

**Towards a Model for Student Ministry as  
Missionary Presence among University Students  
in Jakarta, Indonesia**

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## TABLE OF CONTENTS

Chapter 1. Introduction .....	3
1.1. Background of the study .....	3
1.2. Position of the researcher .....	3
1.3. Overview of the literature .....	4
1.4. Research question and sub-questions .....	6
1.5. Method of the research in the order of the chapter design .....	7
Chapter 2. Discourses on Student Ministry .....	9
2.1. The rationale behind student ministry .....	9
2.2. Student ministry related to urban mission .....	12
2.3. Types of student ministry .....	15
2.3.1. Pastoral care ministry .....	15
2.3.2. Teaching ministry .....	16
2.3.3. Small group ministry .....	16
2.4. Conceiving of student ministry as missionary presence .....	17
2.5. Conclusion .....	20
Chapter 3. The Context of the University Students in Jakarta, Indonesia .....	22
3.1. The city of Jakarta .....	22
3.1.1. Socio-cultural description of the city of Jakarta .....	22
3.1.2. Religious description of the city of Jakarta .....	24
3.2. University students in Jakarta .....	26
3.2.1. Diversity among university students in Jakarta .....	26
3.2.2. The circumstances of university students in Jakarta .....	29
3.3. A brief historical overview of student ministry among university students in Jakarta .....	31
3.4. Conclusion .....	34
Chapter 4. The Model of Southern China Mission (SCM) .....	35
4.1. A short history of SCM .....	35
4.2. Components of the model .....	36
4.2.1. Description of the socio-cultural and religious situation of Kunming ..	36
4.2.2. University students in Kunming .....	37
4.2.3. Introducing the interviewees .....	38
4.2.4. The analysis of the interviews .....	39
4.3. Evaluating the model .....	42
4.3.1. Emphasis on the relationship .....	42
4.3.2. Reflection on student ministry in urban setting .....	43

4.3.3. Networking after graduation .....	44
4.4. Conclusion .....	44
Chapter 5. The Model of International Fellowship of Evangelical Students (IFES)	46
5.1. A short history of IFES .....	46
5.2. Components of the model .....	47
5.2.1. Description of the socio-cultural and religious situation of Groningen ..	47
5.2.2. University students in Groningen .....	49
5.2.3. Introducing the interviewees .....	50
5.2.4. The analysis of the interviews .....	51
5.3. Evaluating the model .....	53
5.3.1. Emphasis on relationships .....	54
5.3.2. Preparing students to move forward .....	55
5.3.3. The cooperation with local churches and Christian families .....	55
5.4. Conclusion .....	56
Chapter 6. Contours of a model for student ministry as missionary presence in Jakarta .....	57
6.1. Lessons from SCM and IEFS models: A comparison the two models .....	57
6.1.1. A comparison between the SCM model and the IFES model .....	58
6.1.2. Lessons from SCM and IFES models .....	59
6.2. Components of a model for Jakarta: The L.O.V.E. model .....	60
6.2.1. Love towards university students .....	61
6.2.2. Leadership through the relationship related to the incarnation .....	62
6.2.3. co-Operation with the local churches and Christian organization .....	63
6.2.4. Vocation for evangelizing university students .....	64
6.2.5. Education for the future migration .....	66
6.3. Conclusion .....	67
Chapter 7. Concluding Remarks .....	68
APPENDIX .....	70
Interview Questions .....	70
BIBLIOGRAPHY .....	72

# **Chapter 1. Introduction**

## **1.1. Background of the study**

Since 2008, I have dedicated myself to be a missionary in Indonesia. I have struggled to meet Muslim people and to share the gospel with them. However, it did not take long to discover that such missional work would be an arduous journey. I felt as if a huge mountain stood in front of me to block my work. At that time, I unexpectedly had a chance to attend a graduation ceremony at the University of Indonesia, which is located in Jakarta.<sup>1</sup> While there I saw diverse ethnic tribes from all over Indonesia. During the ceremony, I became convinced that evangelizing university students could be the best way to spread the gospel in Indonesia.

In this context, I naturally became interested in student ministry among university students in Jakarta, Indonesia. To reach a deeper understanding of how to do such ministry, it is essential to understand what missionary presence among university students means, and student mission organizations. In fact, there are at present a number of mission organizations involved in student ministry. They all try to reach out to university students in their own specific context and struggle to make them disciples of Jesus. The problem is that in spite of the huge variety of models of student ministry, little academic attention or theological reflection are focused on the study of this kind of ministry.

## **1.2. Position of the researcher**

As I mentioned above, one of the most important facts about my position as researcher in this study is that I am a missionary to Indonesia, but with a Korean background. Because

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<sup>1</sup> The University of Indonesia is actually located in Depok, not Jakarta. However, because the two cities are adjacent and form the same metropolitan area, people generally speak of the University of Indonesia as being in Jakarta.

of the influence of the Korean Wave, such as K-Pop and K-Movie, university students in Indonesia have a favorable opinion of Koreans, giving a missionary from Korea an advantage when building relationships with them.<sup>2</sup> Also, my primary concern is to evangelize by being a missionary presence among the students.

I am a theologian, and a Christian with a Presbyterian background. As a theologian, I use a theological-missiological perspective to present the points of this study. The concept of student ministry as missionary presence is addressed in the field of missiology. Furthermore, in this study I focus mainly on Christian mission organizations involved in student ministry. There are actually also several organizations for student ministry in other religions, such as Islam and Buddhism, and Islamic student mission organizations are quite active and influential in the university context of Jakarta. Nevertheless, in this study, I do not discuss the mission organizations of other religions, but focus on Christian mission organizations and Christian missionary presence among university students.

Having explained my background and position, I continue with a literature review of the available research into missionary presence among university students.

### **1.3. Overview of the literature**

This thesis deals mainly with the notions of university students as migrants, and their migration as a means of spreading the gospel through the different trajectories they follow after leaving the university. I will discuss these two notions through a study of the literature, and through interviews with participants in two mission organizations chosen as models for the study.

Literature related to the concept of university students as migrants is provided by Nagy, Aboagye-Mensah, and Bullington. Nagy explains that the Great Commandment, especially the part ‘love your neighbor’, is often taken as a biblical basis for theologizing

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<sup>2</sup> Sun Jung, and Doobo Shim, “Social Distribution: K-Pop Fan Practices in Indonesia and the ‘Gangnam Style’ Phenomenon,” *International Journal of Cultural Studies* 17, no. 5 (September 2014), 486-87.

about migration and migrants.<sup>3</sup> Moreover, she points out that in Christian discourses people identified as migrants are first of all seen as ‘neighbors’. Thus the relational categories of the Great Commandment are valid for these discourses as well.<sup>4</sup> Aboagye-Mensah has written on how God has continually used the migration of ordinary people to spread the Gospel worldwide, thereby reshaping the ecclesiastical landscape.<sup>5</sup> He also describes God as a migrant Being who expects His people to move so that He can move along with them to fulfill His eternal plan and provide holistic salvation.<sup>6</sup> Bullington’s main point is that the central principle of student ministry should be, ‘Begin with the end in mind.’<sup>7</sup> He emphasizes that student ministry among university students helps to prepare them for a next stage in their migration.

From another angle, Mugambi, Root, and Nash and Whitehead write about student ministry in terms of missionary presence. Nash and Whitehead present many theological aspects of student ministry in their book.<sup>8</sup> Mugambi explains that student ministry as missionary presence has several aspects, including witness, accompaniment, companionship, affirmation, support, appreciation, advocacy, and blessing.<sup>9</sup> Furthermore, he points out that student ministry as missionary presence should be a relationship involving reciprocal communication between the missionary and the student.<sup>10</sup> Root links the concept of incarnation to such relationships in student ministry. He points out that the incarnation was not about a function, therefore it wasn't about a theme; it was about a person, about relationship.<sup>11</sup> Moreover, Root discusses that the goal of incarnational student ministry as missionary presence is not to get university students to

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<sup>3</sup> Dorottya Nagy, “Theology-Missiology on the Move: Loving and One Another, Back to Basics,” *Exchange*, 45 (2016), 372.

<sup>4</sup> Nagy, “Theology-Missiology on the Move: Loving and One Another, Back to Basics,” 372.

<sup>5</sup> Robert K. Aboagye-Mensah, “Perspectives on Theological and Biblical Migration and Mission,” In *Babel Is Everywhere!: Migrant Readings from Africa, Europe, and Asia*, edited by J. Kwabena, Asamoah-Gyadu, Andrea Fröchtling, and Andreas Kunz-Lübcke, Studies in the Intercultural History of Christianity, Vol. 157. (Frankfurt; New York: Peter Lang Edition, 2013), 21-22.

<sup>6</sup> Aboagye-Mensah, “Perspectives on Theological and Biblical Migration and Mission,” 16.

<sup>7</sup> Stuart Bullington, “Walking the Second Mile with International Students: Discipleship Issues for Returnees,” *Insight*, Issue 11 (Winter, 2013/2014), 2.

<sup>8</sup> Sally Nash and Jo Whitehead eds. *Christian Youth Work in Theory and Practice: A Handbook* (London: SCM Press, 2014).

<sup>9</sup> J. N. K. Mugambi, “Missionary Presence in Interreligious Encounters and Relationships,” *Studies in World Christianity* 19, no. 2 (August 2013), 174.

<sup>10</sup> Mugambi, “Missionary Presence in Interreligious Encounters and Relationships,” 173.

<sup>11</sup> Andrew Root, “The incarnation, place-sharing, and youth ministry: experiencing the transcendence of God,” *The Journal of Youth Ministry*, Volume 12, no. No. 1 (Fall 2013), 24-25.

assimilate information, but to encounter and follow the living person of Jesus in their very real lives.<sup>12</sup>

While some seminal research has been done on student ministry, the idea of student ministry as missionary presence in terms of Discipleship seems to be missing. Moreover, the focus is often on students as the target group of ministry, and not very often on the missionary himself and his relational dynamics with students. In this study, I would like to link the idea of missionary presence with student ministry, exploring the vital role of relationships in this work.

#### **1.4. Research Question and Sub-questions**

Having explained the background of this study and identified my position as researcher, I come to the following research question: *In which ways can the study of the models of two mission organizations, SCM in Kunming, China, and IFES in Groningen, the Netherlands, contribute to further understanding of ministry among university students as missionary presence when it comes to developing a model of missionary presence among university students in Jakarta, Indonesia?*

In order to adequately answer this research question, I must also address the following six sub-questions:

1. What is student ministry within urban mission studies?
2. What is missionary presence among university students?
3. What is the socio-cultural and religious context of the university student in Jakarta?
4. What is the model of SCM in Kunming, China?
5. What is the model of IFES in Groningen, the Netherlands?
6. To develop a model for missionary presence among university students in Jakarta, what building blocks do we find by comparing different models of ministry?

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<sup>12</sup> Andrew Root, "Evangelism, personalism and encounters with the person of Jesus: A rejoinder," *The Journal of Youth Ministry*, Volume 12, no. No. 1 (Fall 2013), 60-61.

## **1.5. Method of the Research in the Order of the Chapter Designs**

To answer the research question and sub-questions, this study consists of seven chapters, including the introduction and conclusion. Each chapter provides several subchapters to narrow down the discussion of the main thesis.

Chapter two discusses discourses on the issue of student ministry. It focuses on understanding student ministry as missionary presence. To reach this understanding, this chapter describes the rationale behind student ministry and the concept of student ministry as related to urban mission. It also describes several models of student ministry. In this way I try to probe more deeply into the concept of student ministry as missionary presence. In terms of method, this chapter picks up the lines of the literature review, introducing student ministry within the framework of urban mission. This chapter is based on desk study.

Chapter three describes the context of the university students in Jakarta, Indonesia, based on socio-scientific research into the socio-cultural and religious context of Jakarta. A variety of points are provided to help to comprehend the university students of Jakarta and the ministry taking place among them. This chapter is based mainly on desk study but also supported by data from informal talks with missionaries and my own observations from the period between 2008 and 2015.

Chapters four and five follow the same structure and logical order. These two chapters analyze and evaluate two models of mission organizations, SCM in Kunming, China and IFES in Groningen, the Netherlands. I briefly discuss the history of each mission organization, and the socio-political and religious situation of each city and its university students in the same way as in Chapter three. Then, based on interviews with representatives of each mission organization, I analyze and evaluate their approaches to student ministry and missional presence among university students.

In this study, it is crucial to study and compare models of existing mission organizations and develop models through theological reflection and in a theologically-missilogically responsible way. SCM and IFES have been working constantly for more than ten years in ministry among university students, each in their own socio-cultural and



religious context. Both of these organizations have used appropriate approaches and exhibited missional presence. I interviewed the representatives of SCM and IFES to relate what I have learned from their models to the main thesis of this study.

It is obvious that the contexts of Kunming in China and of Groningen in the Netherlands are quite different from the context of Jakarta in Indonesia. However, because in terms of student ministry they offer enough common grounds for analysis and comparison, SCM and IFES were able to provide some insights relevant for ministry among university students in Jakarta. Through comparing these two models and linking them to the observations about Jakarta, this thesis proposes a model for missionary presence among university students in Jakarta.

Chapter six presents the contours of a model of missionary presence for university students in Jakarta. It brings together the results of the previous chapters in a comparative way, and moves on to present aspects of the model, which I name L.O.V.E. While developing and handling the data, I have followed the basic principles and research ethics of the Protestant Theological University (PThU) in Groningen, the Netherlands.

The final chapter will briefly recapitulate the steps made throughout the study and will conclude with some final remarks on possible future steps regarding the model and further research on student ministry.

## Chapter 2. Discourses on Student Ministry

The present chapter engages in contemporary discourses on student ministry from a theological-missiological point of view. The primary focus of the chapter is to explore how student ministry is being understood as missionary presence among university students. The present chapter explores the reason for participating in student ministry among university students, and try to understand student ministry as related to urban mission, looking at university students as migrants and reflecting on perceiving them as migrants. Lastly, I will discuss student ministry as missionary presence in relationship to the incarnation.

### 2.1. The rationale behind of student ministry

Discussing the rationale behind student ministry will be the first step in exploring why one should participate in this ministry. Before we start to discuss the two main reasons, I would like to give a brief account of the present state of discourse on student ministry. Nel points out that, traditionally, student ministry has been seen as an appendix to Christian Education.<sup>13</sup> He, however, explains that it is necessary to establish a discipline of student ministry, including theological, cultural-sociological, and pedagogical and teleological elements, and develop it to become part of the subject matter of practical theology.<sup>14</sup> Meanwhile, Reginald W. Nel emphasized that student ministry should be accompanied by biblical understanding and a social analysis of the students.<sup>15</sup> Furthermore, Root discusses that those doing student ministry will begin to recognize that at its core student ministry is not about programming events but about discerning God's continued ministry in the world and then joining it, and that the students should be

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<sup>13</sup> Malan Nel, "Youth Ministry as a Practical Theology: Making a Case for Youth Ministry as an Academic Discipline," *Journal of Youth and Theology*, Volume 2, no. 1 (April 2003), 68.

<sup>14</sup> Nel, "Youth Ministry as a Practical Theology: Making a Case for Youth Ministry as an Academic Discipline," 69.

<sup>15</sup> Reginald W. Nel, "Discerning the Role of Faith Communities in Responding to Urban Youth Marginalisation," *HTS Teologiese Studies / Theological Studies*, 70, no. 3 (2014), 1-7.

equipped to actually do this in their own ministries also after their university time.<sup>16</sup> He understands student ministry as the discerning of Christopraxis (Christ doing the will of God).<sup>17</sup> Based on these understandings, a study of student ministry should involve a socio-cultural understanding of the specific situations where students live, as well as theological understanding. At the same time, we should remind that student ministry joins on to God's continued Ministry in the world, which corresponds with an understanding of mission in terms of *missio Dei*.<sup>18</sup>

The present study understands student ministry as emerging from specific hermeneutics of the Scripture dealing with both the Great Commission and the Great Commandment. According to this view, the basic and fundamental impetus for evangelizing among people, thus also students can be found in the Great Commission (Mt. 28:18~20). Numerous mission organizations appeal on Mt 28: 18-20. Historically, the field of missions tends to concentrate on the Great Commission. However, the Great Commission may be only one of the wings of missional work. As a bird cannot fly with a single wing, Christian missions need the second wing. That other wing is the Great Commandment (Mt. 22:34~40). Christian missions should focus both on the Great Commission and on the Great Commandment.

As Song discussed, it is significant to try to make a biblical and theological shift from 'the Great Commission' to 'the Great Commandment',<sup>19</sup> to reconstruct a theology of Christian mission based on this shift and to reshape the programs and practices of Christian mission, keeping God's healing love at its heart. This will call for huge changes in the tradition and ministry of the church to which we belong and which we serve.<sup>20</sup> The Great Commandment, especially the part 'love your neighbor,' is often taken as a biblical basis for theologizing about migration and migrants.<sup>21</sup> The other, the neighbor, the one who "needs" love, is the migrant, and then the Great Commandment is filled in as: love

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<sup>16</sup> Andrew Root, and Kenda Creasy Dean, *The Theological Turn in Youth Ministry* (Downers Grove: IVP Books, 2011), 100-116.

<sup>17</sup> Root, and Dean, *The Theological Turn in Youth Ministry*, 117.

<sup>18</sup> David Jacobus Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (New York: Orbis Books, 1991), 389-392.

<sup>19</sup> See Dorottya Nagy quoting Song in Dorottya Nagy, "Theology-Missiology on the Move: Loving and One Another, Back to Basics," *Exchange*, 45 (2016), 371.

<sup>20</sup> Nagy, "Theology-Missiology on the Move: Loving and One Another, Back to Basics," 371-372.

<sup>21</sup> Nagy, "Theology-Missiology on the Move: Loving and One Another, Back to Basics," 372.

the migrant.<sup>22</sup> Such a hermeneutic however narrows down the potential of the Great Commandment in an unbalanced power relations. It is apparent that most university students are either migrants from rural areas to an urban area or from other countries especially in the context of Jakarta, Indonesia. Being a student ministry worker or a missionary among university students is one particular way to love students as Christ has loved us. If student ministry is not motivated by love for young people in the sense of caring about them and for them, the relationship offered is likely to be cold and impersonal.<sup>23</sup> Students ministry is motivated by love but it also aims at developing relationships based on a mutual call for love.

Thus, the first cause and principle of ministry among students should be to love and build a relationship with them in Christ. For instance, the student ministry to engage Muslim students at the University of Eastern African Baraton (UEAB) in Kenya is named friendship evangelization; using this approach, Lagat suggests that student ministry base its emphasis on the care and love for people of other faiths, where evangelization aims at conversion and where student ministry is ingrained in the mission of the whole university<sup>24</sup> Through the friendship evangelization of UEAB, they constantly care for Muslim students at the university with the evident aim of witnessing to them during their four-year stay at the institution.

However, loving university students in Christ is not the whole reason for carrying out student ministry among them. There is one more reason for ministry among university students, which is present in missiological discourses and that is: the spreading the Gospel through university students migrating further. According to Bullington, student ministry should consider this question: is God calling us to not only to walk alongside our students at the university but to also walk with them on the long journey back to their hometowns or their new residence after graduation?<sup>25</sup> Bullington points out that the central principle

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<sup>22</sup> Nagy, "Theology-Missiology on the Move: Loving and One Another, Back to Basics," 372.

<sup>23</sup> Sally Nash and Jo Whitehead, eds. *Christian Youth Work in Theory and Practice: A Handbook* (London: SCM Press, 2014), 119.

<sup>24</sup> Rebecca J. Lagat, "The Role of Christian Institutions in Witnessing to Students of the Muslim Faith: The Case of the University of Eastern African Baraton in Kenya," *In die Skriflig/In Luce Verbi*, 50, no. 1 (2016), 2-4.

<sup>25</sup> Stuart Bullington, "Walking the Second Mile with International Students: Discipleship Issues for Returnees," *Insight*, Issue 11 (Winter, 2013/2014), 2.

of student ministry should be, ‘Begin with the end in mind.’<sup>26</sup> After their graduation, university students can go back to their hometowns, stay in urban areas where the university is located, or move to new areas. In each case students can become witnesses of the loving God, thus setting forth the missionary presence.

The episode described in Acts 8 has significant implications for the second rationale behind of student ministry. After the death of Stephen, the persecution that hit the young church was used by God to force the disciples to move out to fulfill His mission to reach the nations with the Gospel.<sup>27</sup> God calls upon His church to function as a migrant community scattered among the nations to carry out His mission.<sup>28</sup> In other words, God spread His Gospel to the world through the scattering of the early church. University students can play the same role as the young church in Acts 8. After their graduation, they will also scatter to different areas and contexts, and spread the Gospel in their new situations. The Spirit will lead this scattering of university students, as the Spirit has in the past led many Christians from Jerusalem, to all of Judea, to Samaria and then to the ends of the earth (Acts 1:8).

## **2.2. Student ministry related to urban mission**

Missional work takes place in a context, not in a vacuum. To analyze the context is not a choice but a necessity. Likewise, student ministry should consider the context, which includes the living situation of the university student, as well as urbanization and migration. World Urbanization Prospects also reported that sixty-six per cent of the population of the world will live in urban areas by 2050.<sup>29</sup> According to the Manila Manifesto in the second Lausanne International Congress on World Evangelization, “This worldwide move into the cities has been called “the greatest migration in human history”;

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<sup>26</sup> Bullington, “Walking the Second Mile with International Students,” 2.

<sup>27</sup> Robert K. Aboagye-Mensah, “Perspectives on Theological and Biblical Migration and Mission,” In *Babel Is Everywhere!: Migrant Readings from Africa, Europe, and Asia*, edited by J. Kwabena, Asamoah-Gyadu, Andrea Fröchtling and Andreas Kunz-Lübcke, Studies in the Intercultural History of Christianity, Vol. 157. (Frankfurt; New York: Peter Lang Edition, 2013), 18.

<sup>28</sup> Robert K. Aboagye-Mensah, “Perspectives on Theological and Biblical Migration and Mission,” 24.

<sup>29</sup> United Nations, *World Urbanization Prospects*, 1, accessed on 23 Apr 2017, <https://esa.un.org/unpd/wup/Publications/Files/WUP2014-Highlights.pdf>

it constitutes a major challenge to Christian mission.”<sup>30</sup> In the last century, the world has witnessed an extraordinary upsurge of migrations and population transfers. The most quoted figure, based on a 2009 U.N. report, indicates that one of every thirty-two persons on the planet (some 214 million people) lives outside their land of birth or citizenship.<sup>31</sup> The greatest migration to the urban area has already begun.

However, there is no standardization or across-the-board consensus on the criteria that determine whether a person is a migrant or not.<sup>32</sup> One of the often quoted definitions of the term “migrant” is the 1998 United Nations definition, “a person who has moved to a country other than his/her country of usual residence for at least a year so that the country of destination effectively becomes the new country of residence.”<sup>33</sup> Meanwhile, Kleinschmidt, a historian by background, has suggested a less demographic-oriented definition of migration; he stipulates migration as “a relocation of residence across a border of recognized significance”. The definition of Kleinschmidt also opens up the possibility to identify as migration a change of residence across a variety of borders, such as geographic, linguistic, political, cultural, and religious.<sup>34</sup> In an attempt to capture the vast diversity among migrants, Steven Vertovec has coined the term “super-diversity”. The term aims to stress that within this seemingly lucid and uniform category of “migrants”, stories of migration differ, because the duration of migration and people’s goals, aims, reasons and experiences of migration differ.<sup>35</sup>

Migration is God’s idea, based on the biologically given fact that human beings have feet to walk, to move. It is about the God who causes the movement of human beings, animals, plants, birds, sea creatures and other created things from one place to another in, on and above the earth, because he is by nature the God who is not fixed or settled in one particular place. We shall draw lessons from how God used people like Abraham, Joseph

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<sup>30</sup> “The Manila Manifesto,” The second Lausanne Philippines Congress, accessed on 16 Jan 2017, <https://www.lausanne.org/content/manifesto/the-manila-manifesto>

<sup>31</sup> Jehu J. Hanciles, “Migrants as Missionaries, Missionaries as Outsiders: Reflections on African Christian Presence in Western Societies.” *Mission Studies* 30, no. 1 (January 1, 2013), 65.

<sup>32</sup> Martha Theodora Frederiks, “Religion, Migration, and Identity: A Conceptual and Theoretical Exploration,” In *Religion, Migration, and Identity: Methodological and Theological Explorations*, edited by Martha Theodora Frederiks and Dorottya Nagy, Theology and Mission in World Christianity, VOLUME 2. (Leiden; Boston: Brill, 2016), 11.

<sup>33</sup> United Nations, *International Migration Report 2002* (New York: United Nations, 2002), 11.

<sup>34</sup> Frederiks, “Religion, Migration, and Identity: A Conceptual and Theoretical Exploration,” 11.

<sup>35</sup> Frederiks, “Religion, Migration, and Identity: A Conceptual and Theoretical Exploration,” 13.

and Daniel as his instruments to carry out His mission in the world through migration.<sup>36</sup> In his article, Aboagye-Mensah discusses how the creation story reveals to us a certain aspect of the nature of God -- as a migrant God (Gen. 1:20-22; 28).<sup>37</sup> God is a migrant Being who expects His people to move so that He can move along with them in order to fulfill His eternal plan and the purposes of providing holistic salvation. In fact, the whole biblical narrative, in both the Old and New Testaments, presents God to us as the Lord God Almighty who constantly and persistently moves towards His people.<sup>38</sup>

Today, God continues to use ordinary migrant people to spread the Gospel across nations, thereby reshaping the ecclesiastical landscape.<sup>39</sup> In some instances migration has profoundly changed religious landscapes, transforming previously predominantly religiously homogenous areas, such as the Gulf States, into religiously plural territories.<sup>40</sup> As Hanciles expressed, there can be no doubt that human migration has played a vital and transformational role in the development and expansion of the Christian movement throughout its history or homogeneous places of Christianity into places where many sorts of faith are called to live together.<sup>41</sup>

This study views university students as migrants, and relates the idea of missionary presence to migration. Seeing university students as migrants can provide a wonderful opportunity for student ministry to reach diverse students in the urban areas where the university is located.<sup>42</sup> Students usually come for one to six years, bringing with them great hopes, deep needs, and often unrealized potential for the Kingdom of God.<sup>43</sup> It is also necessary to remember that immigrants and migrants have often been so pounded by circumstances that they are receptive to all sorts of innovations, among them the Gospel.<sup>44</sup> For instance, it is no accident that the tremendous growth of Pentecostals

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<sup>36</sup> Aboagye-Mensah, "Perspectives on Theological and Biblical Migration and Mission," 15.

<sup>37</sup> Aboagye-Mensah, "Perspectives on Theological and Biblical Migration and Mission," 15.

<sup>38</sup> Aboagye-Mensah, "Perspectives on Theological and Biblical Migration and Mission," 16.

<sup>39</sup> Aboagye-Mensah, "Perspectives on Theological and Biblical Migration and Mission," 21-22.

<sup>40</sup> Frederiks, "Religion, Migration, and Identity: A Conceptual and Theoretical Exploration," 22.

<sup>41</sup> Hanciles, "Migrants as Missionaries, Missionaries as Outsiders: Reflections on African Christian Presence in Western Societies," 66.

<sup>42</sup> Harvie M. Conn and Manuel Ortiz, *Urban Ministry: The Kingdom, the City, and the People of God* (Downers Grove: InterVarsity Press, 2001), 320.

<sup>43</sup> Scott Sunquist, *Understanding Christian Mission: Participation in Suffering and Glory* (Grand Rapids: Baker Pub. Group, 2013), 368.

<sup>44</sup> Donald A. McGavran, *Understanding church Growth*, edit. C. Peter Wagner (Grand Rapids: Wm. B. Eerdmans Publishing, 1990), 182.

in Brazil took place in the early days largely among migrants flooding down from the northeast to the great cities of the south.<sup>45</sup> Hanciles discusses that all took advantage of the opportunities provided by globalization to transform their messages and reach a new global audience.<sup>46</sup> University students as migrants can in their further migration play the same role in their particular situations and circumstances. Student ministry among university students should prepare for and consider this point as it relates to the understanding of urban mission.

### **2.3. Types of student ministry**

There are several types of student ministry revealed by literature.<sup>47</sup> However, in this study, I would like to discuss three types: pastoral care ministry, teaching ministry, and small group ministry.

#### **2.3.1. Pastoral care ministry**

In the understanding of student ministry, usually pastoral care can be compared to the role of a shepherd whereby student ministry provides guidance and protection for God's sheep, the young students in care.<sup>48</sup> Those offering student ministry reveal their love for Christ in direct proportion to their care and feeding of His sheep.<sup>49</sup> Jesus even referred to himself as the Good Shepherd (John 10:11-16). Johns also describes that pastoral care is a shepherding ministry, concerned with the provision and protection of young people in all areas of their lives, as well as guidance into an understanding and acceptance of the truth and reality of the message of Jesus.<sup>50</sup>

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<sup>45</sup> McGavran, *Understanding church Growth*, 182.

<sup>46</sup> Jehu J. Hanciles, "Migrants as Missionaries, Missionaries as Outsiders: Reflections on African Christian Presence in Western Societies." *Mission Studies* 30, no. 1 (January 1, 2013), 65.

<sup>47</sup> Nash and Whitehead eds. *Christian Youth Work in Theory and Practice: A Handbook*.

Changnam Son, *Yogyabian Night* (Seoul: JOY Press, 2008).

Malan Nel, "Why Theology? It is Only Youth Ministry." *Journal of Youth and Theology* volume 4, no 1 (April, 2005).

<sup>48</sup> Nash and Whitehead eds. *Christian Youth Work in Theory and Practice: A Handbook*, 162.

<sup>49</sup> Nash and Whitehead eds. *Christian Youth Work in Theory and Practice: A Handbook*, 164.

<sup>50</sup> Nash and Whitehead eds. *Christian Youth Work in Theory and Practice: A Handbook*, 171.



Furthermore, Lartey discusses that an initial definition of pastoral care would include the caring activities of God and human communities.<sup>51</sup> The caring activities of student ministry could be expressed in various ways. For instance, much of the recent emphasis in student ministry is on the type of pastoral care, spending time with young people, heart-to-heart. It is about cultural bridge-building, about identification in suffering and celebration.<sup>52</sup>

### **2.3.2. Teaching ministry**

As I mentioned above, the Great Commandment, love your neighbor, is one of the rationales behind of student ministry. Love is the foundation of student ministry, but at the same time student ministry also focuses on teaching them about Christ. Nel expresses that the love of God and the activity of teaching are inseparable.<sup>53</sup> Those involved in student ministry are called by God to help raise up and teach young people in the ways of faith.<sup>54</sup> It is important to remember that Jesus, the Savior, was also a teacher. During His life Jesus constantly tried to teach His disciples and the people of Israel.

Teaching ministry should embody the message of the Gospel in a variety of local contexts and cultural forms in the process of teaching the gospel to the students.<sup>55</sup> This means that teaching ministry might be more effective when it meets the needs of specific contexts. For instance, in the case of JOY in Yogyakarta, Indonesia, they struggled to teach the Bible to students of Universitas Kristen Duta Wacana and Universitas Gadjah Mada. To do this JOY met a need by teaching the Bible in English. This was effective because university students of Universitas Kristen Duta Wacana and Universitas Gadjah Mada were interested in learning and speaking English.<sup>56</sup>

### **2.3.3. Small group ministry**

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<sup>51</sup> Emmanuel Yartekwei Lartey, *Pastoral Theology in an Intercultural World* (Eugene, Oregon: Wipf and Stock Publishers, 2013), 14.

<sup>52</sup> Nash and Whitehead eds. *Christian Youth Work in Theory and Practice: A Handbook*, 168.

<sup>53</sup> Malan Nel, "Why Theology? It is Only Youth Ministry," 9.

<sup>54</sup> Son, *Yogyabian Night*, 67.

<sup>55</sup> Son, *Yogyabian Night*, 70.

<sup>56</sup> Mikyoung Kim, "Effective Missions Methods for Indonesian University Students: Focus on Satya Wacana Christian University" (MA thesis, Asia United Theological Seminary, 2010), 46-47.

Small group ministry is also a representative type of student ministry. Small groups can encourage relationships between students, thereby producing a community that can grow together in Christ; they also foster relationships between students and student ministry workers, like missionaries. Comiskey points out that the small group has four characteristics: knowing God (upward focus), knowing each other (inward focus), reaching out to those who do not know Jesus (outward focus), and raising up new leaders (forward focus).<sup>57</sup> These foci express that the small group not only has various functions in student ministry, but it can also provide an opportunity for the ministry worker to nurture his students.

Usually a number of student ministry organizations try to emphasize small groups. For instance, JOY has organized lots of small groups to share life, have communion (koinonia), and study the Bible.<sup>58</sup> In 2007 there were around 250 university students attending the main meeting, called ‘the mass meeting’, every Friday night, and there were an average of 190 students gathering in small groups.<sup>59</sup> Small groups played a significant role in the ministry of JOY among university students.

Important for the three representative types of student ministry discussed above is the role of those who participate in ministry. In other words, the presence of the student ministry worker, such as a missionary, is the crucial factor during pastoral care, teaching, and small group student ministry. Because these ministries are done through the presence of student ministry worker with the students.

#### **2.4. Conceiving of student ministry as missionary presence**

Amidst the rapid currents of a changing world, the disintegration of traditional communal and familial structures due to rapid mobility, the rise of individualism and the need to

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<sup>57</sup> Joel T. Comiskey, *How to Lead a Great Cell Group Meeting so People Want to Come Back* (Houston: Touch Publications, 2001), 12.

<sup>51</sup> Son, *Yogyabian Night*, 101.

<sup>52</sup> Son, *Yogyabian Night*, 103-104.

construct our own self-chosen significant relationships, student ministry as missionary presence should seek to meet young people in the precarious and fleeting spaces of such a world.<sup>60</sup> Student ministry as missionary presence have to concentrate on building the appropriate relationship with university students in their own particular contexts. The relationship with university students will be at the heart of student ministry as missionary presence.

As Mugambi explains, the modern Christian missionary enterprise has generally presupposed one-way communication, from the missionary to the convert. According to this norm, the role of the missionary is to proclaim the Gospel, while the role of the convert is to accept (or reject) the proclamation of the missionary.<sup>61</sup> However, student ministry as missionary presence should be a reciprocal communication between missionary and university student, to build the relationship and together participate in God's creating love. Furthermore, missionary presence is essential unless local agents are thoroughly trained to provide direct propagation of the packaged 'foreign' message in the particular local language, idiom and symbolism of university students.<sup>62</sup> The intelligibility gap is reduced if the missionary and university student belong to the same culture, and it increases in proportion to the cultural distance between the missionary and university student.<sup>63</sup> Thus, presence is indispensable for missional works. Missionary presence can be expressed in several ways, including witness, companionship, affirmation, support, appreciation, advocacy, blessing, teaching, pastoral care, and so forth.<sup>64</sup>

In this context, the incarnation could be the clue for carrying out student ministry as missionary presence. In this study, I would like to focus on the understanding of Root related to the incarnation. Root discusses the incarnation as the theological or biblical model for using relationships as a way to enter the lives of young people for the purpose of influencing them toward an end.<sup>65</sup> The incarnation could be a model for influencing

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<sup>60</sup> Andrew Root, "The incarnation, place-sharing, and youth ministry: experiencing the transcendence of God," *The Journal of Youth Ministry*, Volume 12, no. No. 1 (Fall 2013), 22.

<sup>61</sup> J. N. K. Mugambi, "Missionary Presence in Interreligious Encounters and Relationships," *Studies in World Christianity* 19, no. 2 (August 2013), 176.

<sup>62</sup> Mugambi, "Missionary Presence in Interreligious Encounters and Relationships," 173.

<sup>63</sup> Mugambi, "Missionary Presence in Interreligious Encounters and Relationships," 175.

<sup>64</sup> Mugambi, "Missionary Presence in Interreligious Encounters and Relationships," 176.

<sup>65</sup> Root, "The incarnation, place-sharing, and youth ministry: experiencing the transcendence of God," 21.

young people in and through a relationship.<sup>66</sup> The incarnational model for personal relationships means that ‘If Jesus did indeed set the example of the incarnation, then it is clear that it was the example of missionary to work as hard to become the particular people in their own mission field as Jesus did to become Jew.’<sup>67</sup>

However, when we understand the incarnation, when related to student ministry as missionary presence, we tend to make the mistake of considering the incarnation as a model; then it quickly turns into a way of functioning.<sup>68</sup> The function of being incarnational in our relationships can easily slide into seeking to influence young students toward the ends we want for them (to confess Christ, to stay in the congregation, to avoid drinking, to be service-orientated), all good things. But these good things, because they are instrumental functions based on a theme, can ironically make the results we desire more important than the relationship itself.<sup>69</sup> If the incarnation as a theme of student ministry turns into a function, the relationship to university students becomes instrumentalized. Then the relationship is only as significant as its results.

Root argues that the incarnation was not about a function, therefore it wasn't about a theme; it was about a person, about relationship, about God in His fullness sharing our place, being our representative by being completely with and for us, by being our place. The incarnation is about God, it is about the incarnate one Jesus Christ, sharing our place, representing us and loving us by fully sharing our humanity.<sup>70</sup> The hope of incarnational student ministry as missionary presence is not to get university students to assimilate information, but encounter and follow the living person of Jesus in their very real lives.<sup>71</sup> Student ministry as missionary presence in the understanding of the incarnation then is not a theme, but a reality; it is not a function but a person. The relationships at the center of incarnational ministry are not the road to some other place, but a form of being on the way with God, for in our action of encountering each other,

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<sup>66</sup> Root, “The incarnation, place-sharing, and youth ministry: experiencing the transcendence of God,” 21.

<sup>67</sup> Berdine van den Toren-Lekkerkerker and Benno van den Toren. “From Missionary Incarnate to Incarnational Guest: A Critical Reflection on Incarnation as a Model for Missionary Presence.” *Transformation: An International Journal of Holistic Mission Studies* 32, no. 2 (April 1, 2015), 83.

<sup>68</sup> Root, “The incarnation, place-sharing, and youth ministry: experiencing the transcendence of God,” 23.

<sup>69</sup> Root, “The incarnation, place-sharing, and youth ministry: experiencing the transcendence of God,” 23.

<sup>70</sup> Root, “The incarnation, place-sharing, and youth ministry: experiencing the transcendence of God,” 24-25.

<sup>71</sup> Andrew Root, “Evangelism, personalism and encounters with the person of Jesus: A rejoinder,” *The Journal of Youth Ministry*, Volume 12, no. No. 1 (Fall 2013), 60-61.

through our broken and beautiful humanity we concretely encounter God and become each other's company.<sup>72</sup>

The understanding of Root concerning the incarnation is, however, overly focused on the relationship itself. In the notion of the incarnation, the relationship is a significant element, but the participants in the relationship also are prominent factors. It is necessary to consider the context and background of these participants. In student ministry as missionary presence, relationships with university students are the location of the presence of God in the world, God locally embodied in the relationships initiated through missionary presence among university students in their unique situation.

On the one hand, student ministry as missionary presence concentrates on building the relationship between the missionary and the students. On the other hand, student ministry as missionary presence takes care of the participants in the relationship, both missionary and students. Missionaries who walk alongside university students as representatives of Christ become incarnational witnesses.<sup>73</sup> The missionary as the incarnate one who presents in the relationship reaches out to university students in their own social-cultural milieus, religious contexts and diverse ethnical backgrounds. This study does not distinguish between non-Christian and Christian students within this framework, but mainly focuses on non-Christian students.

## **2.5. Conclusion**

As we have discussed, the rationale behind student ministry is, on the one hand to love the university student in Christ, based on the Great Commandment, and on the other hand to eventually spread the Gospel through the scattering of university students as migrants. Moreover, we could argue that student ministry is related to urban mission. In the understanding of urban mission, I mainly focus on the notion of a migrant and a migration. Both the migration of university students to the urban area where the university is located, and the various migrations after their graduation, are significant factors in student

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<sup>72</sup> Root, "The incarnation, place-sharing, and youth ministry: experiencing the transcendence of God," 24-25.

<sup>73</sup> Root and Dean, *The Theological Turn in Youth Ministry*, 19-21.

ministry and similarly the migration experiences of the missionaries too are significant factors in understanding student ministry as missionary presence.

I have discussed three representative types of student ministry: pastoral care, teaching, and small group ministry. These factors are strongly related to the presence of a student ministry worker, such as a missionary. I have discussed student ministry as missionary presence in relation to the understanding of the incarnation of Root. The main point of Root is that the incarnation was not about a function, therefore it was not about a theme, but was about a person, about a relationship. The relationship between the missionary and the students is the place where student ministry as missionary presence is realized.

## **Chapter 3. The Context of University Students in Jakarta, Indonesia**

The present chapter describes and critically reflects on the situation of university students in Jakarta from the perspective of student ministry. The chapter describes the socio-cultural and religious setting of the city of Jakarta, provides a brief historical overview of student ministry among university students in Jakarta and will conclude with some critical reflections emerging from the theoretical framework described in the previous chapter.

### **3.1. The city of Jakarta**

#### **3.1.1. Socio-cultural description of the city of Jakarta**

Zhu and Simarmata report that rapid urbanization is a relatively recent phenomenon in the developing Asian countries.<sup>74</sup> In Indonesia, the urban population accounted for 17.1 percent of the national total in 1970. The figure rose to 22.2 percent in 1980, 30.9 percent in 1990, and 41.8 percent in 2000. In 2007, around half of Indonesians lived in cities. Java, especially Jakarta, is the most heavily populated region in Indonesia. Its population accounts for 60 percent of the national total, while its land area represents only 7 percent of the national total; the city of Jakarta is in fact one of most densely populated cities in the world.<sup>75</sup>

The population growth of Jakarta is not a phenomenon caused by natural births in the Jakarta region, but by the diverse influx into the population.<sup>76</sup> This influx is caused by the influx of domestic and international migration of people. We have to recognize that domestic migration, transnational mobility, and global cultural flows on the one hand

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<sup>74</sup> Jieming Zhu and Hendricus Andy Simarmata, "Formal Land Rights versus Informal Land Rights: Governance for Sustainable Urbanization in the Jakarta Metropolitan Region, Indonesia," *Land Use Policy* 43 (February 2015), 64.

<sup>75</sup> Zhu and Simarmata, "Formal Land Rights versus Informal Land Rights," 64.

<sup>76</sup> Gecald H. Krausse, "Themes in Poverty: Economics, Education, Amenities, and Social Functions in Jakarta's Kampung." *Asian Journal of Social Science* 10, no. 1 (January 1, 1982), 153.

create new approaches to identity of the culture in contemporary Indonesia but are on the other hand, the seed of problems due to overpopulation.<sup>77</sup>

In the notion of new approaches to the identity of the culture in contemporary Indonesia, Schlehe suggests that there is a need for Indonesia to re-imagine itself and to fashion a locally and globally oriented multicultural identity.<sup>78</sup> The cultural and linguistic diversity of Indonesia encompasses more than 300 ethnic groups and 700 languages, making it one of the most diverse countries on earth.<sup>79</sup> For instance, the *kampung* (village) in Jakarta has clearly become an expression of multi diversity. The term "*kampung*" has been widely used to identify settlement types ranging from a village to an urban neighborhood, an ethnic community, or an administrative unit.<sup>80</sup> During the seventeenth and eighteenth centuries, the *kampung* in Jakarta was frequently identified according to the racial or ethnic background of its residents. However, in the twentieth century the ethnic *kampung* did not remain a distinct settlement. Recent rural-to-urban migration and international migration have forced newcomers from different parts of the country into *kampungs*, assimilating rapidly under high-density and diverse living conditions.<sup>81</sup>

On the other hand, related to the diverse influx of people into the population as the seed of a problem, one of the most visible concerns seems to be the housing problem. Demographically, as Krausse points out, the *kampung* population reveals a heavy dependency on the youth and a large concentration of recent national and international migrants.<sup>82</sup> It has become a significant challenge for the city of Jakarta to solve the lack of adequate housing, and only a few efforts have been put into policies to solve such housing problems. Over the past three decades in Jakarta a vast conglomeration of *kampung* settlements has emerged with no real guidance in physical and social planning to shape their form and composition.<sup>83</sup> As a result, the residential area of Jakarta has been formed indiscriminately, and the supply of housing available in Jakarta remains far below the demand.

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<sup>77</sup> Judith Schlehe, "Cultural Politics of Representation in Contemporary Indonesia," *European Journal of East Asian Studies* 10, no. 2 (December 1, 2011), 150.

<sup>78</sup> Schlehe, "Cultural Politics of Representation in Contemporary Indonesia," 149.

<sup>79</sup> Seungyun Yang, *Indonesia* (Seoul: Hankuk University of Foreign Studies Press, 2003), 1-3.

<sup>80</sup> Krausse, "Themes in Poverty," 51.

<sup>81</sup> Krausse, "Themes in Poverty," 52.

<sup>82</sup> Krausse, "Themes in Poverty," 53.

<sup>83</sup> Krausse, "Themes in Poverty," 51.



Furthermore, the Indonesian economy experienced a severe shock when, in the wake of the depreciation of the Thai baht in July 1997, the Malaysian ringgit, the Philippine peso, and the Indonesian rupiah also started to depreciate steadily through the “contagion” effect. As in the other Southeast Asian countries, foreign creditors to Indonesian corporations and foreign investors scrambled to reduce their exposure by withdrawing their funds from Indonesia.<sup>84</sup> The economic crisis affecting Indonesia since 1998 has been one of the main reasons for growing tensions and outbreaks of violence. Since 1998, many people have lost their livelihood and lifetime savings, and public discontent has grown as a result of this economic hardship. An estimated fifteen percent unemployment and rising inflation have affected especially the urban poor and middle class. The growing gap between rich and poor has contributed to hatred and mistrust of others. At the same time, as Lissi points out, many have turned to religious faith, and their religious identity has become more important to them.<sup>85</sup>

### **3.1.2. Religious description of the city of Jakarta**

Since Jakarta is the capital of Indonesia, the city of Jakarta has been at the heart of religious discourse in Indonesia. Indonesia has the largest Muslim population in the world, but the freedom to practice acknowledged religions is legally supported by the Indonesian national philosophy of *Pancasila*. However, as Sakai and Isbah point out, Indonesia is undergoing conflicts in supporting religious diversity, especially between Islam and Christianity.<sup>86</sup> According to the 2010 census of Indonesia, Islam is the prominent faith of about 87% of Indonesians, while approximately 7% of Indonesians are Protestants.<sup>87</sup> Although the Protestants form a minority of less than 7% of the population, some

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<sup>84</sup> Joan Hardjono, Nuning Akhmadi, and Sudarno Sumarto, eds, *Poverty and Social Protection in Indonesia* (Singapore; Jakarta: ISEAS–Yusof Ishak Institute, 2010), 7-8.

<sup>85</sup> Lissi Rasmussen (ed), *Bridges instead of Walls: Christian-Muslim Interaction in Denmark, Indonesia and Nigeria* (Minneapolis: Lutheran University Press, 2007), 21.

<sup>86</sup> Minako Sakai and M. Falikul Isbah, “Limits to Religious Diversity Practice in Indonesia: Case Studies from Religious Philanthropic Institutions and Traditional Islamic Schools,” *Asian Journal of Social Science* 42, no. 6 (January 1, 2014), 723.

<sup>87</sup> Alexander R. Arifianto, “Explaining the Cause of Muslim-Christian Conflicts in Indonesia: Tracing the Origins of Kristenisasi and Islamisasi.” *Islam and Christian-Muslim Relations* 20, no. 1 (January, 2009), 73.

Muslims have perceived their presence as a fundamental threat.<sup>88</sup> This is because Christianity has experienced rapid growth in Indonesia in the past few decades, particularly the Evangelical and Pentecostal movements, which find fertile ground among the urban middle class.<sup>89</sup> Despite the missionary activities carried out during the colonial period, most conversions came only after Indonesia had become independent.<sup>90</sup> The spread of Christianity in Indonesia has aroused anxiety among conservative Islamists who fear ‘Christianization’ due to the aggressive proselytizing by Evangelical Christians in Muslim majority areas.<sup>91</sup>

There have been reactions against this movement by conservative Muslims. Although religion was not the main factor causing the conflicts, people often framed their political interests and identity in terms of religious symbols, values and ideals.<sup>92</sup> The most representative example in Indonesia could be the 1945 Jakarta Charter and the New Order of Suharto. The Jakarta Charter expressed that Indonesia would be organized as ‘a Republic founded on the principles of the Belief in One God’, with the obligation for adherents of Islam to practice Islamic law. The Muslims also demanded a Constitutional clause that would require the president of the new republic to be ‘a native-born Indonesian who is a Muslim’ and that Islam be declared the sole official religion of the new state.<sup>93</sup> In order not to repel the more Christian eastern regions of Indonesia and upon Vice-President Hatta's urging, Muslim leaders had given up an explicit Islamic state, for the sake of unity.<sup>94</sup>

However, with the start of the Suharto regime, a revival of traditional Islamic teachings and practices among Indonesian Muslims began. The policy of Suharto is called the New Order. In the New Order, official religions (that is, recognized by the state: Islam, Protestantism, Catholicism, Hinduism, Buddhism and Confucianism) are required to comply with directives laid down by the Ministry of Religion, such as the Regulation on

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<sup>88</sup> Chang-Yau Hoon, “Between Evangelism and Multiculturalism: The Dynamics of Protestant Christianity in Indonesia.” *Social Compass* 60, no. 4 (December, 2013), 467.

<sup>89</sup> Hoon, “Between Evangelism and Multiculturalism,” 457.

<sup>90</sup> Hoon, “Between Evangelism and Multiculturalism,” 459.

<sup>91</sup> Arifianto, “Explaining the Cause of Muslim-Christian Conflicts in Indonesia,” 80-82.

<sup>92</sup> Rasmussen (ed), *Bridges instead of Walls*, 60.

<sup>93</sup> Arifianto, “Explaining the Cause of Muslim-Christian Conflicts in Indonesia,” 79.

<sup>94</sup> Michel Picard and Rémy Madinier (eds.) *The Politics of Religion in Indonesia: Syncretism, Orthodoxy, and Religious Contention in Java and Bali*. Routledge Contemporary Southeast Asia Series 33. (Abingdon; New York: Routledge, 2011), 94.

Building Houses of Worship (joint ministerial decree No. 1/1969, as amended in 2006), the Guidelines for the Propagation of Religion (ministerial decision No. 70/1978), Overseas Aid to Religious Institutions in Indonesia (ministerial decision No. 20/1978), and Proselytizing Guidelines (No. 77/1978).<sup>95</sup> This helps to explain why, since its enactment, incidences of church burnings and vandalism have increased significantly throughout Indonesia. Suharto finally gave in to the demands of conservative Muslims to replace with pious Muslims those Christians who were serving as government ministers, top-ranking bureaucrats.<sup>96</sup>

New Order politics was Javanese politics, closed and centralist.<sup>97</sup> The most significant stage was obviously the capital city of Indonesia, Jakarta. There have been fears of *Kristenisasi* (Christianization) and *Islamisasi* (Islamization) among Muslims and Christians in Indonesia. Nevertheless, eliminating these fears from both the Muslim and Christian communities in Indonesia will not be an easy task, given the long history of suspicion and the existence of vested interests who would like to keep these fears alive among followers of both religions to further their own political agendas and interests.<sup>98</sup> However, such fears must be removed in order to have a united Indonesia that includes everyone, irrespective of their ethnic and religious differences.

## **3.2. University students in Jakarta**

### **3.2.1. Diversity among university students in Jakarta**

As can be seen from the national motto of Indonesia, *Bhinneka Tunggal Ika* (Unity in diversity), Indonesia is a country of diversity.<sup>99</sup> In recent years, since the population has grown through migrations and immigrations from abroad, the diversity of Indonesia has

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<sup>95</sup> Picard and Madinier (eds.) *The Politics of Religion in Indonesia*, 96.

<sup>96</sup> Arifianto, "Explaining the Cause of Muslim-Christian Conflicts in Indonesia," 83-84.

<sup>97</sup> Picard and Madinier (eds.) *The Politics of Religion in Indonesia*, 93.

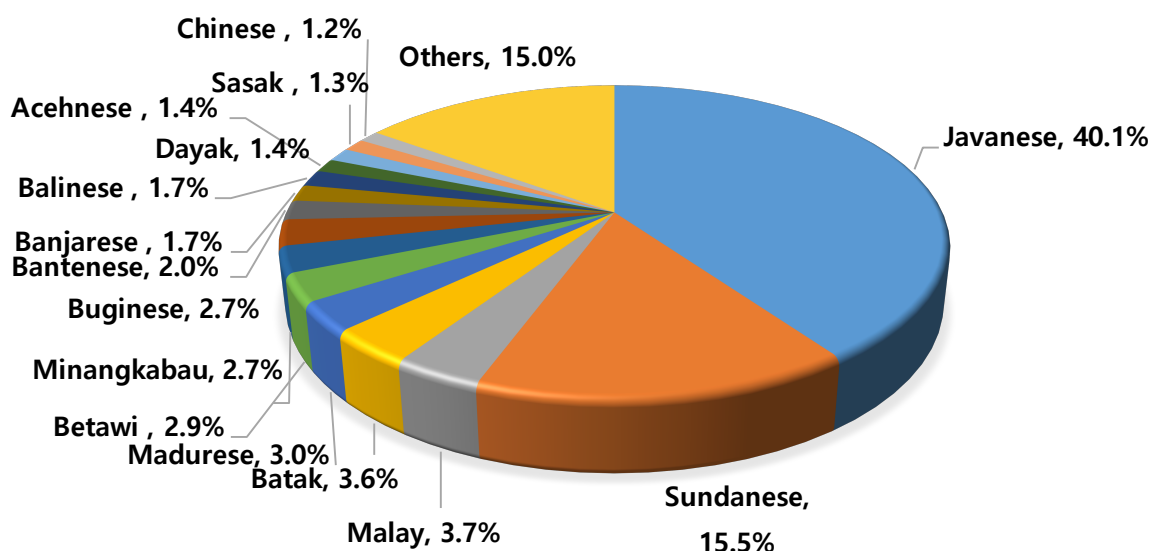
<sup>98</sup> Arifianto, "Explaining the Cause of Muslim-Christian Conflicts in Indonesia," 86-87.

<sup>99</sup> Yang, *Indonesia*, 59-60.

become larger and more complex. Within this context, university students in Jakarta also experience a lot of diversity -- ethnic, cultural, and religious.

First of all, university students in Jakarta can experience ethnic and cultural diversity. As we can see in the table below (3.1. The ethnic diversity of Indonesia)<sup>100</sup>, although there are on average more Javanese, university students coming from various ethnic groups located in rural areas of Indonesia live together in one single city, Jakarta. Krausse explains that in Jakarta two thirds (69.4 percent) of the population were made up of migrant households and the other third (30.6 percent) were found to be city-born families.<sup>101</sup>

### THE ETHNIC DIVERSITY OF INDONESIA



< Table 3.1. The ethnic diversity of Indonesia <sup>102</sup> >

There are also many university students from domestic rural areas in Jakarta. Furthermore, there are a good number of international students who study in the various universities of Jakarta. According to the 2013 annual report of the University of Indonesia International

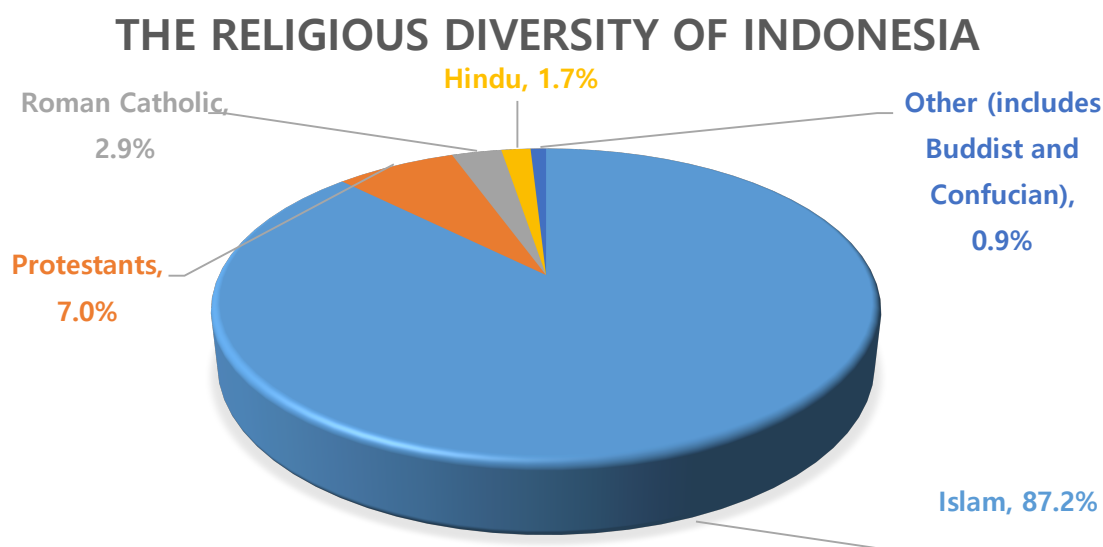
<sup>100</sup> There are no specific statistics related to the ethnic and religious diversity of university students in Jakarta; this study infers the data from Indonesia Demographics Profile 2016.

<sup>101</sup> Krausse, "Themes in Poverty," 52-53.

<sup>102</sup> "Indonesia Demographics Profile 2016," Index Mundi, accessed 3 May, 2017. [http://www.indexmundi.com/indonesia/demographics\\_profile.html](http://www.indexmundi.com/indonesia/demographics_profile.html).

Office, around 6,000 international students out of 48,000 students are currently studying in Indonesia. More than half of these are studying at the University of Indonesia.<sup>103</sup> This university has been cooperating with more than 180 universities in 30 countries, sharing exchange students and short-term programs.<sup>104</sup>

These university students in Jakarta also undergo religious diversity. As we can see in the table below (3.2. The religious diversity of Indonesia), Islam is the major religion in Indonesia; in fact, Indonesia is the largest Muslim country in the world. Theoretically, religious diversity is legally supported in Jakarta depends on the Indonesia national philosophy, *Pancasila*.<sup>105</sup> Sukarno, who was the first Indonesian President, implemented five principles, *Pancasila*, as the state ideology to accommodate the importance of religions in Indonesia. Indonesia's state policy on religion has affected the way religion is practiced and understood in contemporary Jakarta.<sup>106</sup> Legally, university students in Jakarta can practice their own faith within the diverse religious context.



< Table 3.2. The religious diversity of Indonesia <sup>107</sup> >

<sup>103</sup> "LAPORAN TAHUNAN KANTOR INTERNASIONAL TAHUN 2013 (Annual Report of International office in 2013)," University of Indonesia International Office, accessed 4 May, 2017. <http://international.ui.ac.id/aboutus-2.html>.

<sup>104</sup> "LAPORAN TAHUNAN KANTOR INTERNASIONAL TAHUN 2013 (Annual Report of International office in 2013)."

<sup>105</sup> Yang, *Indonesia*, 42-43.

<sup>106</sup> Sakai and Isbah, "Limits to Religious Diversity Practice in Indonesia," 724.

<sup>107</sup> "Indonesia Demographics Profile 2016."

Nevertheless, incidents of attacks on religious minorities and anxiety regarding the practice of religious pluralism have continued to plague the country.<sup>108</sup> Although several universities in Jakarta have fewer religious conflicts than other regions in Indonesia, non-Muslim university students, especially western Christian students, have religious difficulties and conflicts on their campus and city life. Some Indonesian and American Christian university students whom I met in Jakarta told me that they had been threatened by their Muslim friends for religious reasons because they do not pray during *Salat* (the five daily Muslim prayer times) in the city center. University students in Jakarta are confronted with religious diversity in their daily lives. Yet Harvey Stuart, the spokesman of the Inter-National Needs Network, says that there is a lot of persecution, and the fundamental Muslim group has been trying to eliminate other religions in Jakarta.<sup>109</sup> Still, university students in Jakarta are exposed to considerable diversity and are experiencing the effects of an interethnic and interreligious urban context.

### **3.2.2. The circumstances of university students in Jakarta**

Along with the religious diversity, there are some practical circumstances that university students encounter because they study and live in the city of Jakarta. One such circumstance is the housing problem. Kim, a Korean missionary who has been working in Indonesia for ten years, points out that the housing problem is the prominent issue for students in Jakarta.<sup>110</sup> Most universities in Jakarta have their own dormitories for students, but because these dormitories cannot accommodate all students some students must find their own accommodation.<sup>111</sup> It is difficult for university students who come from both domestic rural areas and other countries to find accommodation, and the rent is considerably high in the city of Jakarta. For this reason, they commonly rent a *Kost* (studio), which is off-campus accommodation, and live with two or three friends, even of

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<sup>108</sup> Sakai and Isbah, "Limits to Religious Diversity Practice in Indonesia," 722.

<sup>109</sup> "Student Ministry in Indonesia Strengthens Its Leadership to Overcome Persecution," *The Christian Post*, 20 December, 2003, accessed 8 May, 2017.  
<http://www.christianpost.com/news/student-ministry-in-indonesia-strengthens-its-leadership-to-overcome-persecution-12576/#JXi9DrGBdZCxml0f.99>.

<sup>110</sup> Kim, "Effective Missions Methods for Indonesian University Students," 37-39.

<sup>111</sup> "Accommodation," University of Indonesia, accessed 5 May, 2017.  
<http://international.ui.ac.id/accommodation.html>.

different genders. Kim explained that because of this housing situation students are more easily exposed to challenges like drug addiction, smoking, and sexual problems.<sup>112</sup> At the university campus students may also share rooms with same-sex colleagues but usually those who have a place at the campus have a better financial status than those who cannot live there. So the reason that those living in studios are more vulnerable when it comes to sex and drugs is rather complicated. In this section, I would like to focus on the issue of sexuality among university students in Jakarta. Because this issue seems to be related to the housing problem.

Many young university students in contemporary urban Indonesia are becoming more open in expressing their identity and in their sexual behavior. Utomo and McDonald explain that university students are educated in higher quality schools and born in a wealthy family to participate in night-time entertainment activities in the cities.<sup>113</sup> An NGO reproductive rights activist stated that the incidence of premarital pregnancy and abortion has increased in Jakarta. There is a lot of coverage on these issues concerning the increasing rates of premarital pregnancy and premarital abortion in newspapers and magazines.<sup>114</sup>

In a survey related to the sexual attitudes of university students in Jakarta,<sup>115</sup> 86.67 percent answered that they had already had sexual experience with their lover or *kost*-mate. Afterwards, 90 percent of them expressed satisfaction with their sexual behavior, and only 4 percent felt fear. This shows that sexual relations are happening naturally without any feelings of guilt regarding premarital sexual behavior. The highest age at the time of first sexual experience was 21 years (30 percent) and the second highest was 24 years (17 percent). Furthermore, based on the fact that 95% of students had their first sexual experience between the ages of 16 and 21, we might consider that most university students in Jakarta have had sexual experiences. Students answered that the place where they mainly have sexual experience is the *kost* where they live. Therefore,

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<sup>112</sup> Kim, "Effective Missions Methods for Indonesian University Students," 37, 71-74.

<sup>113</sup> Iwu Dwisetyani Utomo and Peter McDonald, "Religion, Media, Westernisation and Sexuality among Young People in Urban Middle-Class Indonesia," *Intersections: Gender and Sexuality in Asia and the Pacific* Issue 18 (October 2008), 1.

<sup>114</sup> Utomo and McDonald, "Religion, Media, Westernisation and Sexuality among Young People in Urban Middle-Class Indonesia," 1.

<sup>115</sup> Kim, "Effective Missions Methods for Indonesian University Students," 38-39.

the housing problems of Jakarta and the sexual problems of university students may be considered to be closely related.

### **3.3. A brief historical overview of student ministry among university students in Jakarta**

Although some Indonesian writers drew the conclusion that the first Christians arrived in the seventh century and established a Christian community in Northern Sumatra<sup>116</sup>, the spread of Christianity in Indonesia began in earnest in the seventeenth century during the Dutch colonial period.<sup>117</sup> However, the Dutch East India Company (Verenigde Oostindische Compagnie, VOC) leaders hesitated to propagate Christianity in Indonesia because the seventeen Dutch commissaries of the VOC were mostly broad-minded aristocrats rather than orthodox Reformed leaders.<sup>118</sup> Nevertheless, in the Netherlands there were some theologians who voiced their conviction that it was a Christian duty to preach the gospel.<sup>119</sup> One of them was Justus Heurnius, born in 1587, who had finished his medical study in 1611 at Leiden University. In 1615 he began his study of theology in Groningen, the Netherlands, and in 1618 he published a treatise on the “Necessity to Preach the Gospel in the Indies.” Moreover, Heurnius himself was a committed missionary; he arrived in Batavia, which was the old name of Jakarta, in 1624 and worked in the Indies until 1639.<sup>120</sup>

As for student ministry among university students, this began in earnest during the 1950s, after the independence of Indonesia. Under the regime of Sukarno, the social atmosphere of the 1950s supported the missional work of student ministry and the inception of student ministry organizations among university students in Jakarta. Prior points out that the twentieth century nationalist movement valued Western education, better living conditions, and political emancipation, and the churches responded by

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<sup>116</sup> Jan S. Aritonang and Karel A. Steenbrink, eds. *A History of Christianity in Indonesia*. Studies in Christian Mission, v. 35. (Leiden; Boston: Brill, 2008), 6.

<sup>117</sup> Aritonang and Steenbrink, eds. *A History of Christianity in Indonesia*, 99-100.

<sup>118</sup> Aritonang and Steenbrink, eds. *A History of Christianity in Indonesia*, 101.

<sup>119</sup> Aritonang and Steenbrink, eds. *A History of Christianity in Indonesia*, 101.

<sup>120</sup> Aritonang and Steenbrink, eds. *A History of Christianity in Indonesia*, 101.



centering their outreach on schools, health, and social services. The more important cities have Christian universities and Christianity came to be identified with education and modernization. Jakarta and Yogyakarta are home to numerous Christian educational institutions at all levels.<sup>121</sup> Furthermore, some leaders of Christian student organizations, such as GMKI (Gerakan Mahasiswa Kristen Indonesia, Indonesian Christian Student Movement), were connected to the Democratic Party, led by President Sukarno.<sup>122</sup>

However, GMKI, which was the representative university student ministry organization in Jakarta, was overly politicized; for this reason, in the late 1960s the evangelical ministry among university students began to take form in groups like *Perkantass*, which is similar to IVF (Inter-Varsity Christian Fellowship); LMPI (*Lembaga Pelayanan Mahasiswa Indonesia*), which is called Indonesian CCC (Campus Crusade for Christ); and the Navigators.<sup>123</sup> The worldwide phenomenon of the developing university ministry also appeared in university student ministry in Jakarta. Moreover, in the late 1970s and 1980s, indigenous student ministry organizations also emerged in Jakarta. Especially, there were PMK (*Persekutuan Mahasiswa Kristen*, Christian Student Fellowship) in each university in Jakarta to carry out ministry among university students.<sup>124</sup>

However, as the Korean missionary committee in Indonesia explains, ministry among university students in Jakarta has gradually been declining since the early 1990s because of a lack of leaders.<sup>125</sup> The majority of student ministry organizations have been led by student volunteers, without full-time ministers, for financial reasons. As a result, student ministry organizations have easily lost their vision and become divided, having no mediator when conflicts arose. Moreover, in the absence of ministers, the student leaders of the ministry organizations have neglected to prepare the next generation of students to continue the ministry after their graduation.<sup>126</sup>

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<sup>121</sup> John Prior, "Indonesia," In *Christianities in Asia: Blackwell Guides to Global Christianity*, edited by Peter C. Phan (Malden: Wiley-Blackwell, 2011), 68.

<sup>122</sup> Kim, "Effective Missions Methods for Indonesian University Students," 43.

<sup>123</sup> Korean missionary committee in Indonesia, *The 25th Anniversary of Mission to Indonesia*, (Seoul: Korean missionary committee, 1996), 145-146.

<sup>124</sup> Korean missionary committee in Indonesia, *The 25th Anniversary of Mission to Indonesia*, 146.

<sup>125</sup> Korean missionary committee in Indonesia, *The 25th Anniversary of Mission to Indonesia*, 147.

<sup>126</sup> Kim, "Effective Missions Methods for Indonesian University Students," 45-46.

Nonetheless, Prior points out that religion is becoming increasingly important in Indonesia. The continuing influence of *Kompas*, the largest circulation broadsheet and published by Catholics, the Protestant *Suara Pembaruan* newspaper and the Islamic daily *Republika*, indicate that religion is maintaining an important role in society, although not always as the most crucial compass in life.<sup>127</sup> Based on the understanding of Prior, we may also consider that student ministry can still play a major role in the current life of university students in Jakarta.

Several ministry organizations among university students in Jakarta have come into being in recent years, such as MI (Mission International), GP (Global Partners), OMF (Oriental Mission Fellowship), HIM (His International Mission). In this section, I would like to introduce JOY. The name JOY is the abbreviation of “Jesus first, Others second, and Yourself third.” JOY Indonesia was founded by a Korean missionary, Changnam Son, in 1992. The group focused mainly on the student mission of Universitas Kristen Duta Wacana and Universitas Gadjah Mada in Yogyakarta, Indonesia.<sup>128</sup> Their mission statement is “We are ambassadors for Christ who live on the earth” (2 Cor. 5:20).

On September 25, 1992, Son and 6 university students began to meet to study and practice English conversation in Son’s house. Son tried to teach the Bible to them during the meetings. Moreover, they sang a Christian Contemporary Music (CCM) in English, and played wholesome games at their meetings. As the number of students steadily increased, the original number of students from September 1992 had in 1994 increased to 50, and in 2001 it reached an average of 300 university students.<sup>129</sup> After Changnam Son left JOY Indonesia in 2001, Euiyoung Kyung and Heeyun Yang took over the leadership of JOY, and they established a branch of JOY in Jakarta. As I mentioned in the previous chapter, they have a mass meeting every Friday night. At present, JOY Indonesia consistently tries to focus on the Friday mass meetings; furthermore, they are making their own video clips and Christian music to develop and provide a wholesome university culture in Jakarta and Yogyakarta.

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<sup>127</sup> Prior, “Indonesia,” 72.

<sup>128</sup> Son, *Yogyabian Night*, 48.

<sup>129</sup> Son, *Yogyabian Night*, 97.

### 3.4. Conclusion

In Indonesia, many worldviews swirl within a large number of islands, for each island cluster has developed its own linguistic, cultural, religious, and physical characteristics.<sup>130</sup> Consequently, there has been much diversity in Indonesia. Jakarta especially, as the capital of Indonesia, is a representative city which has experienced these kinds of diversity. Moreover, Jakarta is also facing social issues such as the housing problem and the religious conflict which is represented by Kristenisasi and Islamisasi.

University students in Jakarta can be strongly influenced by these kinds of diversity and circumstances. They are in the midst of an interethnic and interreligious context. Especially the housing problem is a social issue that has a great impact on university students living in Jakarta, causing various problems for them such the issue of sexuality. However, the student ministry in Jakarta seems to not adequately cope with this situation.

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<sup>130</sup> Prior, "Indonesia," 62.

## **Chapter 4. The Model of Southern China Mission (SCM)**

The present chapter describes analyzes and evaluates the student ministry model of the student ministry organizations, Southern China Mission (SCM) in Kunming, Yunnan province in southwest China. This chapter provides a brief history of SCM and the socio-cultural and religious situations of the city of Kunming, moreover, analyzes the interviews made with two representatives from the organization. The analysis and the evaluation are based on the light of and reference to the previous theoretical chapter. The keywords in this chapter will be the relationship which is based on the understanding of the incarnation, and migration of the students.

### **4.1. A short history of SCM**

Southern China Mission (SCM) was established in 2004 by the Korean missionary Youngjin Park. After Park had worked as a pastor for five years in Zion Presbyterian Church in Bucheon, Korea, he was sent as a missionary to Kunming. Park had worked as a Korean language professor in the Department of Foreign Languages at Yunnan Normal University, during which time he also began his student ministry with SCM. Therefore, the ministry of SCM among university students was then focused on students attending Yunnan Normal University.

Since the first meeting of SCM in October 2004, the student ministry of SCM has consisted of two parts. The first part is the small group meeting. These small group meetings include both a weekday meeting, focused on friendship and sharing each other's lives, and a weekend meeting, focused on worship and group Bible study. Because of the specific religious context of China, where religious groups cannot freely meet, the weekend meeting takes place in the form of a house church. In 2005, the first small group of SCM, the Rock house church, started with 11 university students. SCM also formed a second small group, the Early house church, with 14 university students. Currently, there are six small group meetings in SCM, with an average of 70 to 80 university students attending.

The second part of SCM is the Korean language educational institute, the Twenty-first-century Language and Culture School. As Lee discusses, for several reasons such as job market vision, geographical location, lower costs for studying abroad, and particularly the Korean Wave, many Chinese university students want to study in Korea.<sup>131</sup> Many university students in Kunming also want to learn the Korean language or experience Korean culture. For these reasons, SCM began its student ministry among university students through the Twenty-first-century Language and Culture School in 2007. The Twenty-first-century Language and Culture School is still an important part of the student ministry of SCM.

## **4.2. Components of the model**

### **4.2.1. Description of the socio-cultural and religious situation of Kunming**

The city of Kunming is the state capital of Yunnan province, in remote southwest China. Kunming is characterized by a transition from a socialist manufacturing center to a free market service economy, and the strong presence of diverse ethnic groups.<sup>132</sup> Zhang explains that there are 56 state-recognized ethnic groups in China. The Han majority accounts for 91.5 percent of the total population and the 55 ethnic minority groups make up the other 8.5 percent.<sup>133</sup> Kunming is the pivotal city of Chinese ethnic minority culture; twenty-five ethnic minority groups, which are more than half of all Chinese ethnic minority groups, live in Kunming, Yunnan province.<sup>134</sup> Moreover, the proportion of ethnic minority groups in Kunming is 13.8 percent, which is more than 5 percent higher than the average (8.5 percent).<sup>135</sup> Ethnic diversity is thus one of the representative features of the city of Kunming.

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<sup>131</sup> Se Woong Lee, "Circulating East to East: Understanding the Push-Pull Factors of Chinese Students Studying in Korea." *Journal of Studies in International Education* 21, no. 2 (May 2017), 182-183.

<sup>132</sup> Qiyang Wu, Jianquan Cheng, and Craig Young, "Social Differentiation and Spatial Mixture in a Transitional City - Kunming in Southwest China," *Habitat International* 64 (June 2017), 11.

<sup>133</sup> Xiaowei Zang, ed. *Handbook on Ethnic Minorities in China* (Cheltenham; Northampton: Edward Elgar Publishing Limited, 2016), 1-2.

<sup>134</sup> Zang, *Handbook on Ethnic Minorities in China*, 20-23.

<sup>135</sup> Zang, *Handbook on Ethnic Minorities in China*, 23.

By extension, the religious situation of Kunming is a reflection of its ethnic diversity. Because each ethnic minority group has its own religious ritual, Kunming seems to have more religious diversity than any other city in China. Furthermore, Christianity in China is in itself remarkably diverse. Xie points out that while the distinction between the house church and the Three-Self church is immediately apparent, regional differentiation is also very evident, including the related levels of socio-economic development.<sup>136</sup> This makes the religious context of the city of Kunming profoundly complex.

Meanwhile, within this socio-economic context, because the city of Kunming is located in the southwest part of China, it did not benefit from the rapid economic growth of the rest of China in the 1990s. However, in the last two decades Kunming has experienced unprecedented development and has become an international commercial hub for Southeast Asia. In 2011, a new district (呈贡, Chenggong) which was built for the center of education and administration of the city, was established in Kunming, and the urbanized area was further expanded.<sup>137</sup> In recent years the Economic Bureau of Yunnan province has been strongly participating in the Mekong River Basin Development Cooperation to encourage trade with other regions of China, as well as with Cambodia, Laos, Myanmar, Thailand, Singapore and Vietnam. Through the Mekong River Basin Development Cooperation, the Chinese government is attempting to reinforce the political and economic influence of China over Southeast Asian countries in the Indochina Peninsula, with the city of Kunming as its center.<sup>138</sup>

#### **4.2.2. University students in Kunming**

As we can see above, the city of Kunming has an ethnic diversity, especially related to the ethnic minority groups in China. For university students in Kunming, this ethnic diversity appears to be the same. It is estimated that 20% of university students in

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<sup>136</sup> Xiaheng Xie, "Religion and modernity in China: who is joining the Three-Self Church and why," *Journal of Church and State* 52, no. 1 (2010), 77-78.

<sup>137</sup> Xu Chen and Yaping Zhang, "Impacts of Urban Surface Characteristics on Spatiotemporal Pattern of Land Surface Temperature in Kunming of China," *Sustainable Cities and Society* 32 (July 2017), 88.

<sup>138</sup> Vannarith Chheang, "Environmental and Economic Cooperation in the Mekong Region," *Asia Europe Journal* 8, no. 3 (November 2010), 362.

Kunming come from ethnic minority groups. In particular, in the case of Yunnan Normal University, almost half of the students come from ethnic minority groups.<sup>139</sup> Meanwhile, Park of the SCM points out that almost all ethnic minority students have financial problems in staying and studying at this university.<sup>140</sup> Some of these students require specific pastoral care and financial support.

Many university students in Kunming are also international students. In the case of Yunnan Normal University, there are around 1,086 international students out of 30,000 students are studying in 2015. Yunnan Normal University has been cooperating with 59 universities from various countries in exchange-student and short-term study programs. Yunnan Normal University built its new campus in Chenggong mainly for international students; this campus is located in the new district of the city of Kunming. Yunnan Normal University is one of the ten Chinese government-selected universities that support Chinese language teaching for neighboring countries,<sup>141</sup> and the majority of its international students are from Southeast Asia. In order to strengthen the influence of China over Southeast Asia, the Chinese government has been taking steps to allow Southeast Asian students to study at several universities in Kunming.<sup>142</sup>

#### **4.2.3. Introducing the interviewees**

The interview discussed below were carried out with two participants all of whom are currently board members of SCM in Kunming, China. Each interview was carried out individually with two participants, both of whom are currently board members of SCM in Kunming, China. These two interviewees were chosen because they have been involved in the student ministry of SCM for more than ten years and have a good understanding of the theological foundations of SCM. One of the interviewees is Youngjin Park, the founder and representative of SCM. He is a Korean missionary and a Presbyterian pastor. Since 2004 he has been involved in ministry among university

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<sup>139</sup> Interview with Youngjin Park, 11 May, 2017.

<sup>140</sup> Interview with Youngjin Park, 11 May, 2017.

<sup>141</sup> Yunnan Normal University office of international relations, accessed 10 May, 2017.  
<http://fao.ynnu.edu.cn/en/default.aspx>.

<sup>142</sup> Interview with Youngjin Park, 11 May, 2017.

students, especially from Yunnan Normal University, as a missionary and a pastor in Kunming and Yunnan Province.

The other interviewee is Xiang, a Korean Chinese woman.<sup>143</sup> The Korean Chinese are one of the ethnic minority groups of China. Xiang is one of the co-leaders of SCM in Kunming, and also a Korean language teacher at the Twenty-first-century Language and Culture School. She studied at Yanji University of Science & Technology Health Education College in Yanji, China and has a master's degree from Ewha Women's University in Seoul, Korea. Since she also has experience as a migrant university student, she understands university students in Kunming and can relate well to them.

The interviews were conducted using WeChat video calling, known as Chinese Skype. This made it possible for the interviews to be performed in a face-to-face manner. The average duration of each interview was sixty to seventy minutes. Because the members of SCM were concerned about wiretapping and security, we had to use predetermined special words, such as 'business' for student ministry, 'boss' for Jesus, and so forth. During the interview, as a researcher I concentrated on discovering the kind of theological thinking behind the ministry of SCM. The questions in the interviews were open-ended, allowing students to freely discuss how they understood student ministry in the context of the city of Kunming; closed questions would have led to designed answers.<sup>144</sup> The prominent issues of the interview were the context of the city of Kunming, and their student ministry and presence of SCM among university students.

#### **4.2.4. The analysis of the interviews**

Except for brief introductions of participants and questions related to the student ministry organization and the context of the city of Kunming, five to seven questions constitute the heart of the interviews about the student ministry of SCM in Kunming, China. Based on these questions and answers, it is possible to better understand SCM's model of ministry.

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<sup>143</sup> Xiang is not her real name but an assumed name. She wanted to use an assumed name for security reasons.

<sup>144</sup> See Appendix as to the questions asked.



First of all, SCM understands student ministry mainly as evangelization.<sup>145</sup> Root discusses that most student ministers would agree that relationships and evangelism are important for contemporary Christian student ministry.<sup>146</sup> Student ministry of SCM is also in the same context. Park described that such ministry among students should be central to missional work because these university students are the intellectual class and will be the leading groups of society, particularly in the context of China. He was convinced that if university students were evangelized before communistic ideas and philosophy took hold, they could become influential Christian leaders in their local communities and the larger society in China. Furthermore, he understood the importance of evangelization related to his missiological-theological basement: The Great Commandment and the Great Commission. Therefore, Park has concentrated the student ministry of SCM primarily on evangelization.

Xiang mentioned that student ministry is a mission work that builds a healthy relationship with university students in their context, conversing with them in their language, eating their food with them, and finally introducing them to Jesus Christ as their Savior. By extension, she added that, as seen in the mission statement of SCM, student ministry can be defined as one that teaches the Bible, brings the gospel, and heals the sick, based on the three principal ministries of Jesus (Mt. 4:23~25).

Secondly, the foremost concern of the presence of SCM among university students is to build relationships with them. To do this, the student ministry worker of SCM teaches the Korean language at the university and their institute, as well as offering a variety of programs to students. As Park explained, he met university students in his Korean class at Yunnan Normal University and the Twenty-first-century Language and Culture School. Park emphasized that teaching Korean was a vital conduit to meet and

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<sup>145</sup> In this study, "evangelization" does not refer to programs that push non-Christians to confess their faith in a mechanical and an artificial way, but to showing the love of Jesus and sharing the gospel through relationships and exemplary Christian lives.

As Rosin points out, evangelization is the activity by which the Gospel is proclaimed and explained and by which living faith is aroused among non-Christians and nourished among Christians. Furthermore, evangelization is not restricted to verbal witness, but means the proclamation of Christ's message through the witness of life and the word.

H. Rosin, "CURRENT ASPECTS OF EVANGELIZATION" *Exchange* 4, no. 1 (January 1975), 1-8.

<sup>146</sup> Root and Dean, *The Theological Turn in Youth Ministry*, 22.

build relationships with the students. Moreover, he also introduced two programs to present SCM to them: a summer and a winter retreat, and small group meetings.

Since 2007, the SCM has held retreats in the form of Korean language camps, assisted by short-term mission teams from Korean churches which cooperate with SCM every summer and winter. The one-week program of the Korean language camp is divided into two parts. The program for the first two nights and three days allows students to experience Korean culture and language in Kunming; the program for the next two nights and three days involves visits to Chinese students' hometowns, providing the groups with experience of Chinese culture and language. Park described how the retreat program enabled SCM to build deep relationships with the students. Moreover, Park himself tried to attend every small group meeting of SCM. In particular, he regularly attended Sunday meetings at a house church to preach and provide spiritual care for the students.

In her interview, Xiang explained the particular characteristics of the culture of China. She expressed that *guanxi* (關係, relationship) is a prominent factor in Chinese culture. Chinese people tend to listen to people with whom they have a good relationship. No matter how good the content, they will not listen to a person they have no relationship with. Xiang underlined that anyone who wants to do student ministry in the Chinese context must understand the importance of *guanxi*. Therefore, in her ministry she focused mainly on good relationships. She tries to meet students not only during her classes but also afterwards. She also tries to meet students in the cafeteria for lunch every day. Her student ministry focuses on having relationships with students, sharing their lives, and counseling them.

Thirdly, as a result of SCM's emphasis on evangelization and relationships, the organization's leaders were able to point to the positive effects of their presence on the students. Xiang added that the conversation with university students itself was not influential, but became powerful when the relationship is based on the daily Christian life. Park explained that his presence in the student ministry of SCM has a positive influence to the ministry and the students. He highlighted the importance of being present among students to demonstrate the Christian faith, life, and culture. Park also often invited students to his house for dinner. Students were able to enjoy a meal and observe how the family nurtured their children in the faith and enjoyed a healthy Christian family life. Park

mentioned that this had a profound influence on students' future family life. His Christian life could be an exemplary sample to the students.

Lastly, the student ministry of SCM also tries to maintain a relationship and a network with students who graduate and return home. Furthermore, SCM continues to help them in several ways. This point is related to the particular situation of ethnic minority students in Kunming. Park explained that around half of Yunnan Normal University students come from ethnic minority groups in rural areas. Approximately 80 percent of these students are poor, and receive scholarships funded by the rural community. In return, these students are obliged to return home to serve their communities for five to seven years. During this period, students who have come to believe in Jesus Christ as their Savior while at a university in Kunming can have a good influence as Christian leaders in their community. The graduates might also experience several practical issues and conflicts with community members because they had converted to Christian. Park and Xiang continue to keep in touch with graduates through social media, and help them both spiritually and financially. Xiang noted that a quarter of the income of the Twenty-first-century Language and Culture School is used to help these graduates.

### **4.3. Evaluating the model of SCM**

#### **4.3.1. Emphasis on the relationship**

The emphasis on relationships in the student ministry model of SCM is similar to that of the student ministry of Root.<sup>147</sup> The primary leaders of SCM constantly concentrate on building relationships with university students in Kunming. They do this by inviting students to their homes, dining with them in the university cafeteria, and visiting their hometowns. Park and Xiang see these relationships as incarnational. This understanding of relationship can be compared to that of Root. Root also focuses on student ministry as

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<sup>147</sup> Root, "The incarnation, place-sharing, and youth ministry: experiencing the transcendence of God," 22-25.

relational ministry. He argues that relational ministry should be the center of student ministry,<sup>148</sup> but SCM has to be careful not to make the relationship just a tool to approach the students. Root points out that relationships in terms of place-sharing with students are the location of God's presence in the world.<sup>149</sup>

Based on this understanding, when SCM tries to evangelize university students by means of relationships it is carrying out its mission work in the presence of God. In the student ministry of SCM, relationships are the key to bringing students to faith in Christ. The relationship with students and evangelism are significant for contemporary Christian student ministry and closely related to each other.<sup>150</sup> As we can see in the case of friendship evangelization in UEAB, Kenya, student ministry base its emphasis on building a relationship with students and, at the same time, can witness the gospel through the relationship.<sup>151</sup>

#### **4.3.2. Reflection on student ministry in urban setting**

The student ministry of SCM well reflects the socio-cultural context of the city of Kunming, and their ministry constantly takes into account the students' situation. Student ministry must be based on an analysis of the context because it is taking place and targeting people in specific situations. The student ministry practitioner must be a multidisciplinary expert, not simply an evangelist. The ministry of SCM certainly seems to be concerned with students' socio-cultural background and their specific context as university students in Kunming.

For instance, a key ministry of SCM is to teach the Korean language to the students. Contemporary Chinese university students in Kunming are interested in expressions of Korean culture, such as K-pop and K-drama, and they want to learn the Korean language.<sup>152</sup> Moreover, SCM also financially supports poor ethnic minority

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<sup>148</sup> Root, "The incarnation, place-sharing, and youth ministry: experiencing the transcendence of God," 23-24.

<sup>149</sup> Root, "The incarnation, place-sharing, and youth ministry: experiencing the transcendence of God," 27.

<sup>150</sup> Root and Dean, *The Theological Turn in Youth Ministry*, 22.

<sup>151</sup> Lagat, "The Role of Christian Institutions in Witnessing to Students of the Muslim Faith: The Case of the University of Eastern African Baraton in Kenya," 2-4.

<sup>152</sup> Lee, "Circulating East to East: Understanding the Push-Pull Factors of Chinese Students Studying in Korea," 170-171.

students. During the interview, Park mentioned that forty percent of the income of the Twenty-first-century Language and Culture School is used to help these students. He also mentioned that he has given half of his salary as scholarships to poor students. These examples show how the student ministry of SCM is adequately reflected in the Kunming context.

#### **4.3.3. Networking after graduation**

It is impressive that the SCM has a network to help graduates returning to their hometowns or settling in a new city. Nowadays, most student ministries in the world lose contact with their students after they graduate. However, the workers of SCM continually try to keep in touch with and care for graduates, encouraging them to be Christian leaders in their own communities. For instance, this summer Park plans to visit more than thirty Chinese cities to encourage graduates.

SCM seems to be spreading the gospel through these scattered young believers. And although not free from the control of the Chinese government, the social media play a major role in maintaining the relationship between SCM and its graduates. As McBride points out, anyone can take advantage of the power of social media to connect with others and build an online presence.<sup>153</sup> The role and impact of social media in student ministry has not yet been much studied, but it seems to be one of the most significant issues in such ministry.

#### **4.4. Conclusion**

The answers from the interviews and their analysis provide an understanding of the model of student ministry of SCM in Kunming, China. The SCM model can be understood as an educational and pastoral model. The model focuses on preaching and teaching the gospel and trying to maintain relationships with students in the city and after their graduation. The keys to this student ministry are its emphasis on building good

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<sup>153</sup> Erin Ann McBride, *Sharing the Gospel through Social Media* (Springville: Cedar Fort, 2015), 3-4.

relationships with students and on evangelizing them while they attend the universities in Kunming. The SCM approaches its ministry based on an understanding of the socio-cultural context of the students and of the city of Kunming. Furthermore, SCM continues to maintain relationships with graduates to encourage them in their role as Christian leaders in their own context. These factors make SCM a model of student ministry as missionary presence will also contribute to reflect on the building elements for student ministry among university students in Jakarta.

In the next chapter, dealing with the interview with IFES in Groningen, we will analyze and evaluate student ministry in the Netherlands along similar lines.

## **Chapter 5. The Model of International Fellowship of Evangelical Students (IFES)**

The present chapter will analyze and evaluate the student ministry model of International Fellowship of Evangelical Students (IFES) in Groningen, the Netherlands. The structure of present chapter and the analysis of interview will be done in the same way as the previous chapter: A brief history of IFES, the socio-cultural and religious situations of the city of Groningen, and the analysis of the interviews based on interviews that I conducted with two interviewees from the organization. As in chapter 4, the analysis and the evaluation are based on the light of and reference to the theoretical chapter. The keywords in this chapter will be the relationship which is based on the understanding of the incarnation, the issue of culture in the ministry, and cooperation with local churches and Christians.

### **5.1. A short history of IFES**

The International Fellowship of Evangelical Students (IFES) was founded in 1947 when leaders from ten Worldwide Christian student movements met at Harvard University in the United States.<sup>154</sup> When IFES was established in the States, the Netherlands was represented by the Calvinistische Studentenbond (CSB, Calvinist student association), which is a type of umbrella association of national student ministry organizations.<sup>155</sup> Through the consolidation of CSB and some other Christian student organizations, Commissie Nederland IFES (CNI) was established in 1959, and renamed IFES-Nederland in 1984.<sup>156</sup>

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<sup>154</sup> "Our history," IFES, accessed 23 May, 2017.  
<https://www.ifesworld.org/en/our-history>.

<sup>155</sup> Wikipedia, "IFES Nederland," last modified 9 Jan, 2017.  
<https://nl.wikipedia.org/wiki/IFES-Nederland>.

<sup>156</sup> "IFES-Nederland."

IFES-Nederland introduces its work, mission and vision as a groundbreaking movement of (international) students praying, reading the Bible and testifying.<sup>157</sup> IFES Nederland believes that passionate Christian students can make a permanent difference in their own context and lives.<sup>158</sup> The ministry of IFES-Nederland among university students focuses mainly on building relationships with them and encouraging them to share the good news of Jesus with their friends and fellow students. This organization has carried out ministry among university students in 16 Dutch cities. In this study, we will focus on its student ministry in Groningen.

IFES in Groningen has three board members and 10 to 15 student volunteers. It also has five ministry groups. Four groups are focused chiefly on ministry among Dutch students, and one group, called HOST-IFES, is involved in ministry among international students. IFES in Groningen constantly tries to build relationships with university students to share the Gospel with them.

## **5.2. Components of the model**

### **5.2.1. Description of socio-cultural and religious situation of city of Groningen**

The city of Groningen, located in the northern part of the Netherlands, is a student city. One of the most obvious socio-cultural features of the city is its young population, with more than half of its inhabitants under the age of 35.<sup>159</sup> According to the Annual Statistical Review of the Municipality of Groningen, as of January 2017 Groningen has a population of 202,632, of whom 111,274 (55 percent) are under the age of 35. The largest age group of the population of Groningen is made up of people aged 20 to 24 years (34,859, or 17.2 percent), a great number of whom are Dutch and international students.

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<sup>157</sup> “Missie and Visie,” IFES-Nederland, accessed 23 May, 2017.

<https://www.ifes.nl/ifes/missie-amp-visie>.

<sup>158</sup> “Missie and Visie,” IFES-Nederland.

<sup>159</sup> “Bevolking op Statistisch Jaaroverzicht gemeente Groningen,” Onderzoeksbureau Onderzoek en Statistiek Groningen, 1-3, accessed on 19 May, 2017.

<https://os-groningen.nl/wp-content/uploads/2017/04/thema02-bevolking.pdf>.



In this study we will focus on the international students.<sup>160</sup> According to the 2016 annual report of Organization for Economic Co-operation and Development (OECD), one of every ten students enrolled in tertiary education in the Netherlands is an international.<sup>161</sup> More specifically, 8.3 percent of bachelor's or equivalent level students, 17 percent of master's or equivalent students, and 37 percent of doctoral or equivalent level students in the Netherlands are international students.<sup>162</sup> Bijwaard explains that the sum of international students in the Netherlands has more than doubled between 2000 and 2011,<sup>163</sup> and Groningen is probably the best example of this. According to the International Service Desk of the University of Groningen<sup>164</sup> and the Hanze University of Applied Sciences,<sup>165</sup> approximately 16 percent of Groningen's students are internationals.

The religious situation in Groningen reflects the religious situation of the Netherlands. According to the latest census of belief in the Netherlands, titled 'God in Nederland 2016', less than one third of the Dutch population have a religious faith and nearly one in four describe themselves as atheists.<sup>166</sup> Baas points out that secularization is proceeding rapidly in the Netherlands.<sup>167</sup> For instance, in the Roman Catholic Church, only 13 percent believe in the existence of heaven, 17 percent in a personal God, a third pray daily and fewer than half believe that Jesus is the Son of God or God-sent.<sup>168</sup>

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<sup>160</sup> According to Timmer, the directionality of student ministry in Groningen is different for both Dutch and international students. For Dutch students, the ministry mainly focuses on fellowship and friendship. On the other hands, for international students, the ministry concentrates on evangelization which is based on the relationship and the issue of culture. This is the reason that this study focuses on international students in this chapter.

<sup>161</sup> Organization for Economic Co-operation and Development (OECD), *Education at a glance 2016: OECD indicators* (Paris: OECD, 2016), 339.

<sup>162</sup> OECD, *Education at a glance 2016*, 339-340.

<sup>163</sup> Govert E. Bijwaard, "Immigrant Migration Dynamics Model for The Netherlands," *Journal of Population Economics* 23, no. 4 (September 2010), 1220–21.

<sup>164</sup> "Internationalization," University of Groningen, accessed 19 May, 2017.

<http://www.rug.nl/about-us/internationalization/>.

Conny Dokter, e-mail message to author, 19 May, 2017.

<sup>165</sup> Swaeske de Vries, e-mail message to author, 23 May, 2017.

<sup>166</sup> "Two-thirds of people in the Netherlands have no religious faith," *DutchNews.nl*, 14 March, 2016, accessed 19 May, 2017.

<http://www.dutchnews.nl/news/archives/2016/03/two-thirds-of-people-in-netherlands-have-no-religious-faith/>.

<sup>167</sup> Klaasjan Baas, "Onderzoek: Nederland is God kwijt geraakt," *Evangelische Omroep*, 13 March, 2016, accessed 22 May 2017.

<http://www.eo.nl/geloven/nieuws/item/nederland-is-god-kwijt-geraakt/>.

<sup>168</sup> Baas, "Onderzoek: Nederland is God kwijt geraakt."

Although this trend was less pronounced among the Dutch Protestant churches, these churches have also undergone a similar tendency. “The Netherlands is no longer a Christian nation” is the main conclusion of the research of ‘God in Nederland 2016’.<sup>169</sup> Based on the research results, Groningen could be seen as the city which is placed in a wave of secularization in the Netherlands.

Furthermore, according to a survey by an RTV Noord and EenVandaag-opinion panel, Groningen is the most secularized province in the Netherlands. In Groningen, 60 percent confirm the statement, “Religion plays no role in my life,” and merely 28 percent regard themselves as religious. A minority (40 percent) believe that there is more between heaven and earth, compared with the national average of around 59 percent.<sup>170</sup> The religious situation of Groningen is in a process of rapid secularization.

### **5.2.2. University students in Groningen**

There are several educational institutions in the city of Groningen, but the representative universities in Groningen are the University of Groningen and Hanze University of Applied Sciences. Both have many international students. The University of Groningen has around 7,282 international students of over 124 different nationalities.<sup>171</sup> Even twenty percent of the university staff and sixty percent of all PhD students are from abroad.<sup>172</sup> Hanze University of Applied Sciences has around 2,270 international students of over 103 different nationalities.<sup>173</sup> There are thus a large number of international students in Groningen, bringing with them great cultural, ethnic, and linguistic diversity.

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<sup>169</sup> Baas, “Onderzoek: Nederland is God kwijt geraakt.”

<sup>170</sup> “Meest goddeloze provincie: Groningen,” *Evangelische Omroep*, 12 December, 2013, accessed 22 May 2017.

[https://www.eo.nl/geloven/nieuws/item/meest-goddeloze-provincie-groningen/?clicked\\_searchresult=true](https://www.eo.nl/geloven/nieuws/item/meest-goddeloze-provincie-groningen/?clicked_searchresult=true).

<sup>171</sup> “International students in The Netherlands, the stats,” Eurogates, accessed 22 May, 2017.

[http://www.eurogates.nl/en\\_study\\_abroad\\_education\\_in\\_holland\\_netherlands/](http://www.eurogates.nl/en_study_abroad_education_in_holland_netherlands/).

E. van Schaik, e-mail message to author, 30 May, 2017.

<sup>172</sup> “Internationalization.”

<sup>173</sup> “Numbers of students,” Hanze University of Applied Sciences, Groningen, accessed 24 May, 2017.

<https://www.hanze.nl/nld/organisatie/stafbureau/financieel-economische-zaken/producten-en-diensten/studentenadministratie/aantallen-studenten>.

Willy Spoelman, e-mail message to author, 24 May, 2017.

Meanwhile, as can be seen above, university students in Groningen live in one of the most secularized cities of the Netherlands.<sup>174</sup> The religious situation of the city of Groningen can affect thinking and life of the students. Although several university students are involved in religious associations like the Catholic student association Albertus Magnus, or the Navigators Student Association, the majority of university students in Groningen seem to be atheist rather than having a specific religion.<sup>175</sup> Furthermore, the religious picture of university students in Groningen has become increasingly more diverse, with Christian, Muslim, Buddhist, and Hindu students studying together in this small student city.

### **5.2.3. Introducing the interviewees**

We conducted interviews with two IFES members to understand the student ministry of IFES in Groningen. Each interview was carried out individually, one with a board member and the other with a staff member of IFES Groningen. One interviewee was Hendrik Timmer, the representative of IFES in Groningen. Timmer has worked as a board member of IFES in Groningen for three and a half years, and has been serving as a full-time student minister for half a year. Timmer focuses primarily on ministry among international students in Groningen. The other interviewee was Karine Leeftink, a board member of HOST-IFES, which is the international student ministry group of IFES. Leeftink is a bachelor student, majoring in European Languages and Cultures at the University of Groningen. She has served HOST-IFES as treasurer since September 2016, and she organizes weekend and retreat activities.

We conducted face-to-face interviews in the Protestant Theological University building (PThU). Each interview lasted between forty and fifty minutes. Although we discussed ministry among Dutch students, the focus of the interview was on IFES's ministry among international students in Groningen. As a researcher, I was interested in

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<sup>174</sup> Secularization is not a phenomenon occurring only in Groningen, but a global phenomenon. Although there is a difference in degree, the phenomena of secularization are also observed in Jakarta, which is predominantly Islamic, and in Kunming, which is religiously restricted. Student ministries in these three cities need to understand the context and phenomenon of secularization.

<sup>175</sup> Interview with Hendrik Timmer, 26 May, 2017.

the theological thinking behind the student ministry of IFES. As in the interviews in Chapter 4, the questions in the interviews were open-ended to allow subjects to share openly their understanding of student ministry in the Groningen context. We avoided closed questions that could lead to designed answers.<sup>176</sup> The prominent issues of the interview were the context of the city of Groningen, and the ministry and presence of IFES among university students.

#### **5.2.4. The analysis of the interviews**

As with the interview with SCM in Kunming, China, we used between five and seven central questions dealing with the student ministry of IFES in Groningen, after a few brief introductory questions and some about the organization and the situation in Groningen. These questions and answers shed light on IFES's model of ministry among students in Groningen, and especially among internationals.

Firstly, the student ministry of IFES in Groningen is based on a particular understanding of mission. Timmer explained that the classical vision of mission is that the church sends missionaries from the Netherlands to other countries. However, in recent years, university students from diverse countries have been coming to the Netherlands. The concept of mission seems to have changed from "sending" to "coming". This understanding has been developed in the eighties already: the world at your doorstep.<sup>177</sup> Timmer emphasized that because IFES can reach out to diverse university students in Groningen this is a crucial opportunity for mission. For instance, from Saudi Arabia, a very conservative Muslim country, 115 students have come to Groningen for six years to study medicine. IFES in Groningen has introduced a specific student ministry, the Bible/Quran comparative study group, for these Muslim students. Leeftink also mentioned that the ministry of IFES is missional in its contact with Buddhist and Hindu students as well as Muslim students in the city.

Secondly, building a relationship with university students is a core value of the ministry of IFES in Groningen. To build a relationship with university students, IFES

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<sup>176</sup> See Appendix as to the questions asked.

<sup>177</sup> Lawson Lau, *The World at Your Doorstep: A Handbook for International Student Ministry* (Downers Grove: InterVarsity Press, 1984)

provides and organizes many programs, such as a regular Friday night activity, a movie night, visits to the campus with religious questionnaires, sports activities, the Passion week, and so forth. Especially on the Friday nights, according to Leeftink, there are both Christian activities such as lectures, times of worship and testimonies, as well as not directly Christian activities such as dinners and barbecues, a karaoke night, or a culture night to reach out to university students and get them interested in their group.

Through this variety of programs offered by IFES, the ministry workers try to build good relationships with university students in Groningen. However, Timmer underlined that although he builds friendships with students to be able to share the Gospel, relationship is not merely a tool to convert them. Timmer further explained that the emphasis in his ministry on relationships was influenced by the incarnation of Jesus; like Jesus he tries to adapt himself to the students and humble himself to communicate with them. Leeftink also pointed out that IFES tries to create an environment where people can feel safe, and where they do not feel pushed to convert to any religion. However, they hope that through relationships the students will see and feel that what IFES is doing is based on Christian faith and the love of Jesus. Leeftink repeatedly used the verb "show" and stressed its importance. She understood that relationship could be the channel for university students to experience Christian faith and the love of Jesus.

Thirdly, the issue of culture is strongly related to IFES's ministry among students in Groningen. Leeftink pointed out that this issue is the prominent point of difference between ministry among Dutch students and ministry among internationals. Because many international students have difficulties with cultural issues, she emphasized that student ministry should deal with these issues. IFES in Groningen regularly organizes 'culture nights' to discuss cultural similarities and differences between Dutch and international students, and they often share students' traditional foods during the Friday night activity. Timmer pointed out that these culture nights play a major role in internationals' understanding of cultural differences and Dutch culture such as etiquette, polite and impolite manners to communicate, and so forth.

Fourthly, it seems that the student ministry of IFES in Groningen needs to take more action to prepare and train international students for their return to their countries. Timmer emphasized a need for such preparation, especially for students from China and Muslim countries, to teach them how to live as Christians when they return to their

original contexts. As Bullington points out, sometimes the “right” answers in Christian context and culture are just not appropriate in the student’s home context and culture.<sup>178</sup> However, both Timmer and Leeftink mentioned that there are as yet no specific programs related to returnee university students, and only a special booklet on the subject provided by IFES-Nederland; IFES in Groningen is only in the planning stage of such a program. Several of the students in Groningen believe in Jesus, but they plan to stay in the Netherlands. Furthermore, Timmer added that he rarely has a connection with students who have returned to their countries.

Lastly, IFES in Groningen has consistently tried to build a network and to cooperate with local churches and Christian families in Groningen. Timmer stressed the importance of such cooperation, and has introduced some programs to put it into practice, such as Eat and Meet. Eat and Meet is a program that connects Dutch Christian families with international students to make friendships and establish relationships. Sometimes they have a dinner together or the families help the students to solve practical issues related to life in Groningen. Leeftink added that Christian families can show the love of Jesus through these relationships.

The student ministry of IFES also tries to connect students with local churches. Leeftink explained that IFES itself works together with Dutch churches, such as the Vineyard International Church in Groningen and the Grace Anglican church. Cooperation between local churches and IFES is easy because there is a lot of overlap between church members and members of IFES. Leeftink emphasized that student ministry should cooperate with local churches instead of trying to replace them. Meanwhile, as for the relationships between international students and local churches or Dutch Christian families, Timmer pointed out that although he or the IFES staff initiate the first few meetings, they eventually step back to let the churches and families manage these contacts themselves.

### **5.3. Evaluating the model of IFES**

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<sup>178</sup> Bullington, “Walking the Second Mile with International Students,” 3.

### 5.3.1. Emphasis on relationships

The emphasis on relationships with university students is the most prominent feature of the ministry model of IFES in Groningen. Both Timmer and Leeftink expressed that the core value of their ministry consisted of relationships with and hospitality for university students. Lagat discusses that the friendship, hospitality, should be the foundation for the student ministry.<sup>179</sup> In the case of Friends of Mission to Chinese in Germany (FMCD) also has their first and foremost motto that showing “hospitality” and “friendship” towards the foreigners. Their motto reminds the understanding concerning God in the ministry of FMCD: God loves the foreigners and therefore you too are to love the foreigners.<sup>180</sup> IFES in Groningen has provided many programs for students for based on this understanding.

Moreover, the leaders of IFES not only prepare and organize the programs but also participate, taking part in discussions and befriending students and sharing their lives. In their relationships with university students, the attitudes of IFES are influenced by the example of the incarnation of Jesus. IFES has tried to adapt its student ministry to university students in Groningen as Jesus adapted himself to Jews.

As one of these efforts, IFES regularly includes culture nights among the weekly activities. Such culture nights help the students to understand each other's culture and the Dutch culture, and in turn help IFES to understand the diversity of the students. However, it is significant to remember, as Root points out, that relationships with university students can easily degenerate into instrumentalization, being used only to influence them.<sup>181</sup> Jones also emphasizes that student ministry is not a tool for pushing the students to convert but focuses on authentic relationships.<sup>182</sup> Therefore, the student ministry of IFES should beware of the advice of Root and, at the same time, focus on showing Christian hospitality and the love of Jesus through relationships.

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<sup>179</sup> Lagat, “The Role of Christian Institutions in Witnessing to Students of the Muslim Faith: The Case of the University of Eastern African Baraton in Kenya,” 3.

<sup>180</sup> Dorottya Nagy, “Envisioning Change in China: Evangelical Missionary Work among Chinese Students in Germany.” *Social Sciences and Missions* 27, no. 1 (January 2014), 100-101.

<sup>181</sup> Root, “The incarnation, place-sharing, and youth ministry: experiencing the transcendence of God,” 23.

<sup>182</sup> Nash and Whitehead eds. *Christian Youth Work in Theory and Practice: A Handbook*, 167-168.

### **5.3.2. Preparing students to move forward**

The student ministry of IFES in Groningen needs to be more actively involved in preparing students to return to their own context. The ministry of IFES is focused primarily on international students. As the vast majority of these students return their countries or move to other cities when their studies are finished, it is vital that student ministry prepare these students for their return, especially students who come from countries where freedom of religion is not guaranteed, such as Iran, Saudi Arabia, and China. However, IFES in Groningen lacks programs to offer such preparation. Student ministry that does not prepare students for return might be irresponsible because the returnee students have difficulty to keep faith so that they tend to lose their belief easily when they settle down origin or new places.<sup>183</sup> The student ministry should be provided with an adequate training program. Bullington of Friends International, a British student ministry organization, points out that in his organization such preparation is a central principle.<sup>184</sup>

In line with this it is significant to remember that human migration has played a vital and transformational role in the development and expansion of the Christian movement throughout its history.<sup>185</sup> The return of students can be an opportunity for the gospel to flourish in a new environment. The ministry of IFES should not only prepare students for their return but also seek to maintain their relationships with them to support their faith or to cooperate IFES organizations in other countries.

### **5.3.3. The cooperation with local churches and Christian families**

IFES in Groningen cooperates with local churches, Christian families, and other student ministry organizations. Representative examples are Eat and Meet, the International Christmas celebration, and the Passion Week. IFES in Groningen works with local

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<sup>183</sup> D. Debbie, "Preparing for Nanjing, Not Nottingham! The Mainland Chinese Returnee's Encounter with Church," *Insight*, Issue 11 (Winter, 2013/2014), 5.

<sup>184</sup> Bullington, "Walking the Second Mile with International Students," 2.

<sup>185</sup> Hanciles, "Migrants as Missionaries, Missionaries as Outsiders: Reflections on African Christian Presence in Western Societies," 66.



Christian families for Eat and Meet, local churches and other student ministry organizations for the international Christmas celebration, and other student ministry organizations for the Passion week, which is a program inviting students to eat and discuss together during Holy week. Both Timmer and Leeftink emphasized the importance of cooperation with other Christians. Especially, Leeftink pointed out that through cooperation with local churches in Groningen, IFES could focus more on relational ministries and the churches could focus more on evangelism.

Furthermore, IFES in Groningen also involves student volunteers in its student ministry. As Whitehead discusses, one can define Christian practices as patterns of cooperative human activity in and through which life together takes shape over time in response to and in the light of God as known in Jesus Christ.<sup>186</sup> In ministry among university students, cooperation with local churches and Christians is not optional, but essential.

## **5.4. Conclusion**

After analyzing the answers from the interviews, we can understand the model of IFES's student ministry in Groningen, the Netherlands. The most obvious socio-cultural situation of the city of Groningen is the influx of approximately 10,000 international students. IFES has responded to this situation accordingly and focused its student ministry on these international students, applying its own particular understanding of mission. The main concern of IFES in Groningen is to build relationships with students. To do this effectively, IFES addresses issues of culture with them and cooperates with local churches and Christian families. However, IFES seems to offer insufficient preparation of students for their return home after their study.

The insights gained by observing the ministry of IFES will contribute to formulating a model of student ministry as missionary presence among university students in the city of Jakarta. Although the localities are different each other, the components of the IFES model could adapt in the situation of Jakarta.

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<sup>186</sup> Nash and Whitehead eds. *Christian Youth Work in Theory and Practice: A Handbook*, 149.

## **Chapter 6. Contours of a model for student ministry as missionary presence in Jakarta**

The present chapter, building on the results of the previous chapters, presents contours of a model for student ministry as missionary presence in Jakarta. This chapter will compare the two models previously discussed: the student ministry model of SCM in Kunming, China, and the model of IFES in Groningen, the Netherlands. By comparing the two models, I extract lessons to develop components of a model for missionary presence among university students in Jakarta. These lessons, and the analysis of Jakarta already conducted in Chapter 3, will underline the core part of the thesis: formulating a student ministry model as missionary presence among university students in Jakarta, Indonesia. I tentatively call the new model L.O.V.E. This abbreviation stands for four significant elements in the model: leadership, co-operation, vocation and education. The model underlines the importance of understanding missionary presence from the perspective of at least three agents: the missionary, the students, and local Christian churches and/or communities. Such an understanding seeks to bring balance in the often over-articulated power of the missionary.

### **6.1. Lessons from SCM and IFES models: A comparison the two models**

A student ministry model based on specific contexts can provide insight for developing another student ministry model in other contexts. Gapes explains that student ministry models can be presented for guidance, imitation, and translocation across diverse settings.<sup>187</sup> Likewise, lessons drawn from comparing the two models, SCM in Kunming and IFES in Groningen, will contribute to the formulation of a model for student ministry as missionary presence among university students in Jakarta.

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<sup>187</sup> Christine Gapes, "Developing Contextual Models of Youth Ministry, Part 1," *Journal of Youth and Theology* volume 4, no. 1 (April 2005), 68.

### 6.1.1. A comparison between the SCM model and the IFES model

The SCM model is based on the specific context of the city of Kunming, China; the IFES model is connected with the particular situation in the city of Groningen, the Netherlands. However, when comparing these two student ministry models which are based on different situations, we can find several significant commonalities.

First of all, the primary concern of both models, the SCM and IFES, is to build relationships with university students. In the two models friendship and evangelization are closely related. As Root points out, relationships are the only way to get students to come, believe, or participate.<sup>188</sup> The most significant inspiration for the two models in building relationships with university students was Jesus' incarnation. SCM and IFES seem to be based on the understanding of Root that the incarnation was not about a theme, but about a person, about relationship.<sup>189</sup> As Jesus himself adapted to people when preaching to and having a relationship with them, the two ministries have tried to adapt themselves to the specific culture and situation of university students to build relationships with them.

Secondly, each of the two models reflects the socio-cultural and religious situation of its own city in its ministry among students, most of whom are temporary migrants. For instance, the model of SCM focuses mainly on university students because these students will eventually become influential leaders in the larger Chinese socio-cultural context. Moreover, teaching the Korean language is a major ministry of SCM, an effective way to reach Chinese students because they are interested in Korean language and culture due to the influence of the Korean Wave. The model of IFES sees its reason to exist as based on the socio-cultural change in the city of Groningen, where international students have been coming for approximately fifteen years. The situation of this city with its large numbers of international students has affected their student ministry as well as their particular understanding of mission: from "sending mission" to "coming mission."<sup>190</sup>

Thirdly, the models of SCM and IFES show that co-operation with other churches

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<sup>188</sup> Root, "The incarnation, place-sharing, and youth ministry: experiencing the transcendence of God," 22.

<sup>189</sup> Root, "The incarnation, place-sharing, and youth ministry: experiencing the transcendence of God," 24.

<sup>190</sup> Lawson Lau, *The World at Your Doorstep: A Handbook for International Student Ministry* (Downers Grove: InterVarsity Press, 1984)

and Christians is crucial. IFES cooperates with local churches and Christian families to build relationships with international university students. SCM, because of the restricted religious situation of China, works together with some Korean churches which financially support SCM with summer and winter retreat programs, but not with the local church. Both models demonstrate that collaboration with other churches and Christians is effective and essential in student ministry.

There are also differences between the models of SCM and IFES. The model of SCM focuses mainly on evangelizing university students during their time in the city. However, the model of IFES does not strongly push students to convert or to attend the Bible study group and the worship service but focuses more on relationships with them, trying to show the love of Jesus and their faith through relationship. This different point seems to come from differences in the culture and vision of each organization. The vision of SCM is to evangelize students from other cities and send them back as disciples of Jesus, whereas one of the main visions of IFES is to show hospitality to students; hospitality means: feel at home, make new friends, and encounter God.

Another difference is related to the return of students to their own countries. SCM constantly maintains a network with returnee students via social media. Despite internet regulation by the Chinese government, SCM is able to use social media to communicate with returnees, and helps them in spiritual and financial ways. On the other hand, although IFES provides a special booklet to help returnees, they do not seem to offer enough practical preparation. Fortunately, IFES is now in the process of preparing a program to help these students.

### **6.1.2. Lessons from SCM and IFES models**

We can extract five lessons from the comparison between the models of SCM and IFES:

- 1) Building a relationship with students is the most significant factor in ministry among them. Through the relationship, those doing ministry can offer them friendship, show Christian hospitality and the love of Jesus to them, and, finally, evangelize them. Moreover, an understanding of the incarnation plays a major role in these relationships with students.

- 2) The presence of student ministry leaders is an essential part of their ministry, a form of incarnation. Our two models seem to demonstrate that the presence of the ministry leader among university students is a good conduit to show the love of Jesus, and Christian faith and culture to them.
- 3) The student ministry model should reflect its own particular context. As Gapes points out, the significant question about such a model is whether it properly reflects its particular locality and situation.<sup>191</sup> The direction, method, and subject of student ministry can be changed depending on the specific situation of the city.
- 4) Student ministry should find a way to maintain relationships with returnee university students. University students can easily lose their faith when they have to adjust to a new environment through migration after graduation. Student ministry should help students, in spiritual and practical ways, to live as faithful Christians in their new environment.
- 5) Co-operation with local churches and other Christians is another crucial part of student ministry. By working with local churches and other Christians, student ministry can focus more on the relationships with students than on other things. The local churches can provide things like locations for their programs or financial support.

## **6.2. Components of a model for Jakarta: The L.O.V.E. model**

Based on the previous chapters, we can formulate four components of a model for student ministry as missionary presence among university students in the city of Jakarta, Indonesia. These four components are: Leadership which is focused on relationship, related to the incarnation; co-Operation with local churches and other Christians; Vocation for evangelizing university students; and Education for university students in Jakarta to prepare them for the next stage in their lives. Using the combination of each first letter of the four elements of the model, we will call the model for Jakarta the L.O.V.E.

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<sup>191</sup> Gapes, "Developing Contextual Models of Youth Ministry, Part 1," 72.

model.

Before discussing the components of the model, I would like to specify the agencies or people involved in it. First of all, a ‘missionary’ could be a foreign Christian missionary who has devoted himself to reach out to university students in Jakarta. The reason that this model focuses merely on the missionary himself is that the model is based on missionary presence and not missional activities. Moreover, Indonesia is viewed as a “mission field” by many missionary organizations outside Indonesia, including Korean churches and mission organizations which send numerous missionaries to Indonesia. The ‘student’ refers to both Christian and non-Christian, and includes Indonesian and international university students who currently stay in the city of Jakarta. Lastly, the ‘local communities’ in the model could include legally registered Christian communities, including local churches and other mission organizations located in Jakarta.

### **6.2.1. Love towards university students**

Student ministry as missionary presence among students in Jakarta focuses on building a relationship with them, cooperating with local churches and Christians, evangelizing them, and, lastly, educating them to prepare them for the next stage in their life. However, the most crucial element of student ministry as missionary presence is love. Loving the university students is the foundation for the four significant components of our model for student ministry. If the model is not based on loving the students, it will be an assortment of meaningless components; “but [I] have not love, I gain nothing” (1 Cor. 13:2, from the NIV).

Thus, the Great Commandment, especially the part ‘love your neighbor,’ should be taken as the biblical foundation and the starting point for theologizing and formulating the model for student ministry as missionary presence in Jakarta.<sup>192</sup> As mentioned above, the title of the model comes from the combination of the first letters of its four components. The name of the model, L.O.V.E., means that student ministry as missionary presence in Jakarta should not be only a tool to carry out a specific ministry, but should

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<sup>192</sup> Nagy, “Theology-Missiology on the Move: Loving and One Another, Back to Basics,” 372.

focus on loving students and sharing the gospel through incarnational relationships.<sup>193</sup> As Nel points out, the love of God and the activity of evangelizing are inseparable.<sup>194</sup> The incarnation is not about a tool or function; it is about relationship, based on ‘loving the university student.’

### **6.2.2. Leadership through relationship related to the incarnation**

Student ministry as missionary presence among university students in Jakarta must concentrate on building appropriate relationships. In student ministry, as Kolimon explains, leadership is not about domination and control but about creating goodness and justice for all.<sup>195</sup> Great leaders lead people into positive relationships that enable them to grow and change.<sup>196</sup> A missionary as a leader in student ministry leads students into good relationships to help them grow and show them the love of Jesus. As Mugambi points out, student ministry as missionary presence should be a reciprocal communication between missionary and student.<sup>197</sup> Thus, the second component of a model for student ministry as missionary presence among university students in the city of Jakarta is leadership which is focused on relationship, related to the incarnation.

It is important here to understand how the incarnation applies to these relationships. According to Root, the incarnation is not a means of encountering divine action, but a strategic model for influencing students in and through relationship.<sup>198</sup> However, it is necessary to remember that if student ministry as missionary presence is not motivated by a love for young students in the sense of caring about them and for them, the relationship offered can easily be cynical and impersonal.<sup>199</sup> As Kolimon points out, Jesus' leadership of and relationships with his disciples were based on hospitality and

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<sup>193</sup> Root, “The incarnation, place-sharing, and youth ministry: experiencing the transcendence of God,” 24-25.

<sup>194</sup> Nel, “Why Theology? It is Only Youth Ministry,” 9.

<sup>195</sup> Mery Kolimon, “Empowerment: A New Generative Theme of Christian Mission in a Globalized World.” *Exchange* 40, no. 1 (January 1, 2011), 43.

<sup>196</sup> Nash and Whitehead eds. *Christian Youth Work in Theory and Practice: A Handbook*, 245.

<sup>197</sup> Mugambi, “Missionary Presence in Interreligious Encounters and Relationships,” 173.

<sup>198</sup> Root, “The incarnation, place-sharing, and youth ministry: experiencing the transcendence of God,” 21.

<sup>199</sup> Nash and Whitehead eds. *Christian Youth Work in Theory and Practice: A Handbook*, 119.

friendliness and the concept of a service of love.<sup>200</sup> The incarnation is not about a function, and therefore not about a theme; it is about a person, about relationship, about God in His fullness sharing our place, being our representative by being completely with and for us, by being our place.<sup>201</sup> Through such relationships, the incarnate one can show and share the love of Jesus, Christian faith, and his or her hospitality to university students.

To build a relationship with university students in Jakarta according to Root's understanding of the incarnation, the missionary as the incarnate one should understand the specific socio-cultural and religious situations of students. University students in Jakarta experience ethnic and religious diversity in their daily lives, and at the same time, they face lots of practical issues such as housing problems. Student ministry as missionary presence needs to understand these situations when trying to build relationships.

### **6.2.3. co-Operation with local churches and Christian organization**

Student ministry as missionary presence among university students in Jakarta cooperates with local churches and other Christians. As Whitehead explains, Christian practices have been defined as patterns of cooperative ministry in and through which life together takes shape over time in response to and in the light of God as known through the life of Jesus Christ.<sup>202</sup> Rosin also points out that evangelization is not possible without solidarity with local churches and Christians.<sup>203</sup> Although the freedom to practice religions is legally supported by the Indonesian national philosophy, the *Pancasila*, there are a variety of restrictions and limitations on missional works in the Islam-dominated situation of Jakarta.<sup>204</sup> Furthermore, because of the New Order of Suharto, foreign missionaries are greatly limited in preaching the gospel in Jakarta.<sup>205</sup> Co-operation with legally registered local churches or organizations and other Christians is not optional but essential for student ministry as missionary presence in Jakarta.

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<sup>200</sup> Kolimon, "Empowerment: A New Generative Theme of Christian Mission in a Globalized World," 42-43.

<sup>201</sup> Root, "The incarnation, place-sharing, and youth ministry: experiencing the transcendence of God," 24-25.

<sup>202</sup> Nash and Whitehead eds. *Christian Youth Work in Theory and Practice: A Handbook*, 149.

<sup>203</sup> H. Rosin, "CURRENT ASPECTS OF EVANGELIZATION," 10.

<sup>204</sup> Sakai and Isbah, "Limits to Religious Diversity Practice in Indonesia," 723.

<sup>205</sup> Picard and Madinier (eds.) *The Politics of Religion in Indonesia*, 96.



The Eat and Meet program of IFES in Groningen, the Netherlands and the particular vacation program of SCM in Kunming, China could be good examples for cooperation in student ministry in Jakarta. Just like young students in Kunming, university students in Jakarta are interested in elements of Korean culture such as K-Pop, and K-drama.<sup>206</sup> Moreover, beyond the K-pop and K-drama, students also understand the geopolitical importance of learning the Korean language. If student ministry as missionary presence works together with Korean churches in activities like the Korean culture and language camps in the summer and winter vacations, student ministry as missionary presence would be able to build relationships with students more effectively in Jakarta. Moreover, student ministry as missionary presence could cooperate with local churches and other Christians in a kind of Eat and Meet program. Many university students in Jakarta come from rural areas of Indonesia, as well as from diverse countries. These migrant students can have a relationship with local churches and Christians and get a new Christian family or friends through such programs. The SCM ministry also already works with local churches and other organizations to run Christian dormitories or homestays for students who have trouble finding accommodation.

Meanwhile, the ministry in Jakarta could develop and maintain a network with domestic and international Christian communities and organizations to further support and care for students after graduation. For instance, as Debbie expresses, in some Chinese cities there are Christian returnee groups; they form bridges to help overcome culture shock, find churches and encourage Chinese returnee students to persevere in Christ.<sup>207</sup> This kind of network could be invaluable for scattered students after their graduation.

#### **6.2.4. Vocation for evangelizing university students**

Student ministry as missionary presence among university students in Jakarta must be based on a definite vocation for evangelizing students.<sup>208</sup> One of the frequent mistakes in

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<sup>206</sup> Jung and Shim, "Social Distribution: K-Pop Fan Practices in Indonesia and the 'Gangnam Style' Phenomenon," 489-91.

<sup>207</sup> Debbie, "Preparing for Nanjing, Not Nottingham! The Mainland Chinese Returnee's Encounter with Church," 6.

<sup>208</sup> This component mainly focuses on evangelizing non-Christian university students through the relationship. However, Christian students can also be spiritually nurtured and positively influenced by their

student ministry is to lose the balance between relationships and evangelization; sometimes student workers concentrate so strongly on the relationships with students that they neglect to share the gospel with them. The hope of incarnational student ministry as missionary presence is not to get university students merely to assimilate information or build relationships, but to encounter and follow the living person of Jesus in their own lives.<sup>209</sup> Thus, student ministry as missionary presence should focus on both the relationship and sharing the gospel with the students; in Jakarta especially, it needs to focus more on the latter. As Son explains, it is vital that those involved in student ministry are called by God to help raise up and teach young people in the ways of faith.<sup>210</sup>

However, evangelization does not consist of programs to push non-Christians to confess faith in Christ in a mechanical or artificial way; it consists of showing the love of Jesus and sharing the gospel through relationships and exemplary Christian lives. Mugambi points out that missionary presence is indispensable for evangelization.<sup>211</sup> God calls the missionary to share the gospel with the students through the relationship and his or her life.

Those doing student ministry as missionary presence in Jakarta reach out to many students who have left their own context and culture, ultimately preaching the gospel to them through that relationship. Ethnic diversity is one of the obvious socio-cultural features of university students in Jakarta. Many university students come either from rural areas of Indonesia or from various countries. Keller points out that new migrants in the city, such as university students, need support to face the moral, economic, emotional, and spiritual pressures of city life.<sup>212</sup> Furthermore, young students encounter various challenges, such as the sexual problems in Jakarta.<sup>213</sup> This presents an opportunity for the missionary to serve them by offering a supportive community, a new spiritual family, and a liberating gospel message.<sup>214</sup> Student ministry as missionary presence can offer good new friendships to migrant students in Jakarta and be a spiritual family to share the

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relationship with missionaries.

<sup>209</sup> Root, "Evangelism, personalism and encounters with the person of Jesus: A rejoinder," 60-61.

<sup>210</sup> Changnam Son, *Yogyabian Night* (Seoul: JOY Press, 2008), 67.

<sup>211</sup> Mugambi, "Missionary Presence in Interreligious Encounters and Relationships," 176.

<sup>212</sup> Keller, *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City*, 160-161.

<sup>213</sup> Utomo and McDonald, "Religion, Media, Westernisation and Sexuality among Young People in Urban Middle-Class Indonesia," 1.

<sup>214</sup> Keller, *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City*, 162.

gospel with them.

### **6.2.5. Education for future migration**

Preparation for the future migration of university students after their graduation is another crucial component of student ministry as missionary presence among university students in the city of Jakarta.<sup>215</sup> It is time to answer Bullington's question: is God calling us not only to walk alongside our students at the university but also to walk with them on the long journey back to their hometowns or their new residence after graduation?<sup>216</sup> The answer is definitely "yes." As I discussed in chapter 2, God calls upon people to scatter the seed of the gospel as they move among the nations to carry out His mission.<sup>217</sup> Student ministry as missionary presence in Jakarta should educate and prepare believing students for the time when they themselves will be scattered.

God continues to use ordinary migrant people, such as university students, to spread the gospel across nations, thereby reshaping the ecclesiastical landscape.<sup>218</sup> For instance Louise Pirouet, who was a Ugandan-British teacher and researcher, observes that the few converts trained by British missionaries did much more to evangelize Uganda than the missionaries would have accomplished on their own.<sup>219</sup> Especially in the Indonesian cultural context, as in the Chinese context, university students can become influential leaders in their local communities. As Sunquist points out, students usually come for one to six years, bringing with them great hopes, deep needs, and often unrealized potential for the Kingdom of God.<sup>220</sup> If university students who come from domestic rural areas believe in Jesus as their Savior and are prepared for their return to their original context, they will be able to play the same role in Indonesia as the converts in Uganda. Moreover, international students who are evangelized through student

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<sup>215</sup> In the previous chapters, I used "return." However, for the model of student ministry as missionary presence in Jakarta, I would like to use the word "scattering" because university students can come back to their origin context, stay in the city, or move to another city.

<sup>216</sup> Stuart Bullington, "Walking the Second Mile with International Students: Discipleship Issues for Returnees," *Insight*, Issue 11 (Winter, 2013/2014), 2.

<sup>217</sup> Aboagye-Mensah, "Perspectives on Theological and Biblical Migration and Mission," 24.

<sup>218</sup> Aboagye-Mensah, "Perspectives on Theological and Biblical Migration and Mission," 21-22.

<sup>219</sup> Mugambi, "Missionary Presence in Interreligious Encounters and Relationships," 175.

<sup>220</sup> Sunquist, *Understanding Christian Mission: Participation in Suffering and Glory*, 368.

ministry in Jakarta can plant the seeds of the gospel in a new environment through being scattered.

Furthermore, it is necessary that the ministry continue to support the scattered students and maintain relationships with them. The way SCM maintains the network with students by social media is a good example. This would especially help students who return to rural Muslim areas in Indonesia, because it is remarkably difficult to maintain the faith, spiritual support, and sometimes financial support that are needed. Moreover, since Indonesia is an archipelago of about 18,000 islands, it is not easy to meet and support scattered students face to face.<sup>221</sup> Thus, social media will be a crucial tool for those doing student ministry in Jakarta.

### **6.3. Conclusion**

Using the four components which we have derived from the comparison of models of two mission organizations, SCM in Kunming, China, and IFES in Groningen, the Netherlands, and a preliminary mapping of the situation of students in Jakarta, we have in this chapter formulated a model for student ministry as missionary presence among university students in Jakarta, Indonesia.

As the name of the model shows, the most significant component in student ministry is love. If student ministry is not based on love, it will easily degenerate merely into a means for evangelizing students. Leadership through relationship related to the incarnation; co-Operation with local churches and Christian organizations; a genuine Vocation for evangelizing university students; and Education to prepare for their future are the main values of the new model for student ministry as missionary presence among university students in Jakarta.

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<sup>221</sup> Yang, *Indonesia*, 19-20.

## Chapter 7. Concluding Remarks

This thesis set out to answer the research question by studying student ministry, the complex context of Jakarta, and the models of two mission organizations based on different contexts but focused on ministry among university students.

This study of student ministry has focused mainly on migrants and migration in relation to urban missions, and on student ministry as missionary presence. God calls upon His people as a migrant community scattered among the nations to carry out His mission. God continues to use ordinary migrant people to spread the gospel across ethnic boundary lines, cultures, and nations. University students in Jakarta can become the seeds of the gospel in a new environment through such scattering. Related to student ministry as missionary presence, the incarnation could be the clue for carrying out the ministry. The incarnation is seen not as an event of encountering divine action, but as a strategic model for sharing the gospel with university students in and through relationship.

Moreover, in the section dealing with the context of university students in Jakarta, this thesis looked at the socio-cultural and religious situations both of the city and the students. There are lots of migrant university students who come from domestic rural areas and different countries. University students in Jakarta are exposed to considerable diversity, and experience the effects of an interethnic and interreligious urban context. They also encounter practical problems resulting from the overpopulation of the city, such as the housing problem. The housing problem can also cause other problems.

The models of two mission organizations, Southern China Mission in Kunming, China, and International Fellowship of Evangelical Students in Groningen, the Netherlands, were analyzed and evaluated based on interviews with two representatives from each organization. SCM has strengths related to sharing the gospel through relationships with students in their daily lives, and maintaining relationships with returnee students to support them. In turn, IFES is strong in its focus on building relationships with students and working together with local churches and Christian families. The two models share a common interest in building relationships and sharing the gospel through these relationships.

Based on the theoretical framework of two student ministries, an initial analysis

of the situation of university students in Jakarta, and through the comparison of the two models, we are able to formulate four components of a model for student ministry as missionary presence among university students in the city of Jakarta: Leadership, focused on relationship related to the incarnation; co-Operation with local churches and other Christians; Vocation for evangelizing university students; and Education of students in Jakarta to prepare for their scattering. The title of the model, L.O.V.E., indicates the components of the model and, at the same time, its central focus: love the university students. Student ministry as missionary presence should focus on building a relationship with university students in Jakarta. Moreover, student ministry as missionary presence tries to evangelize young students while they study and live in Jakarta. Evangelization does not just mean teaching several biblical concepts and programs but sharing the gospel by means of an exemplary Christian life and deep relationships. All of this must be motivated by genuine love for the students.

Thus we see that student ministry must have two wings: The Great Commission (Mt. 28: 18-20) and the Great Commandment (Mt 22: 34-40).

Finally, as Gapes points out, the significant question for a student ministry model is how it can properly reflect particular localities and situations.<sup>222</sup> This model was developed with the locality of Jakarta in mind. Those who want to apply this model to their own situation should realize this. It is my hope that many missionaries may realize greater value in their local student ministries and have the courage to develop indigenous models for their specific context. I will myself follow this model in my work as a foreign missionary among students in Jakarta, and continue to appraise student ministry and revise the model, based on my experience and further theological development.

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<sup>222</sup> Gapes, "Developing Contextual Models of Youth Ministry, Part 1," 72.

## APPENDIX

### Interview Questions

Preamble: Thank you for your participation in my interview. I think you have a lot of experience in student ministry among university students in your city (Kunming / Groningen). Please feel free to talk with me concerning your experiences and opinions about student ministry among university students. I am interested in your understanding related to student ministry among university students and how you present among them in your particular context.

Could you briefly introduce yourself and your student ministry organization?

When did you begin your student ministry among university students in Kunming / Groningen? Could you explain a short history of your student ministry organization?

What is the socio-cultural situation of the city of Kunming / Groningen? What is the religious situation of the city of Kunming / Groningen? Please tell me as far as you know.

In which ways do you think these situations in your city influences your student ministry among university students?

How do you see the issue of culture related to your student ministry? What kind of cultures you observe during your work?

Who are the university student in Kunming / Groningen? Where are they come from? What kind of background do they have?

How do you think student ministry among university students? How do you understand

the role of student ministry among university students?

As a missionary or minister, how do you present in your student ministry among university students? What are the programs? What do you do with them? Please talk about your student ministry.

How do you think about the importance of missionary or minister presence in student ministry?

What roles or influences do your presence have in your student ministry among university students?

(What features does your presence among university students have when it compares to the incarnation of Christ?)

Have you ever cooperated with a local church which is placed in your community in your student ministry among university students?

Are there some university students who accepted Jesus Christ as his or her savior by student ministry as your presence? Please tell me about his or her story.

Do you know any students who evangelized and trained while they are in university and returned as a faithful Christian and spiritual leader to their own community or country?

Do you have any work for help or support them in spiritual or financial ways?

Finally, do you have anything else would like to share after this discussion?



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