

Survey

Anda telah dipilih sebagai orang yang dapat mewakili pendapat dan perasaan masyarakat di Irian Jaya dan oleh karena itu kami mohon pertolongan anda untuk menjawab pertanyaan-pertanyaan yang berikut dengan sebenarnya. Informasi yang kami peroleh dari pertanyaan-pertanyaan ini akan digunakan dalam sebuah skripsi tentang masyarakat di Irian Jaya.

Titiklah (☑) kotak yang berlaku.

Kelamin anda: Laki-laki Perempuan

Status Perkawinan: Sudah kawin Belum kawin Bercerai

Umur anda: 18-24 25-34 35-45 46-59 60 keatas

Agama anda: Kristen Prot. Kristen Katolik Islam Budha Hindu _____

Pendidikan anda: SD SMP SMA ST/Universitas keatas

Pekerjaan anda: Petani Nelayan Ibu RT Pemerintah Swasta _____

Anda berasal dari suku yang mana? _____

Jawablah pertanyaan-pertanyaan yang berikut dengan jawaban "Ya", "Tidak" atau "Tidak tahu". Titiklah (☑) kotak (Ya) bila anda setuju dengan pertanyaan; atau kotak (Tidak) bila anda tidak setuju dengan pertanyaan; atau kotak (Tidak tahu) bila anda tidak tahu atau belum berpengalaman dengan hal yang ditanyakan.

<input type="radio"/> Ya <input type="radio"/> Tidak <input type="radio"/> Tidak tahu	Kebanyakan orang di kampung anda percaya bahwa orang mati dapat kembali dari dunia orang mati untuk mengganggu atau menolong orang-orang yang masih hidup.
<input type="radio"/> Ya <input type="radio"/> Tidak <input type="radio"/> Tidak tahu	Anda sendiri pernah melihat atau menyaksikan orang yang sudah mati.
<input type="radio"/> Ya <input type="radio"/> Tidak <input type="radio"/> Tidak tahu	Kebanyakan orang di kampung anda percaya bahwa orang mati atau arwah atau roh-roh lainnya dapat mengendalikan alam atau mempengaruhi orang yang masih hidup.
<input type="radio"/> Ya <input type="radio"/> Tidak <input type="radio"/> Tidak tahu	Anda sendiri pernah melihat atau menyaksikan orang mati atau arwah atau roh-roh lainnya mengendalikan alam atau mempengaruhi orang yang masih hidup.
<input type="radio"/> Ya <input type="radio"/> Tidak <input type="radio"/> Tidak tahu	Di kampung anda apakah ada orang yang terkenal sebagai "dukun" atau orang yang mempunyai kuasa untuk menghubungi orang mati atau arwah atau roh-roh lainnya.

<input type="radio"/> Ya <input type="radio"/> Tidak <input type="radio"/> Tidak tahu	Bila ada dukun di kampung anda apakah dia menggunakan obat-obatan dan kuasa kegelapan?
<input type="radio"/> Ya <input type="radio"/> Tidak <input type="radio"/> Tidak tahu	Bila ada dukun di kampung anda apakah dia termasuk sebagai anggota gereja?
<input type="radio"/> Ya <input type="radio"/> Tidak <input type="radio"/> Tidak tahu	Kebanyakan orang di kampung anda biasanya minta pertolongan dari dukun bila mereka menjadi sakit.
<input type="radio"/> Ya <input type="radio"/> Tidak <input type="radio"/> Tidak tahu	Anda sendiri biasanya minta pertolongan dari dukun bila anda menjadi sakit dan tidak disembuhkan dengan cara yang lain.
<input type="radio"/> Ya <input type="radio"/> Tidak <input type="radio"/> Tidak tahu	Kebanyakan orang di kampung anda percaya dan takut akan obat-obatan dan kuasa kegelapan.
<input type="radio"/> Ya <input type="radio"/> Tidak <input type="radio"/> Tidak tahu	Anda sendiri pernah melihat atau menyaksikan kuasa dari obat-obatan dan kuasa kegelapan.
<input type="radio"/> Ya <input type="radio"/> Tidak <input type="radio"/> Tidak tahu	Kebanyakan orang di kampung anda ingin menghidupkan kembali tradisi atau adat orang tua.
<input type="radio"/> Ya <input type="radio"/> Tidak <input type="radio"/> Tidak tahu	Anda sendiri merasa kehidupan sesuai dengan tradisi atau adat orang tua lebih baik dan lebih sempurna dari pada sekarang.
<input type="radio"/> Ya <input type="radio"/> Tidak <input type="radio"/> Tidak tahu	Kebanyakan orang di kampung anda percaya akan dongeng-dongeng dan cerita-cerita adat.
<input type="radio"/> Ya <input type="radio"/> Tidak <input type="radio"/> Tidak tahu	Anda sendiri dapat membenarkan dongeng-dongeng dan cerita-cerita adat sebab anda pernah melihat atau menyaksikan kebenaran dari pada dongeng atau cerita itu.
<input type="radio"/> Ya <input type="radio"/> Tidak <input type="radio"/> Tidak tahu	Kebanyakan orang di kampung anda percaya bahwa nanti mereka semua akan menjadi sama seperti orang kulit putih dan sebaliknya, orang kulit putih akan menjadi sama seperti orang kulit hitam.
<input type="radio"/> Ya <input type="radio"/> Tidak <input type="radio"/> Tidak tahu	Anda sendiri percaya bahwa nanti akan terjadi perataan sosial dan ekonomi secara ajaib sehingga kita semua sama rata.
<input type="radio"/> Ya <input type="radio"/> Tidak <input type="radio"/> Tidak tahu	Kebanyakan orang di kampung anda mengharapkan kedatangan nenek moyang mereka untuk meratakan atau memperkayakan hidup mereka masing-masing.
<input type="radio"/> Ya <input type="radio"/> Tidak <input type="radio"/> Tidak tahu	Anda sendiri mengharapkan kedatangan nenek moyang anda untuk meratakan atau memperkayakan hidup anda.
<input type="radio"/> Ya <input type="radio"/> Tidak <input type="radio"/> Tidak tahu	Kebanyakan orang di kampung anda beragama Kristen.
<input type="radio"/> Ya <input type="radio"/> Tidak <input type="radio"/> Tidak tahu	Kebanyakan orang di kampung anda percaya bahwa Yesus Kristus adalah Anak Allah yang tunggal.

<input type="radio"/> Ya <input type="radio"/> Tidak <input type="radio"/> Tidak tahu	Kebanyakan orang di kampung anda beranggota pada salah satu gereja.
<input type="radio"/> Ya <input type="radio"/> Tidak <input type="radio"/> Tidak tahu	Anda sendiri percaya bahwa Yesus Kristus adalah Anak Allah yang tunggal.
<input type="radio"/> Ya <input type="radio"/> Tidak <input type="radio"/> Tidak tahu	Anda sendiri beranggota pada salah satu gereja.
<input type="radio"/> Ya <input type="radio"/> Tidak <input type="radio"/> Tidak tahu	Di kampung anda apakah ada orang yang disebut Kepala Suku?
<input type="radio"/> Ya <input type="radio"/> Tidak <input type="radio"/> Tidak tahu	Bila ada Kepala Suku di kampung anda apakah dia mempunyai wewenang dan kuasa untuk berbicara atas nama masyarakat di kampung itu?
<input type="radio"/> Ya <input type="radio"/> Tidak <input type="radio"/> Tidak tahu	Bila ada Kepala Suku di kampung anda apakah dia termasuk sebagai anggota gereja?
<input type="radio"/> Ya <input type="radio"/> Tidak <input type="radio"/> Tidak tahu	Bila ada Kepala Suku di kampung anda apakah dia dapat dipercayai dan dihargai oleh masyarakat?
<input type="radio"/> Ya <input type="radio"/> Tidak <input type="radio"/> Tidak tahu	Di kampung anda apakah ada orang atau beberapa orang yang disebut Gembala Sidang?
<input type="radio"/> Ya <input type="radio"/> Tidak <input type="radio"/> Tidak tahu	Bila ada Gembala Sidang di kampung anda apakah dia mempunyai wewenang dan kuasa untuk berbicara atas nama masyarakat di kampung itu?
<input type="radio"/> Ya <input type="radio"/> Tidak <input type="radio"/> Tidak tahu	Bila ada Gembala Sidang di kampung anda apakah dia dapat dipercayai dan dihargai oleh masyarakat?
<input type="radio"/> Ya <input type="radio"/> Tidak <input type="radio"/> Tidak tahu	Apakah di kampung anda Alkitab dipercayai dan dihargai sebagai Firman Tuhan kepada manusia?
<input type="radio"/> Ya <input type="radio"/> Tidak <input type="radio"/> Tidak tahu	Apakah anda sendiri mempercayai dan menghargai Alkitab sebagai Firman Tuhan kepada manusia?
<input type="radio"/> Ya <input type="radio"/> Tidak <input type="radio"/> Tidak tahu	Kebanyakan orang di kampung anda percaya bahwa Tuhan Allah menciptakan langit dan bumi.
<input type="radio"/> Ya <input type="radio"/> Tidak <input type="radio"/> Tidak tahu	Anda sendiri percaya bahwa Tuhan Allah menciptakan langit dan bumi.
<input type="radio"/> Ya <input type="radio"/> Tidak <input type="radio"/> Tidak tahu	Kebanyakan orang di kampung anda percaya bahwa ajaran dari Alkitab dapat menjamin kekayaan kalau ditaati dengan seksama.
<input type="radio"/> Ya <input type="radio"/> Tidak <input type="radio"/> Tidak tahu	Anda sendiri percaya bahwa ajaran dari Alkitab dapat menjamin kekayaan kalau ditaati dengan seksama.

Survey

You have been chosen as a person who can represent the opinions and feelings of your community in Irian Jaya. Because of that we are asking for your help in answering the following questions accurately. The information obtained from this survey will be used in a paper about the people of Irian Jaya.

Check  the box that applies

Gender: Male Female

Marital Status: Married Single Divorced


Age: 18-24 25-34 35-45 46-59 60 and up

Religion: Christian Prot. Christian Cath. Islam Buddhist Hindu __

Education: Elementary Junior High High School College/University

Work: Farmer Fisherman Housewife Government Private _____

What is your ethnic background?_____

Answer the following questions with "Yes", "No" or "Don't Know". Check () the "Yes" box if you agree with the statement or the "No" box if you disagree with the statement or the "Don't Know" box if you don't know or you are not familiar with the matter questioned.

<input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Don't Know	Most people in your community believe that the dead can return to this world and either disturb or help those who are living.
<input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Don't Know	You personally have witnessed a dead person return to the realm of the living.
<input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Don't Know	Most people in your community believe that the dead or spirits can control nature and affect people.
<input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Don't Know	You personally have seen the dead or spirits control nature and affect the living.

<input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Don't Know	In your community is there a person known as a "healer" or someone who can communicate with the dead and spirits?
<input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Don't Know	If there is such a person in your community, does he or she use the occult?
<input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Don't Know	If there is such as person in your community, is he or she a church member?
<input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Don't Know	Most people in your community usually ask for help from the "healer" when they get sick.
<input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Don't Know	You personally have visited the "healer" and ask for help when other means have not helped.
<input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Don't Know	Most people in your community are afraid of the occult.
<input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Don't Know	You have personally observed the power of the occult.
<input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Don't Know	Most people in your community want to return to a traditional lifestyle.
<input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Don't Know	You personally feel that a traditional lifestyle is better and simpler than life now.
<input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Don't Know	Most people in your community believe in traditional legends and myths.
<input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Don't Know	You personally can attest to the truth of traditional legends and myths because you have witnessed their validity.
<input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Don't Know	Most people in your community believe that one day all black people will become white and all white people will become black.
<input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Don't Know	You personally feel that someday through miraculous means there will be equality among ethnic groups.
<input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Don't Know	Most people in your community are hoping for the return of an ancestor to bring about equality and enrich life in general.

<input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Don't Know	You personally are anticipating the return of your ancestor to bring equality and enrich your life.
<input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Don't Know	Most people in your community are Christians.
<input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Don't Know	Most people in your community believe that Jesus Christ is the Son of God.
<input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Don't Know	Most people in your community are church members.
<input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Don't Know	You personally believe that Jesus is the Son of God.
<input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Don't Know	You are a church member.
<input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Don't Know	Is there a person in your community considered to be the leader of your ethnic group?
<input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Don't Know	If there is an ethnic leader, does he or she have the power to speak on your behalf?
<input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Don't Know	If there is an ethnic leader, is he or she a church member?
<input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Don't Know	If there is an ethnic leader, does is he or she trustworthy and have the respect of the community?
<input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Don't Know	Is there a person or persons in your community known as pastor?
<input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Don't Know	If there are pastors in your community, do they have the power to speak on your behalf?
<input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Don't Know	If there are pastors, are they trustworthy and have the respect of the community?
<input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Don't Know	Is the Bible respected and revered as God's word to man in your community?

<input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Don't Know	Do you personally respect and revere the Bible as God's word to man?
<input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Don't Know	Most people in your community believe that God created the heavens and the earth.
<input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Don't Know	Most people in your community believe that the teaching of the Bible can guarantee success if followed accurately.
<input type="radio"/> Yes <input type="radio"/> No <input type="radio"/> Don't Know	You personally believe the teaching of the Bible can guarantee success.

Appendix III

Western Financial Aid to Non Western Churches

It isn't surprising that a possible solution to the problem of the cargo cults would be centered around financial policies and practices of those who would bring renewal to the church. This is just one suggested proposal as to how the knowledge gained through an understanding of the contextualization process can be applied to the church in Irian Jaya.

Westerners and Western churches give billions of dollars every year to mission agencies and missionaries to initiate, continue and eventually complete various programs and projects around the world (Barrett 1993:23). Great efforts and expenditures are made, by the evangelical community for example, because of a belief that it is only through explaining and understanding the significance of the life, death and resurrection of Jesus Christ that a person may truly know God and enter heaven when he dies. The sending of representatives in the form of missionaries or pastors to explain the significance of who Jesus Christ is has become a priority for this particular group of Christians. In Irian Jaya, Indonesia, TMF (The Missions Fellowship), an organization formed to provide

assistance to evangelical mission agencies, administers nearly three million dollars in funds given by Western churches to support various programs in Irian Jaya (TMF Annual Report 1992). Likewise other groups, including the U.S. government, for humanitarian and economic reasons, provide significant amounts of financial assistance to developing nations.

It is admirable that Westerners in general and specifically Americans tend to be very generous with not only their surplus income but with actually budgeted amounts of money given to causes which they deem worthy. These worthy causes are generally intended to, in some way, improve the conditions, the understanding, or the capability of people who are considered less fortunate or in some way unable to improve on their own. The question which this essay is going to deal with is: How does this financial assistance best help the people it was intended to help? This issue will be dealt with on the level of financial aid which is intended to enable people to understand or better understand the significance of who Jesus Christ is.

It is the assumption that a better understanding of the significance of who Jesus Christ is will result in the coming together of like-minded people to form

churches and other institutions designed to propagate the forming of more churches. This seems to be the basic thrust of most evangelical mission agencies. Most of these mission agencies would call themselves "church planting missions". This does not imply that these mission agencies are not involved in social work on one level or another. The fact is that in most developing nations unless the social needs are attended to, the primary purpose of the church planting mission cannot be accomplished. The exception would be agencies formed solely for the purpose of providing humanitarian aid as a result of natural disasters or extreme indigence.

Many theories have been devised outlining strategies to accomplish the goal of a church planting mission. One of the early theories which has been widely accepted by the evangelical community was put forth by Henry Venn, Secretary of the Anglican Church Missionary Society in 1854. He said, "The aim of the mission is to call into existence self-governing, self-supporting, self-propagating churches. Once this is accomplished, the mission should die out and missionaries should go on to other unreached regions, leaving the church to function by itself" (Neill 1964:259,260).

There are many variations and adaptations of this principle currently being used by evangelical church planting missions. The Evangelical Alliance Mission's handbook for Irian Jaya, for example, includes an adaptation of Venn's strategy in its purpose statement (TEAM Handbook 1992). Mission agencies generally adapt the three self principle, as it is called, but often leave off the part where Venn says the mission, program or project should die out and missionaries should be reassigned to other regions. This important ingredient of the three-self principle is usually forced on the mission agency and missionaries either through government restrictions or by specific requests from local people who feel they have received the full benefit of the missionary's presence. Governments who do not agree with the ideology of missionaries have sometimes dramatically called for the immediate deportation of missionaries, as during the Cultural Revolution in mainland China. Other more subtle forms of the suppression of missionary ideology occur in countries like Indonesia and India which place restrictions on visas and work permits.

The lack of a missionary presence does not mean the demise of an established church. One example of this is found in the Lutheran Batak Church of

Indonesia. As early as 1899 the Kongsu Batak (Home Mission Society) of the Batak people in Indonesia was formed to do evangelism among their own people and to continue the philanthropic work previously done by the Rhenish Mission (Nelson 1976:48). The evangelistic effort and the strength of the Batak Church is known throughout Indonesia and remains an example of how indigenous efforts can succeed and carry on without Western financial support. Batak Christians took the example given to them from missionaries and began supporting their own evangelistic efforts. This makes the Batak church financially independent and allows them to own their programs.

Another example of a church that has succeeded in fulfilling the three-self principle is the church in Korea. Bong Rin Ro, Executive Secretary of the Asia Theological Society attributes the success of the Korean church as a whole to following the Nevius principle of missions. John Nevius was a missionary to China, who in 1890 visited Korea and left behind four simple principles which Korean Christians diligently applied. The four principles are:

First, to let each man abide in the calling wherein he was found, each was to live for Christ in his own neighborhood, supporting himself by his trade. *Second*, to develop church methods and machinery only so far as

the native church was able to take care of and manage the same. *Third*, as far as the church was able to provide the men and means to set aside those who seemed better qualified to do evangelistic work among their neighbors. *Fourth*, to let the natives provide their own church buildings, which were to be of native architecture, and of such style as the local church could afford to put up (Nelson, 22).

The Nevius method is nothing more than an expanded version of Venn's three-self principle stated in other words. Ro wrote, "Korean Christians began by learning how to support the churches with their tithes and offerings and how to govern themselves and how to propagate the Gospel of Christ by themselves. The Korean Christians learned to be independent from Western missionaries" (Ro 1976:4). The Korean church is often sighted as evidence of the success of following principles which foster indigenization but with over 12,000 indigenous Korean churches and 18 indigenous mission agencies sending 259 missionaries it cannot be denied that this is a good source (Nelson, 23). The reason the Batak church and the Korean church have had such strong growth is that the mission agencies and missionaries involved with starting these churches allowed them to take responsibility for their own development.

When mission agencies or missionaries extend their support both physical and financial beyond the limit which would encourage independence at least two things occur. The first is a paternalistic attitude begins to emerge both on the part of the local people and the missionary. The people become dependent on the missionary and the missionary develops a certain amount of satisfaction and security by being depended upon. This symbiotic relationship has the tendency to deteriorate over time. The second problem develops when a missionary stays too long, and the dependency of the local people becomes an addiction which both sides know needs to be treated but neither the national Christian or the missionary is comfortable with radical action.

Some national Christians have suggested very radical treatment programs such as when John Gatu read his paper entitled "Missionary Go Home" at the Mission Festival '71 of the Reformed Church in America. Gatu suggested that in order for the selfhood of the national church to develop both missionaries and mission funds needed to be withdrawn from many parts of the Third World (Nelson, 25). Gatu wanted a radical application of the three-self principle which mission experts agreed with in principle but were not ready to

apply. Peter Wagner responded to the "moratorium on missions" very diplomatically when he said, "To the degree that a moratorium on missionaries facilitates the fulfillment of the Great Commission of our Lord it should be supported by Bible believing Christians" (Wagner 1975:165).

The outcome of the moratorium was a partnership mentality on the part of many mission agencies. Rather than abruptly pull out of a project the partnership model allows the missionary to stay on task but with increasing responsibility given to national Christians until total independence is reached. Harold Fuller has diagramed this mission-church dynamic in four steps of development which moves from pioneer to parent, then partner and finally the mission becomes a participant in the program of the national church (Fuller 1980).

One difficulty that has emerged when a church and mission have a partnership or participant relationship is the decreasing amount of mission funds released to support various national church programs. This issue has caused endless tension between mission agencies themselves and mission agencies and national churches. It is imperative, however, for the continued independence and indigenization of national Christians that strict financial aid policies be made and kept.

This may involve the immediate halting of financial aid or a missionary presence from a project. This will be especially traumatic for Christians who have learned to "live off the missionary", but perhaps a necessary step in gaining independence. It may be that with such radical actions churches will flounder and fail as has happened to some churches on the south coast of Irian Jaya. However, this only strengthens the argument that churches need to be self-supporting in order to survive since unending missionary presence and finances do not exist. It may be advantageous for new missionaries starting new projects to determine a time when the work will be finished and make that time public knowledge.

There is a tendency for well meaning mission agencies and Western Christians to support the concept that it is a much more efficient use of funds to give financial aid directly to national missionaries or pastor rather than supporting a Western mission agency. This concept, rather than moving a national church towards independence and indigenization, actually encourages further dependence on Western funds as well as creating a plethora of problems for national Christians. A national pastor or missionary supported directly with Western money has a tendency to be more concerned about pleasing the source of his livelihood

rather than concentrating on the needs of his congregation. The resulting paternalism weakens the congregation since they are not directly involved in the support of their ministers. The usual result is apathy on the part of the church since in effect it becomes just one more service that the Western world is providing for developing nations.

The tragic result of this philosophy of ministry can be observed in the Bird's Head region of Irian Jaya. A Western agency is involved in the financial support of pastors who are considered to be immoral drunkards by the community. They can put on a good show when the Western agency comes by for an inspection but they do not have the respect of the community and are an embarrassment to other Christians in the area (Mayor 1992). However, if these pastors or missionaries are supported by the congregation directly, ownership occurs. This means the pastor and congregation are directly responsible to each other for whatever program or project they want to involve themselves in and a true indigenous church is the result. In the case of these pastors in Irian Jaya, they would not have their positions if it were not for Western finances since their congregations would not support them.

The Batak and Korean churches were and are successful because they held to the principle of self-support. Western financial aid which is intended to help developing nations and in this case developing churches must be administered by responsible mission agencies whose purpose is to move on to the next project when one is completed. The continued Western support of established churches only leads to the mentality of continued dependence. If the church in Irian Jaya is to grow out of a cargoistic mentality it will require an independent church, one which can set its own direction and develop its unique and culturally appropriate understanding of the Christian message.