

APPENDIX ONE - Questionnaire

PERTANYAAN-PERTANYAAN

NAMA:

UMUR:

LAKI/PEREMPUAN:

Dalam beberapa pertanyaan, anda diminta memilih satu jawaban. Lingkarilah jawaban anda. Contoh: Pertanyaan adalah "Apa orang-tuanya orang Kristen? ya tidak"

1. Anda berasal dari mana? Contoh: Makki

2. Apa gereja pertama yang anda masuk?

Sekarang anda masuk gereja apa di kota atau di pedalaman?

3. Apa orang-tuanya orang Kristen? ya tidak

Kalau ya, apa mereka mempengaruhi putusan anda untuk menjadi orang Kristen?

ya tidak

Kalau tidak, bagaimana anda dengar Injil dan siapa mempengaruhimu untuk menjadi orang Kristen?

4. Berapa umurnya ketika anda menerima Yesus Kristus sebagai juruselamat?

5. Apa anda masih ingat kapan misi zending yang pertama datang ke daerahmu?

ya tidak

Apa orang-tuamu masih ingat kapan misi zending yang pertama datang ke daerahmu?

ya tidak

Kapan mereka datang?

Apa mereka berasal dari Australia, Amerika Serikat, Irian atau tempat lain?

6. Ketika zending baru tiba di daerahmu dan coba mengajar tentang Yesus Kristus apa pikiran anda atau orang-tuamu tentang mereka? Senang atau tidak?

Kalau tidak senang, kenapa?

7. Terus persoalan apa dihadapi zending dari arah kepercayaan lain, juga dari orang Lani atau dari orang lain?

8. Ketika gereja baru didirikan, gereja mengalami persoalan-persoalan atau tantangan-tantangan apa? Contoh: dari orang yang belum menerima Yesus Kristus dsb.
9. Dari pengetahuan anda berapa golongan Protestan ada di Irian Jaya?
10. Tentang susunan gereja di Irian, apa semua golongan menjadi satu atau apa daerah-daerah lain diurus tersendiri saja?
11. Apa golongan-golongan bisa bekerja bersama/co-operasi? ya tidak tidak tahu
12. Apa kebanyakan orang missi di Irian Jaya pada zaman ini orang Irian atau orang asing?
- | | | | |
|--------------------------------------|-------|-------|------------|
| | Irian | Asing | tidak tahu |
| Bagaimana dengan pendeta? | Irian | Asing | tidak tahu |
| Terus bagaimana dengan guru Alkitab? | Irian | Asing | tidak tahu |
13. Apa semuanya yang terlibat di pekerjaan Kristen bekerja suka rela atau untuk gaji?
- | | | |
|--|-----------|------|
| | suka rela | gaji |
|--|-----------|------|
14. Pada pendapat anda gereja Kristen di Irian Jaya sedang menghadapi tantangan-tantangan apa? [Dengan kata 'tantangan' berarti hal-hal yang mengancam gereja, anggota gereja atau kepercayaan gereja.]
- a. Pada pendapat anda apa agama Islam mengancam atau menantang gereja? Apa ada persoalan yang muncul dari situasi ini?
- | | | | |
|--|-----|-----------|------------|
| | ada | tidak ada | tidak tahu |
|--|-----|-----------|------------|
- b. Pada pendapat anda apa transmigrasi yang membawa orang lain ke irian mengancam atau menantang gereja? Apa ada persoalan yang muncul dari situasi ini?
- | | | | |
|--|-----|-----------|------------|
| | ada | tidak ada | tidak tahu |
|--|-----|-----------|------------|
- c. Pada pendapat anda apa Indonesianisasi (dengan bahasa dan pemerintah dsd) mengancam atau menantang gereja? Apa ada persoalan yang muncul dari situasi ini?
- | | | | |
|--|-----|-----------|------------|
| | ada | tidak ada | tidak tahu |
|--|-----|-----------|------------|
- d. Pada pendapat anda apa modernisasi mengancam atau menantang gereja? Apa ada

persoalan yang muncul dari situasi ini?

ada tidak ada tidak tahu

e. Pada pendapat anda apa ada persoalan dengan nominalisme di gereja, yaitu dengan orang yang ke gereja dan berkata bahwa dia adalah orang Kristen tapi tidak benar/ belum menerima Yesus Kristus sebagai Juru Selamat?

ada tidak ada tidak tahu

f. Pada pendapat anda apa pariwisata/turisme mengancam atau menantang gereja? Apa ada persoalan yang muncul dari situasi ini?

ada tidak ada tidak tahu

g. Pada pendapat anda apa korupsi/keuangan di gereja atau antara orang Kristen mengancam menantang gereja?

ada tidak ada tidak tahu

h. Pada pendapat anda apa materialisme/kebendaan ketika orang-orang hanya menghargai hal yang bisa dibeli/duniawi, mengancam atau menantang gereja? Apa ada persoalan yang muncul dari situasi ini?

ada tidak ada tidak tahu

i. Pada pendapat anda apa Kargoisme mengancam atau menantang gereja?

ada tidak ada tidak tahu

j. Pada pendapat anda apa ada persoalan dengan pemuda-pemudi yang memberontaki gereja karena hal-hal yang baru dan menarik masuk kehidupannya?

ada tidak ada tidak tahu

Kalau anda mau menjelaskan atau memberi contoh untuk pertanyaan yang di atas atau kalau ada persoalan yang lain dari pengetahuan anda, memberitahukan saja di bawah.

Saya mengucapkan terima kasih banyak untuk pertolongan anda yang menjawab pertanyaan-pertanyaan yang ditanya terus terang.

DISCUSSION

The form that this questionnaire has taken is the result of prior attempts to find out the views of the respondents. Those who were first involved in completing questionnaires offered very little information and seemed to be unsure and so unwilling to offer any opinions. As such I found it necessary to structure the questions in a way that may seem to lead the respondents, but which also were shaped and developed as I spoke to a number of Dani young people and they voiced their views and also as I read numerous theses that reflected similar views of the issues that were being faced.

While the questions may have been leading, about two-thirds of those who completed forms provided a great deal of information. For example question 14 has ten parts but many respondents reading the initial question proceeded to state the issues that they saw the church facing. Modernisation and Islam were the two most common answers. A considerable number of respondents also wrote a considerable amount at the end of the questionnaire to express their view on what were the main issues. This brought up a number of issues not mentioned in the questionnaire format.

It should also be remembered that the respondents were all Christians and as such I worded the questionnaire to fit with this background. Phrases such as "Jesus Christ as your saviour", which may seem unusual in academic discourse, are part of the everyday vocabulary of the respondents.

Throughout this thesis I have referred to the results of this questionnaire but have not supplied an analysis of my findings. While most of the questionnaires were completed by Western Danis, two members of the Baptist church who actually originated from Jayapura and Toraja offered their views of the present situation which they are very close to. Of my respondents, 29% were still in the villages, while the others were in the city or had spent time their working and studying. All of the forms were filled in by Christians who had been largely influenced by Sunday School teachers. Decisions to become Christians were made over a range of ages, from young teenagers to 30 and 40 year olds. Questions 5-8 were answered uniformly while a number of respondents were unsure of how many Christian groups there were in Irian Jaya. The answers that were supplied ranged from 5 to 9. The reply to question 10 was unanimous as with question 11, regarding the co-operation

of the various organisations and comments were made by a few respondents to clarify certain exceptions. From the replies to question 12 it was obvious that locals played the main role in the areas of preaching and teaching, as 93% and 94% of the respondents, respectively stated that Irianese filled these roles. While the majority stated that locals also largely fill the roll of missionaries in Irian Jaya at present, 36% of the respondents stated that foreigners did. The reply to question 13 regarding the wage situation for church workers showed overwhelmingly that the majority receive no wage but work voluntarily. Question 14 dealt with the challenges or threats that the church is facing today. On all issues, with the exception of Cargo Cults, the figures supported the obvious presence of many of these issues. With Cargo Cults, a number of respondents did not understand what I meant, but they asked me about it and were then able to provide an answer.

While many of the questions could have been answered simply by circling a single reply, the majority of my respondents expanded on their choice and even proceeded to the back page to provide more information or to broach a topic that had not appeared in the questionnaire. This supply of explanations made the majority of the questionnaires quite informative.

One respondent continued to the back page and provided examples of Islamisation and Indonesianisation, question 14a. & b. A large number of respondents expanded on the situation with Islam or the young people and modernity, the two issues that seemed to be most prominent. Some merely wrote a short comment:

Addition:

The unity amongst the leadership is lacking with the result that the Christian church is not as effective. This is enough to threaten the church in Irian Jaya at present.

Others wrote extensively, dealing with numerous issues, supplying ideas and a great deal of information and emotion.

A problem or challenge that the Christian church in Irian Jaya is facing is that the Indonesian government wants the Irianese to be Islamised and with that end in mind the government is bringing in transmigrants ...

After continuing on in this vein, the respondent re-emphasises the challenge presented by this situation and then proceeds to finish off with a short prayer.

A number of respondents also put down their ideas in note form. For example one respondent discussed the situation of the young people further.

Example: Baptist youths in Jayawijaya, especially in Makki, have lived with their parents since they were small and have listened to their parents and their Sunday School teachers. But once they are 16 or older they do not want to listen to their parents or teachers ...

Reasons:

- 1. Influence from friends at school in Wamena or Jayapura*
- 2. They travel a long way from their parents to go to school*
- 3. Their needs or wants lead them to do things that their parents or their church would not want them to be involved in*
- 4. Influenced by the situation and aspects of the city*
- 5. Others.*

The completed questionnaires, together with the interviews I conducted, provided a wealth of interesting material that has been invaluable for me as I have used it to write this thesis.

TRANSLATION**QUESTIONS****NAME:****AGE:****MALE/FEMALE:**

In a number of questions you will be asked to choose one answer. Circle your answer.

Example: The question is "Are your parents Christians? yes no"

1. Where do you come from? e.g.: Makki
2. What church did you first attend?
What church do you attend now, either in the city or inland?
3. Are your parents Christians? yes no
If yes, did they influence your decision to become a Christian? yes no
If no, how did you hear the gospel and who influenced you to become a Christian?
4. How old were you when you accepted Jesus Christ as your saviour?
5. Do you still remember when the first missionaries came to your area? yes no
Do your parents still remember when the first missionaries came to your area?
yes no
When did they come?
Were they from Australia, USA, Irian Jaya or elsewhere?
6. When the missionaries first arrived and tried to teach about Jesus what did you or parents think about them? Did you like them or not?
If you did not like them, why not?
7. What problems did the missionaries face from other beliefs, Lanis or other people?
8. When the church was first established, what problems or challenges did it experience?
e.g. from those who had not yet accepted Christianity etc.
9. As far as you know, how many Christian groups are there in Irian Jaya?
10. With regard to the structure of the church in Irian, do all the groups work as one or is each area organised separately?
11. Can these groups work together/co-operate? yes no do not know
12. Are the majority of the missionaries in Irian Jaya at present Irianese or foreigners?
Irian Foreign Do not know How
about the ministers? Irian Foreign Do not know
How about bible teachers/lecturers? Irian Foreign Do not know
13. Do those involved in Christian work, work voluntarily or for a wage?

APPENDIX TWO - Maps

Map 1 - Irian Jaya's position in the Indonesian Archipelago and with regard to Australia

Map 2 - Irian Jaya

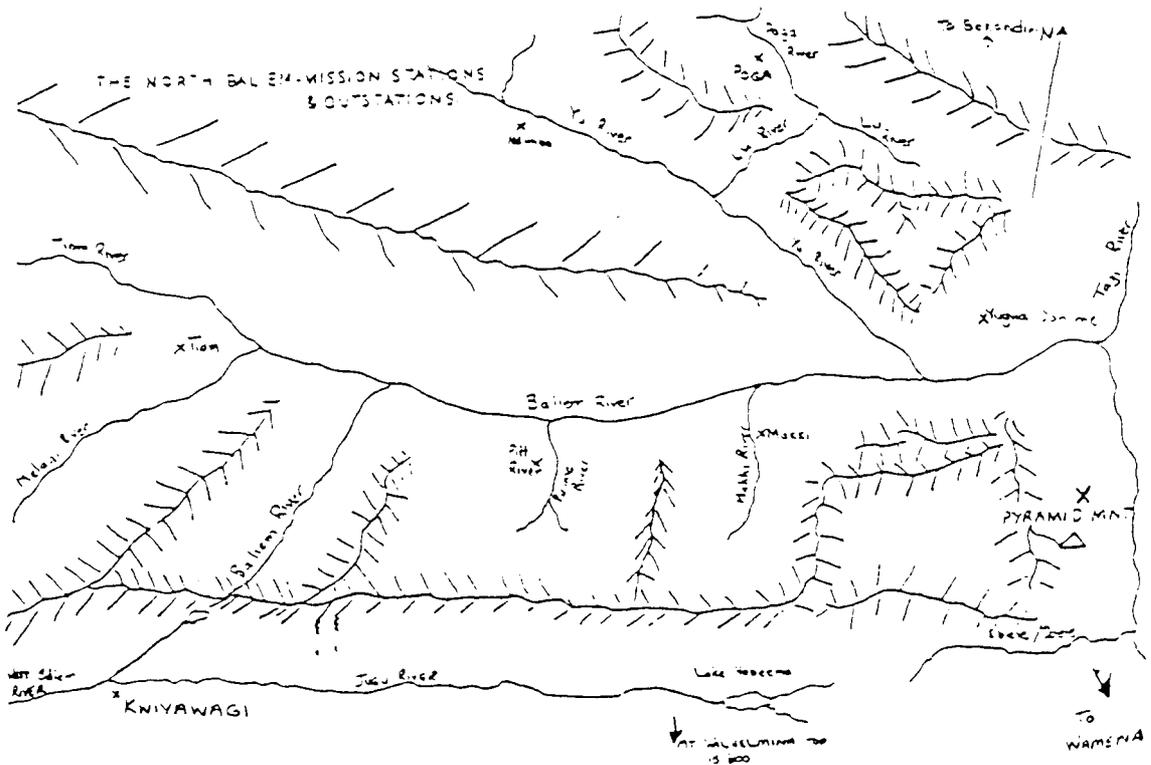
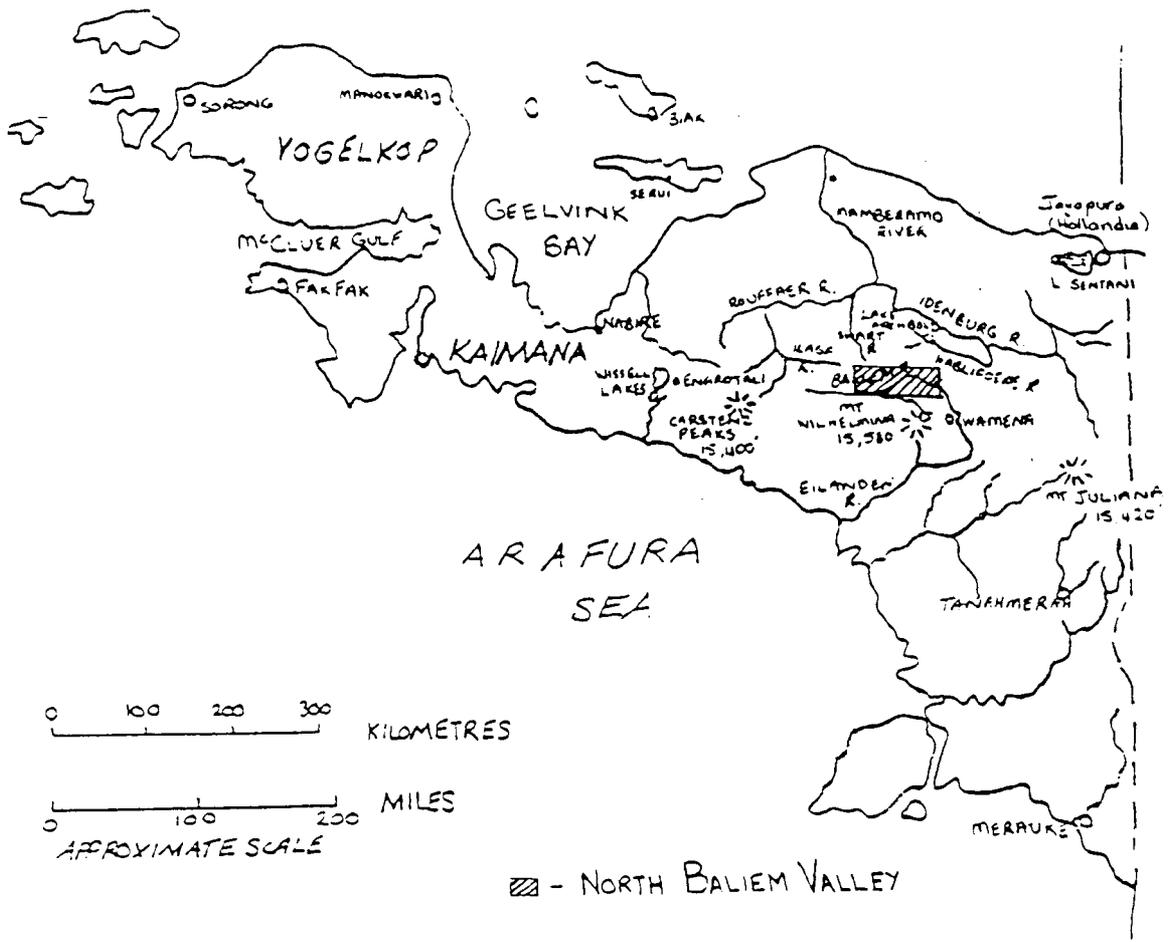
Map 3 - The North Baliem Valley taken from *Baliem Beginnings*, (Camden Baptist Church, 1976)

Map 4 - Transmigration sites as they were in 1987

Map 5 - Planned Transmigration Sites

MAP 2 & 3 - Irian Java & The North Baliem Valley

141° E



THE NORTH BALIEM VALLEY - The District That is The Focus of This Thesis

Translation of Key to Map 4

- Provincial City
- Regional City
- Completed Projects
- Projects still being established

----- Defines the nine regions that Irian Jaya has been divided into. Starting from the western tip of Irian we have the regions of 1. Sorong 2. Manokwari 3. Biak-Numfor 4. Yapen Waropen 5. Paniai 6. Fak-Fak 7. Jayapura 8. Jayawijaya 9. Merauke

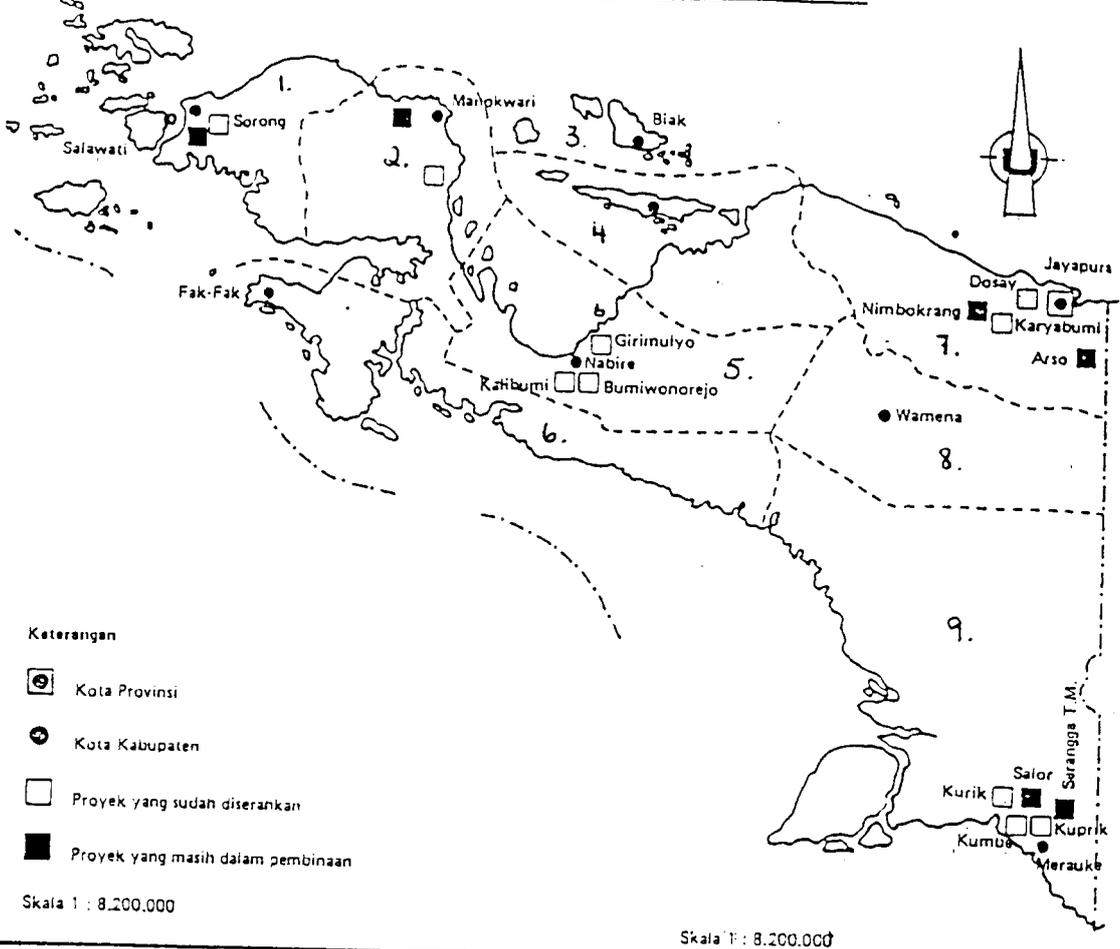
Translation of Key to Map 5

- Provincial City
- Regional City
- Planned Locations under the Fourth Five Year Plan

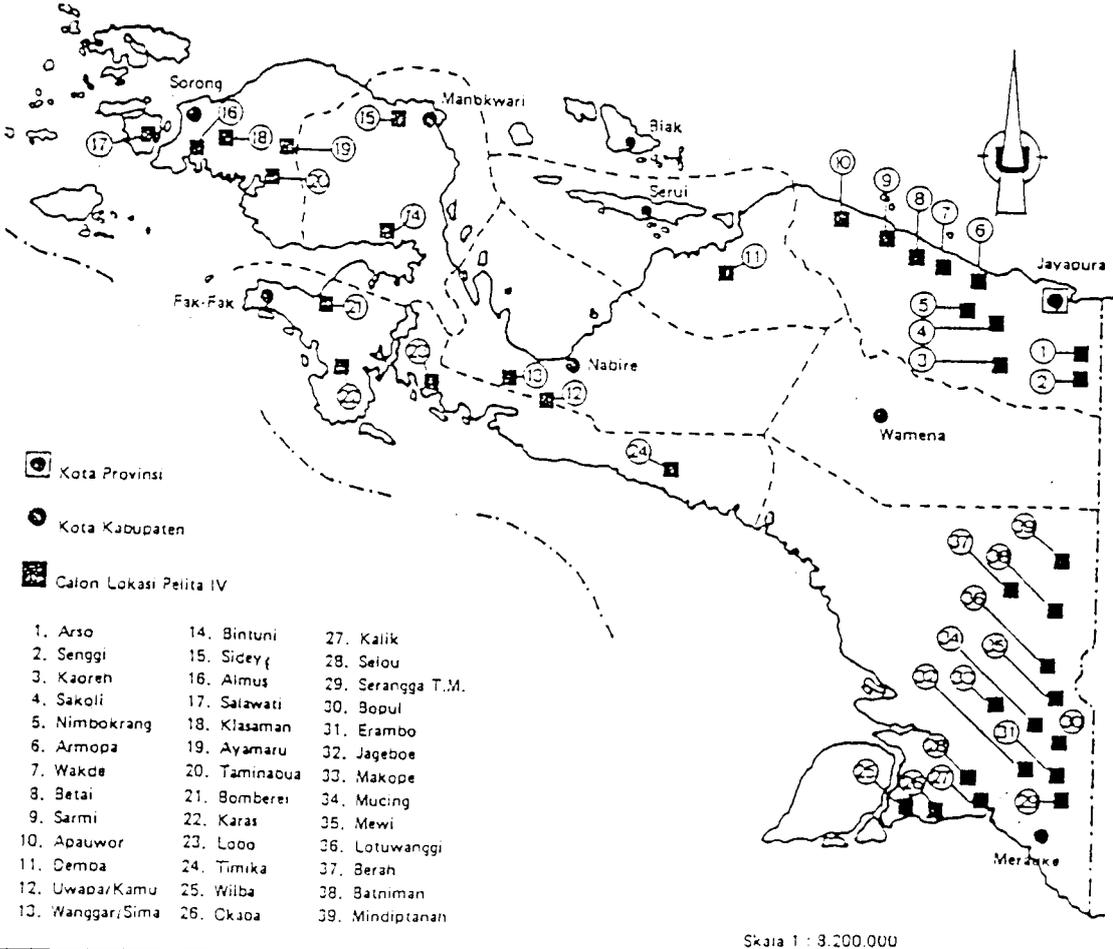
----- Defines the nine regions that Irian Jaya has been divided into

Map 4 & 5 taken from M.Kasiepo et al.(eds.) *Pembangunan Masyarakat Pedalaman Irian Jaya*, (Pustaka Sinar Harapan, 1987)

MAP 4 & 5 - Transmigration sites: present and planned



Peta 2. Lokasi Proyek Transmigrasi yang sudah Ditempati.



Peta 3. Rancangan Rencana Penempatan Transmigrasi Provinsi Irian Jaya Pelita IV.