

To Build the Ecclesiology-Theology Contextual in GKPA

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ABSTRACT

This research focuses on the ecclesiology of the Christian Protestant Angkola Church (GKPA). GKPA has implemented its ecclesiology for a long time. For a few decades GKPA's ecclesiology was dominated by the thinking and understanding of European ecclesiological heritage through *zending* (missionary) institutions that had worked and served in the Angkola-Mandailing area. The approach taken in this research is a grounded theory approach. This approach was chosen because of a lack of comprehensive knowledge regarding specific factors and inter-factor relationships that include the evolutionary ecclesiology process of GKPA, *Patanakhon Hata ni Debata tu Luat Angkola* (Sowing the Word of God to the Angkola region) at the beginning towards new ecclesiology GKPA Excellent Ministry in Togetherness. The process of evolution of the GKPA ecclesiology shows the new perspective of the GKPA's ecclesiology theory and/or to find a new and relevant contextual ecclesiology's theory of GKPA. The novelty of this article is to offer a new theory in ecclesiology namely: Excellent Ministry Ecclesiology in Togetherness. This ecclesiology is a new offer for GKPA to achieve GKPA's vision and mission to be "a Church that has Excellent Ministry in Togetherness".

Keywords: Ecclesiology, missiology, theology, European *zending* institutions, Angkola-Mandailing.

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I. INTRODUCTION

Indeed, a church must have teachings, dogmas, church orders, ecclesiologies of the same or similar line. Because the church in which there are various teachings and the system of church government can be confusing. The question arises, is there a church that has a variety of ecclesiologies? It could be yes or no. But if the church is born of various ecclesiological theologies, is it possible that the church has many forms of church ecclesiologies? Or does the church have to force itself to have one color of ecclesiology-theology by ignoring and or eliminating the legacy of other ecclesiologies?

In this paper, I will try to describe the historical experience of GKPA which has a diverse background of ecclesiological-theological heritage. And how does the GKPA accommodate all these diverse ecclesiological heritages? Of course, it will be presented comparatively and descriptively to see the comparison of each of the ecclesiology-theological heritages.

The birth of the Angkola Protestant Christian Church (GKPA)¹ was a long process. GKPA is one of the churches in North Sumatra,

¹ Previously the name of GKPA was Huria Kristen Batak Protestant Angkola (HKBP-A). However, since July 3, 1998, the name HKBP-A was officially changed to the Angkola Protestant Christian Church (GKPA). This name is the result of the merger of HKBP-A with the Angkola Protestant Church (GPA). GPA itself was born from separation from HKBP-A in 1980. Then on the basis of Christ's love, GPA finally re-united with HKBP-A. When the GPA rejoined HKBP-A, the name of the Church was changed to GKPA.

which was initiated by several zending institutions. That is why J.U. Siregar wrote the book concerning the history of GKPA with the title *"From the Zending Church to GKPA"*.(Siregar 1999) From the historical description it is clear that the birth of GKPA was due to the work of several zending institutions that had worked and served in the Angkola-Mandailing area. This review is discussed by J.U. Siregar in chapters VII to IX which discusses the implementation of zending in three areas in the Angkola-Mandailing area, namely in the Mandailing, Angkola Julu and Angkola Dolok areas. These three areas are representations of the services of the zending institutions that enter the Angkola-Mandailing area.

First, in the Mandailing area, it represents the ministry of Doopsgezinde Zending Vereeniging (DZV) who has a Baptist background from the Netherlands. The church produced by this zending institution is the Mandailing Mennonite Church (GMM). This GMM could not last long in Mandailing so it merged or merged with the Angkola Protestant Christian Church (GKPA) on March 27, 1976.(Siregar 1999, 63) The legacy of DZV ecclesiologies of course still exists in this church, such as: Mennonite teachings and the church's congregational leadership model. In my opinion, this is one of the uniqueness of GKPA that must be maintained until now. GKPA turns out to have a diversity of Church dogmatics that must be preserved as a legacy of the zending

institution that entered the lands of Angkola and Mandailing.

Second, the zending in Angkola Julu is a representation of the Ermelo zending institution from the Netherlands. This zending institution is a Calvinist (Gereformeerd) zending institution. This zending institution in the Angkola Julu region produces the Angkola Julu Church which consists of 7 congregations, namely: Hutaimbaru, Sabungan Julu, Tijiman, Maompang, Simasom, Siharangkarang, and Pargumbangan.(Siregar 1999, 77) Due to the lack of members, the Angkola Julu Church finally joined the Evangelical Mission Church (GMI) in Angkola Dolok Sipirok.(Siregar 1999, 79) The ecclesiological-theological heritage of this zending institution is the Calvinist teaching and the Presbyterian Synodal Church leadership model.

Third, the zending in the Angkola Dolok area is a representation of the Rheinische Missions-Gesellschaft (RMG) zending institution from Germany which is a mixture of Calvinists and Lutherans. Because this RMG zending institution in Germany comes from the Uni-Church church which is a mixture of Calvin and Lutheran sects. However, after becoming independent, all churches that are independent from the evangelism of the RMG² zending institution admit that they are more Lutheran than Calvinist. This can be seen from the teachings and doctrines of the church which tend to use Dr. Martin Luther's Small Catechism book than the Heidelberg Catechism. In fact,

² Such as: HKBP, GKPA, GKPS, GKPI, GKPPD, HKI, BNKP. GBKP is the only Calvinist church in North Sumatra.

most of these churches join the World Federation of Lutheran Churches (LWF). In terms of success and growth and development, this RMG zending institution is the most successful of the two other institutions working in the Mandailing and Angkola Julu areas. The ecclesiological-theological heritage of this zending institution is the teachings of Luther and Calvin and the Episcopal model of Church leadership.

Of course, the presence of these different sending institutions gave birth to the diversity of the Angkola Christian congregations, namely the congregations under the leadership of the RMG sending institution, the "Java Committee" congregations and the "DZV" or Mennonite congregations. This diversity has become a historical fact of Christianity in the Angkola area. With the diversity of these sending institutions, the congregations in the Angkola area have and inherit different teaching traditions, for example: in the field of understanding the meaning of baptism as an essential teaching in the life of Christians.

Three zending institutions teach the baptism of children, while Mennonite zending teaches adult baptism, each with a dogmatic foundation that has taken root in the Christian world in the West since the emergence of the Reformation by Martin Luther. The Angkola area at the time of G. van Asselt's arrival was still under the administration of the Dutch governor domiciled in Padang, West Sumatra.

With the fact that there are so many different sending institutions, it is possible that in the

GKPA body the heritage of ecclesiology and theology, as well as the system of church government, and various forms of worship will appear.

II. METHODS

The approach that will be used in this research is the grounded theory approach. (Creswell 2015, 115) Grounded theory which is technically inductive developed scientifically was discovered in 1967 by Barney G. Glaser and Anselm L. Strauss with the publication of a book entitled "The Discovery of Grounded Theory". (Glaser, Barney G. and Strauss 1967) The term grounded (introduced by Glaser and Strauss) refers to the condition that the theory developed or research is hidden, or is said to be rooted in the data from which the theory is derived. These developments continue to this day, and not only in the study of sociology, but also widely in research in the fields of communication, health, psychology, and education, and are now developing in the field of accounting. (Parker, L. D., and Roffey 1997)

The grounded theory approach is a general methodology of analysis related to systematic data collection that is applied and uses a series of methods to produce an inductive theory about the substantive area. (Martin, Patricia Yancey, and Turner 1986) So it can be said that the implementation of qualitative research with the grounded theory method is in contrast to quantitative research in general, which starts from conceptual theory to empirical studies,

while grounded theory starts from empirical studies based on the data obtained towards conceptual theory.

By definition, grounded theory is ways of understanding that are developed through data, not previous studies. Therefore, grounded theory as an analysis from below is also called inductive theory. (Ratna 2016, 77) This approach was chosen because of the lack of comprehensive knowledge regarding specific factors and the inter-factor relationships that include the process of evolution of church behavior (ecclesiology) GKPA *Patanakhon Hata ni Debata tu Luat Angkola* (Seeding God's Word to the Angkola area) at the beginning of GKPA independent from HKBP to a new ecclesiology of GKPA "The Church who Exelent Service in Togetherness." This process of GKPA ecclesiology evolution shows the development of GKPA ecclesiology theory and/or finding a new theory of GKPA ecclesiology that is relevant and contextual in GKPA. (Corbin, J. & Strauss 2007, 107) This grounded theory approach will certainly develop a theory based on data from participants who have experienced the process. Therefore, grounded theory is a qualitative research design whose research gives rise to general explanations (theories) about processes, actions, or interactions that are shaped by the views of a large number of participants. (Birks, M. & Mills 2011; Charmaz 1983; 2006)

An interactive data collection and analysis process was used to develop a theoretical explanation of the church behavior of GKPA

members based on data collected from those who exhibited church behavior. In this study, a grounded theory approach is used to develop a framework for the ecclesiological process in GKPA.

III. DISCUSSION

The ecclesiologies of a church will continue to experience its dynamics according to the changing times and eras. Ecclesiology-theology must always be questioned by ourselves, because the world changes very quickly according to the context and the course of history that is happening. The church should continue to renew itself both in terms of doctrine, dogma, ecclesiology-theology. Along with the slogan of the reformed church "Ecclesia Reformata Semper Reformanda", the Church is a church that continuously renews itself, and should adorn the heart in addition to gratitude and thanks to God. In the context of this reform, GKPA should evaluate the life of its church so that it is in line with what the Bible wants to be salt and light in the world and able to build its ecclesiologies that are more contextual in accordance with the times.

Ecclesiology-Theological Renewal in Church Order

As a church with various ecclesiological-theological heritage backgrounds, GKPA should not only stop using one church government system, but must be able to combine and modify the ecclesiological-theological heritage of the zending institutions that have worked in Angkola-Mandailing. We know that from the

beginning the RMG missionaries in the Batak land were the determinants of the formation of the Church Order because they were the ones who continued the missionary service in the Batak land. In formulating Church rules and regulations, missionaries have implemented a presbyterian, synodal and episcopal system of Church government.(Hutauruk 2016, 238) This can be seen from the application of "hajuarabagason" (treasury), namely leadership, stewardship and dual service (spreading the gospel and structuring the life of the congregation/church).(Hutauruk 2016, 238) The congregations that were founded from 1861-1940 became an inseparable part of the Batak Mission(Hutauruk 2016, 238), because they were embedded in the order of the presbyterian, synodal, and episcopal systems. The congregation is the most basic form of fellowship. Ephorus is equal to all master priests as "satohonan" (one ordination) and both carry out shepherding functions and are brothers in Jesus Christ who sent them to the Batak Land.

The presbyteral, synodal and episcopal systems are in the social context, character and spirit of the Batak, so that there is a fusion between two very different traditions, namely: the Batak tribal tradition and the Batak Mission tradition. The Batak people are known for their democratic nature because the structure of the Batak society has also reflected its synodal structure where one village always has unity with a wider and larger premises (*bius*) led by village kings.

The Presbyterian system can be seen from the way the congregation was formed, which was initiated by Nommensen, which adopted the Batak tribal tradition. Members of the church council are chosen from among the heads of families who function as kings (*pangituai*) of the village. Those who are chosen become the ordination of elders. This is the forerunner of the presbytery system in the Batak Church Order where other ordinations (*partohonans*)³ together with other fellow elders form a presbytery.(Hutauruk 2016, 240–41)

This system of church government is still being maintained among Batak churches such as the HKBP. Indeed, we must realize that churches that adhere to ecclesiology-theology with presbyterial, synodal and episcopal systems do not always run smoothly, because they are often hit by tensions between "priests" and "non-priests", even among "episcopates" (pastor) himself. In the era of Batak Mission leadership, the combination of clergy and non-priests seemed harmonious, because the episcopal holders were not Batak people but Germans who did not recognize the tribal spirit in seeking a position in the structural order of the Batak Mission. Unlike today, the holder of the episcopal office was contested by the Batak priests. So that in the period leading up to the election of structural positions in the church, the episcopates always used elements of tribal tradition and *parmargaon* (*marga* kinship).

Until now, the "Batak" priests have not been able to tame elements of tribal tradition

³ Other ordinations referred to are master priests along with their assistants, graduates of teacher education and Batak Mission pastors.

(*parmargaon*) in the election of church structural positions even though they have lived in this digital era. And this is the greatest weakness of the episcopal, presbyterian and synodal leadership systems. (Hutauruk 2016, 245) Especially if in the election of structural positions the episcopates use money politics, black campaigns, or spread hoax issues.

Considering the empirical experience above, it is time for GKPA to think about an ecclesiology of Church Order and a contextual Church government system to avoid tensions among the episkopos. As a church with a tribal background, GKPA must be able to get out and be free from tribal traditions centered on the *harajaon* (kingdom) which tend to accumulate power and glory for individuals and clans/relatives/regional groups. GKPA must be able to build ecclesiologies that serve not be served (Mrk. 10:45).

To avoid tensions between clergy and non-priests, the GKPA must develop ecclesiologies of Church Order based on a purely prebisterial synodal system of government. Because the current ecclesiology of the GKPA Church Order is very thick with the episcopal synodal government system.

Ecclesiologies of Church Orders that are purely synodal presbytery will open up opportunities for clergy and non-priests alike to serve in the GKPA structure. The basis is that GKPA has a Calvinist ecclesiology-theology heritage from the Ermelo and Java Committee zending institutions. With this presbyterian synodal system of government, it will relieve

tribal traditions that are thick with intrigue and tension. The laity can sit together with the episkopos to discuss the duties of the ecclesiastical vocation. Lay people are not just helpers of the episkopos, but they are decision makers in matters of church ministry.

Ecclesiology-Theology in Church Teaching (Confession)

GKPA's theology and doctrine have been dominated by Luther's teachings and theology. The teaching given to the congregation is based on Martin Luther's Little Catechism. Whereas the first teaching taught to Angkola Christians was the Heidelberg Catechism. Then this teaching disappeared after RMG entered Angkola Dolok (Parausorat) and replaced the Calvinist teaching there. However, we must keep in mind that the use of the Heidelberg Catechism in Angkola Julu is still carried out by Dammerboer, Van Dalen, and Koster. This means that the members of the GKPA congregation who are currently in the Angkola Julu area still have a legacy of Calvinist ecclesiologies.

In addition, GKPA must also resume Mennonite theology in the Pakantan area, Mandailing. GKPA as a church with backgrounds from various zending institutions must be able to maintain the theological legacies of zending institutions that came to the Angkola-Mandailing area. When the Mandailing Mennonite Church (GMM) joined the GKPA on March 26, 1976, the GKPA did not necessarily eliminate the legacy of

Mennonite theology in Pakantan. GKPA must be able to accept the existence of Mennonite theological heritage in GKPA Pakantan as an inseparable part of GKPA.

Although the teachings of Luther and Calvin reject adult baptism, the Mennonites believe in adult baptism. But in the body of the GKPA these two different poles should actually be given space. GKPA can have different theologies because they have different theological heritage backgrounds. Church life like this is still rare in Indonesia. If this is used as part of GKPA's ecclesiology, then GKPA is a unique church that is able to accept the diversity of theological heritage.

Is Lutheranism a Dead Price?

In my opinion, GKPA ecclesiologies are not a fixed price. GKPA's participation in becoming a Lutheran church was due to the fact that the HKBP mother church had previously been incorporated into the LWF organization in the 1950s. As an independent church from the HKBP, GKPA also declared itself to be a church with Lutheran ecclesiology-theology patterns. This is not wrong, because a church organization must determine its choice in the church in responding to the challenges and conditions of the times and the members of the congregation.

Is GKPA as a Lutheran? Yes, because from the experience of the RMG zending institution which teaches the Catechism of Martin Luther, it has long been accepted by the members of the GKPA congregation in the

Angkola Dolok area. However, it must be admitted that not all members of the GKPA Lutheran congregation. In the Mandailing area they understand and receive their faith education from the Mennonite faith. Likewise in the Angkola Julu area, members of the congregation have received the Heidelberg Catechism education from NZV. With this fact Lutheranism is not a fixed price in the GKPA. Lutheranism is one of the styles of ecclesiology-theology that the GKPA currently has. It must be admitted that this pattern is used today. But that doesn't mean it's final. It is possible that in the future GKPA will explore the existing ecclesiological heritages that have not been used in GKPA.

Mixed Ecclesiology (open?), Is It Possible?

As a church that has empirical facts that come from various backgrounds of zending institutions with various shades of ecclesiology-theology, GKPA actually has the opportunity to have a mixed ecclesiology or perhaps an open one that is not tied to one of the ecclesiology-theologies of one of the zending institutions. . Mixed ecclesiologies do not mean to mix ecclesiologies into one ecclesiology-theology. However, GKPA has several models of ecclesiology-theology, namely: Congregational Mennonite ecclesiologies, Calvinist ecclesiologies which are synodal presbytery and Lutheran ecclesiologies which are synodal episcopals.

These three models of ecclesiologies are accepted and defined as mixed or open

ecclesiologies. With this mixed ecclesiology-theology model, the ecclesiological-theological heritage of the zending institutions that came to Angkola-Mandailing is preserved and preserved. With this mixed ecclesiology-theology model, the members of the GKPA congregation can choose which ecclesiology-theology model is appropriate and appropriate for their church life. For example, for members of the GKPA Pakantan congregation, Mandailing may use and use congregational Mennonite ecclesiologies in their church life. Because Pakantan and Mandailing are NZV (Mennonite) zending fields. By choosing this ecclesiology they still feel comfortable going to church in GKPA because their ecclesiology-theology heritage is accommodated and accepted in the body of GKPA.

Likewise, GKPA congregations in the Angkola Julu area, such as: GKPA Jl.Merdeka, GKPA Tinjoman, GKPA Simasom, GKPA Mompang, and GKPA Pargumbangan can choose the presbyteral synodal Calvinist ecclesiology-theology model. Because the zending institution that enters this area is Ermelo's zending with a Calvinist pattern. Likewise, GKPA residents in the Angkola Dolok area served by the RMG zending institution may use and use Lutheran ecclesiologies that are synodal episcopal.

The concept of mixed ecclesiology-theology becomes a new form of ecclesiology for churches that have historical backgrounds of zending institutions with various ecclesiologies. Maybe there are others in other areas in the

archipelago who have historical experience of their church missions with GKPA. So that the noble values of the existing ecclesiological-theological heritage are not abandoned and or destroyed but are preserved and preserved.

Perhaps the question will arise, how is it possible for the church to live in a variety of forms of ecclesiology? In my opinion, it could be. Everything that is impossible if managed with a clear mind there must be a way out. In order to facilitate the management and stewardship of the Church, GKPA will choose ephorus representatives who are in the three ecclesiological-theological models. Then at the synodal level the three groups can be met to discuss matters relating to the development of theology and the congregation.

Theological Reformed

Facing pietistic theology that has crystallized in GKPA, there must be an effort to reform theology in GKPA. Weaknesses inherited from pietism theology that have been rooted in the GKPA church must be renewed so that the GKPA congregation can survive in facing the challenges of today's digital era. The theology of pietism needs to be completed into a theology that is completely intact (as witnessed in the Scriptures), and also needs to be renewed into a theology that can shape the mentality of the members of the congregation that are truly realistic, resilient, and responsible in the midst of this world.

First, the concept of humans. From the very beginning, God not only created the body,

nor did he only create the soul. What God created was a complete human being. A complete human being is indeed multi-dimensional. And if we want to use the terms body and soul to describe the multidimensional human being, then both – the body and soul dimensions – must be seen as a unified whole. Body and soul are not separate realities which are essentially different and contradictory to each other (as understood by Plato, Descartes and Pietist theology). Body is a term to describe the human dimension that is sensory, visible, palpable, and soul is a term to describe the spiritual human dimension, which cannot be touched, but can be felt (for example: thoughts, feelings, will, spirit). , etc). The dimensions of the body and soul reveal the complete human self; and is a totality that cannot be separated. The dimensions of the body and soul also have the same and parallel nature. Therefore, the two human dimensions are equally important.

Second, the concept of the world. From the beginning God not only prepared the Garden of Eden, but also the concrete reality of life. God provided not only the heavenly world, but also the real world “here and now”. The whole reality of the world must be lived completely and gradually by every human being created by Him. As long as God gives humans the opportunity to live in this world, then humans must be firmly grounded in this world, and not immediately "jump" or "fly" into the heavenly world.

That means, human kind cannot only tend to be concerned with the heavenly world in the

future, and then ignore the world now and here. God deliberately placed humans in this world precisely to be lived and enjoyed, not to be avoided. God gave reason to humans precisely to be used (not stored) so that humans can live more responsibly to live the reality of this world.

A one-sided understanding, which tends to be concerned with the heavenly world in the future, in addition to forming a mentality that tends to run away from the realities of this life, is unrealistic, not tenacious, not tough, pessimistic, and thinks too negatively about the reality of this world, is also very unsuitable for the task of the messenger. Jesus. Jesus told His followers to be salt and light in this world. All of these tasks, of course, will never be carried out properly and responsibly if all of His followers "leave this world" (maninggalkon tano on) and "go" (kehe) or "fly" (habang).) to heaven.

Third, the concept of salvation. God's work of salvation in Jesus Christ is not only about the salvation of the soul, but also involves the salvation of mankind as a whole. Teachings that emphasize the salvation of souls, unconsciously, only narrow the meaning of God's salvation. God's saving work is also not only valid in the future, but has begun to take effect "now and here" and continues until it reaches its fulfillment in the future. This complete salvation of God can be clearly seen in all of Jesus' life and work in this world. Jesus healed the sick, fed the hungry, showing that God's saving work is not just about the soul.

God's work of salvation is concerned with man in his wholeness. God does not only love the soul, but also loves human beings as a whole. Therefore, what God saves is not only the soul, but the whole human being.

Fourth, the concept of evangelism. The mission of evangelism also needs to be fully understood. We need to understand the mission of evangelism not as understood in Pietist theology (which tends to understand evangelism only as an attempt to seek new souls), but understand it as Jesus himself understood it. The whole life, words, ministry, and work of Jesus really is at the heart of the gospel of the kingdom of God. Jesus essentially preached the gospel of the kingdom of God. The gospel in this case is the good news or good news. The content of the Good News is that God has been present in Jesus Christ to bring complete salvation to whole human beings.

In this regard, Jesus is not only busy "looking for new souls" or looking for new followers, but also dealing with problems/struggles in the midst of the crowd or society. All the actions of Jesus in the midst of the crowd or society (overcoming hunger, healing the sick, overcoming anxiety, etc.) are also acts of preaching the Gospel, the act of preaching the Good News.

When GKPA is able to eradicate poverty, is able to eradicate ignorance, corruption, is able to provide public health services, provide good education, then it has also preached the Gospel, has preached the Good News in the midst of society. When GKPA – in the midst of the

context of this pluralistic society – is able to get along and unite in the midst of differences, then it has also preached the gospel.

Fifth, the concept of pious living. A pious life does not mean a holy life by trying to stay away from the reality of this world (as understood by Pietism theology). Pious is obedient. A godly life is a life that is full of obedience to God, a life that truly applies God's will as salt, light, witness in concrete realities of life, including in ugly, dilapidated, etc. We are all essentially unholy people, sinners, who were later cleansed and justified by Christ's redemption. As people who have been justified, then we must have a duty to make true this world which is full of untruth. A pious life is a life that is willing to also face and overcome all the bad things and bad things in this world, without going with the flow and getting carried away in all the vices and corruptions. We are told to be salt precisely because there is something tasteless in this world. We are made light precisely because there is darkness in this world. If you run away from the realities of this world, then salt and light are of no use.

With the theological reforms stated above, it is hoped that:

1. The members of the GKPA congregation will be more realistic in living the life that God has given them in the midst of this world.
2. The members of the GKPA congregation will be stronger, more resilient, not easily run away and not easily give up in facing and

overcoming all kinds of problems and challenges of life in this world.

3. The members of the GKPA congregation will continue to think positively in the midst of the realities of life in this world, even though this world is full of ugliness, depravity, etc. Stay optimistic in the midst of the realities of this world, even if it is full of difficulties, sorrows, etc. The members of the GKPA congregation continue to struggle in and with God to achieve a better quality of life.
4. The members of the GKPA congregation are getting better and are responsible for carrying out their duties as salt and light and witnesses of God in the midst of this world. In other words, they will be more independent in theology in the midst of the realities of life.

The members of the GKPA congregation will be increasingly encouraged to give genuine and positive participation in the development of our church-community-nation. In other words, the all-inclusive theology also strongly supports one of the goals of the GKPA, namely: "... to improve the ministry and preaching of the gospel outward and inward, as well as promote the general welfare and participate in national development in all fields ..."⁴

IV. CONCLUSION

To build a contextual theology in GKPA is a very urgent need because there are many legacies of GKPA ecclesiologies that have not been fully explored. The existence of a zending institution background in the land of Angkola-Mandailing makes GKPA different from other Batak churches in North Sumatra.

The offer of mixed ecclesiology-theology at GKPA is an attempt to realize a contextual theology of GKPA. This is because the GKPA has a legacy of Mennonite ecclesiology, Calvinism, and Lutheranism.

Of course, the study of theological renewal discussed in this paper will still be explored from other perspectives and perspectives, such as the justification of the legacy of ecclesiology-ecumenical theology, reforming the concept of service, reforming educational patterns, and so on.

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⁴ See the Preamble of the GKPA's Church Order.

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