. Such an approach will enable Community Service initiatives to reach communities that are prepared to be empowered and that possess a missionary vision for developing GPSK churches into self-sustaining, growing, and mission-oriented congregations with a broader impact on society.

Acknowledgments

The authors would like to express their sincere gratitude to all parties who contributed to the successful implementation of this Community Service Program. Special appreciation is extended to the Central Executive Board of the GPSK Synod and the Regional Leadership of GPSK North Ketungau Hulu, the pastors and leaders of the local churches, and the Cahaya Sintang Foundation for its generous financial support of this program. The authors also acknowledge the leadership of Khatulistiwa Sintang Theological Seminary (STTK), as well as all lecturers and students who actively participated in the planning and implementation of the ministry activities. It is hoped that this report will serve as a valuable record of the program and provide inspiration for future community service and ministry initiatives.

Declaration on the Use of AI-Assisted Technologies

In preparing this manuscript, the authors used Grammarly and QuillBot for grammar checking and sentence-level language refinement of text the authors had themselves written. No generative AI tool was used to produce text, generate or analyse data, formulate findings, or identify and generate references. All substantive content, including the argument, the interpretation of results, and every reference, originates with and has been verified by the authors, who accept full responsibility for the content and integrity of this article. No AI tool is listed as an author, in accordance with prevailing publication ethics standards.

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