

## Towuntu Theology: A Study of Efforts to Achieve the Welfare of the GMIM Moriah Tawuntu Church

Jenins Boy Mandalele<sup>1</sup>; Patricia Linda Ratag<sup>2</sup> Agustince Neti Kula<sup>3</sup>

<sup>1</sup>Faculty of Theologia, Indonesian Christian University in Tomohon, Indonesia

<sup>2</sup>GMIM Dominee Albertus Zakarias Runturambi Wenas Foundation, Indonesia

<sup>3</sup>Badan Penelitian dan Pengembangan, Indonesia

Email: [jeninsmandalele@gmail.com](mailto:jeninsmandalele@gmail.com)<sup>1</sup>, [lindaratag1983@gmail.com](mailto:lindaratag1983@gmail.com)<sup>2</sup>, [agustinceneti3@gmail.com](mailto:agustinceneti3@gmail.com)<sup>3</sup>

---

### ARTICLE INFO

#### Article history:

Received 21-05-2025

Accepted 19-06-2025

Published 20-06-2025

#### Keywords:

Towuntu Theology;  
Reflection of Missiology  
Well-being, GMIM

#### Corresponding Email:

Email

#### Competing interest:

The author(s) have declared that no competing interests exist

---

### ABSTRACT

The purpose from this research is describe the meaning of Towuntu Theology within analyzed of theology effort to increase well-being in Christian Evangelical Church Minahasa (GMIM) Moriah Towuntu, Pasan of Sub-district, Southeast Minahasa of Regency, North Sulawesi of Provenca. This research used qualitative of method on basic to philosophy "post-positivism" or "interpretative" can say is method naturalistic qualitative research with process inductive, the purpose this method is to finding meaning from data of analyzed. This research used analyzed literature review, as general method with to depend on The Holy Bible and other document of church as the main source. The result of research describing that "Towuntu Theology" according of etymology are the group who believe to Jesus Christ to bring well-being to the member. Philosophy "Towuntu Theology" can be proven with ontology, epistemology dan axiology. Reflection of Missiology in form pastoral care "Towuntu Theology are established Forum conscious child, within it are group Senior High School Student and college student have the purpose to achieve agreement contract between the student/college student with the parents, they are will do it in agreement contract such as student finishing the study with good and the parent can buy the study too, thus the student will work and achieve well-being with parents.

Copyright© 2025 by Author(s)

This is an open access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license



---

**Citation:** Mandalele, J. B., Ratag, P. L. ., & Kula, A. N. . (2025). Towuntu Theology: A Study of Efforts to Achieve the Welfare of the GMIM Moriah Tawuntu Church. *Abdurrauf Science and Society*, 1(3), 490–500. <https://doi.org/10.70742/asoc.v1i3.280>

---

### INTRODUCTION

Poverty is phenomena that happened in all develop country (Dhani, 2009), very massive and as during there still human in the world as during there still to the poverty will tyrannize (Harun, 2020). Indonesia as develop of country with most

population actually have problem poverty and not avoid that poverty is problem continues (Septian & Dinar, 2023), and problem for life (Kasim, 2022).

Statistic Indonesia measuring the poverty with ability of concept to fulfill basic need, be realized not have ability to full fill about food, clothes and house. According Statistic Indonesia North Sulawesi Province, amount population poor in 2023 are 12.700 number, this data describe that have increase amount 90 people, on 2024 amount 12.590 people, decrease 110 people and top ranked 8 (nine) from all regency or city in North Sulawesi of Province. Amount of population in Southeast Minahasa of Regency 2024 are 120,440 million people (In March).

The Result research Kula, 2023 about factors the main of cause poverty in Southeast Minahasa of Regency with Quantitative of method with sampling from all 12 (twelve) Sub-district, finding this research are economic factor, lack of employment opportunities, no initiative to have high salary, shopping patterns to spend salary, do not like to saving (Kula, 2023).

Result from researcher Kula, 2023 to approve that poverty arise because do not have ability people to fulfill need live and this condition human resource low, productivity and income is low to. This condition is the reason the people cannot well-being.

According Marjoko Idris (2007) to search of solution from problem of poverty is poor people can changes become people to fulfil the need basic through give new perspective in religion. This new perspective if reviewed from Christian of faith is effort to achieve solution with give attention for the poor people in Love Jesus Christ and go out from lack to achieve well-being (Gultom, 2020).

To overcome problem poverty in ethic Christian should make holistic approach, because the Holy Bible teaching hard work, solidarity and love to other people is important step to increase poverty. Church and community expected can to create social justice and public welfare (Joinher, 2025).

The understanding like this very influence to result reflection of the Holy Bible special literary from Mastra: "Theology can influence mindset, mindset can influence work pattern, work pattern can influence lifestyle, lifestyle can influence action patterns or character individual (Kartasasmita, 1996)

The result text indicates that reflection from all actually have relationship with poverty, if have scalpel Theology of liberation, can conclusion that specially poverty structural the fruit of sin and sin social (Sekius, 2022). Humanity as the image of God have relationship when the repent human because of sins, God will forgive and give social justice to (Davies, 1998).

Poverty has central topic in Contemporary Christian Theology': and appear Theology of Liberation (Latin America); Black Theology (South Afrika); Minjung Theology (Sout Korea); Dalit Theology (India) are one reaction church forgetfulness in problem poverty between economic problem (Gutierrez, 1988).

Seriousness in effort to resolve problem poverty GMIM Moriah Towuntu, specially to resolve generally in Southeast Minahasa of Regency, so the researcher contributed to reduce of poverty number through increase well-being in context "Towuntu Theology". Researcher focusing in this research location at GMIM Moriah Towuntu, Pasan od Sub-district, in 3 (three) village are Towuntu, East Towuntu dan West Towuntu.

## METHOD

This Method of research on based to philosophy “post-positivism” or “interpretative” as qualitative naturalistic of method research with process inductive. This the purpose of this method will findings the meaning from data analyzed. This research used literature review as generally of method, with the holy bible and church of document as primary of resources. Seconder of resources like as theology of book article, journal and relevant of scientific, beside report poverty in formal institution.

## RESULT AND DISCUSSION

### Description of Location Research

#### 1. The History Church GMIM Moriah Towuntu

The church GMIM Moriah Towuntu well-born from Christian Evangelical Church Pniel Liwutung, 1981, willpower and support to service from the older and government Liwutung II of Village then it was formed Expansion committee consisting of 11 (eleven) people, called is pioneer. The committee to deliberation in house family Posumah-Sahelangi in April, 1981. The names of expansion committee are:

1. Maximilian Hosang (The Late) as Headmaster Senior High School 2, Liwutung
2. Estevanus Ratela (The Late) as Teacher Senior High School, Tombatu
3. Azer Leonard Rogahang (The Late) as chairman LSD Liwutung of Village
4. Jotham Wagania (The Late) as Village Government
5. Marten Kario (The Late) as Village Government
6. Daniel Posumah (The Late) as Head Jaga 7
7. Alfoncus Sambou (The Late) as server specially/Elder
8. Dirk Wagania (The Late) as Head Jaga 7
9. Albert Sengka (The Late) as ancient law Village Liwutung II
10. Arnold Deki Sengka (The Late) as server specially/Elder
11. Meldi Lodewik Kuhu as server specially/Shamas

The Committee refer Mister Maximilian Hosang and Mister Estevanus Ratela as spokesman to explained result of deliberation through meeting congregational council and figure GMIM Pniel Liwutung, Towuntu dan Tolombukan, and then idea to expansion accepted, and through agreement to expansion implemented in Mei 10<sup>th</sup>, 1981, worship first led by Synodal Body of Preast J.M Gerungan BTh (BPS).

Furthermore, the congregation beginning the activities:

1. The first of location to worship in mansion property of the family Mayor Lazar Mawu Ompi (1981)
2. Land Purchase and building mansion for worship (1982)
3. Working began of church, and when the 5<sup>th</sup> anniversary in Mei 10<sup>th</sup> 1986, started with groundbreaking from synod of agency were Priest Ny Rompis-Lumi B. Th.
4. The Church construction completed with budget Rp 170.000 (One hundred seventy thousand million) and was dedicated on 13<sup>th</sup> anniversary Mei 10<sup>th</sup> 1994, by Governor North Sulawesi of Province Mrs. C. J Rantung, the lead of worship by Priest K.H Rondo Th.M (The son of Towuntu).
5. The pastory of house construction completed with budget Rp 45.000 (Forty-five thousand million rupiah) and was dedicated on December 1996 by Mrs. Sub-district head Drs J. Karundeng and the lead of worship by Synod of Agency by Priest Tampi B. Th.

The Names Head of the congregation was:

- 1) Priest M.H Karundeng B.Th
- 2) Elder Youtje Th. Kandou (1981-1982)
- 3) Elder Estevanus Ratela (1982-1986)
- 4) Priset N. Mandagi Linelejan BTh (1986-1992)
- 5) Elder Azer Rogahang (1992-1995)
- 6) Priest Soleman R. Maramis BTh (1995 - 2000)
- 7) Priest Jefry N. R Kalangi BTh (2000-2005)
- 8) Priest Markus J. Ph. Paat BTh (2005-2010)
- 9) Priest Deitje S.M Lengkong-Nender Th.M (2010- 2013)
- 10) Priest Jeane Kimbal Mangkey. Th.M (2013- 2020)
- 11) Priest Vemie Anggoronggang Th.M (2020-2025)
- 12) Priest Mecky Rotinsulu Th.M (2025 - sekarang)

Until this year in 2025 GMIM Moriah Towuntu has been served by 5 (five) Religious Teacher and 16 (Sixteen) Priest. In the beginning will build the church in location at the moment old law firm, but because of its location not strategic then moved go to now location Moriah Towuntu. Giving the name Moriah Towuntu according by results of deliberation from expansion of committee, church figure, and specific service on based by Genesis 22:2 "Then God said "Take Your Son, your only son, Isaac, whom you love, and go to the region of Moriah. 2 Chronicles 3 :1 "Then Salomo began to build the temple of the LORD in Jerusalem, on Mount Moriah (suggested by Religious Teacher by Ms C. Rokot-Nainggolan).

In the Year of 2002 be resolved that congregational Moriah song which created by Mrs. Jus Hosang as March Song GMIM Moriah Towuntu. In the Year 2017, Congregational Moriah Towuntu making expansion and increase 2 (two) Column became 22 (twenty-two) Column. In the years 2020, congregational Moriah Towuntu expansion new church was GMIM Zaitun East Towuntu.

Today congregational Moriah Towuntu has 16 (sixteen) Column, such as 16 Elder and 16 (Sixteen) Deacon, 5 (five) Elder FMYTC (Father, Mother, Youth, Teenager, and Children), 3 (Three) Priest, 1 (one) religious Teacher by helped work commission, Categorical service units FMYTC and 2 (two) *Costore*/church helper. on census results, Moriah Towuntu by consist of 352 Family Card, such as Man 639 people, Women 583 people, 881 Confirmation member and Godson 1170 child. In the Years 2025 Christian Evangelical Church Moriah Towuntu aged 44<sup>th</sup>, with head of congregation Priest Mecky Rotinsulu Th.M and Secretary Elder Abrin A Sengka S. Pd and in preparing to expansion of church location in West Towuntu.

## **2. Condition Geografis by Towuntu of Village**

The history of formation by Towuntu of village, in the 16<sup>th</sup> country, started by people from Central Sulawesi (Luwuk Banggai Regency), began stayed in Bentenan island, this place most interference by erhnic group Mangindano from Philipina and then they were move on to other place. Change of location on based by voice owl went Mangcapes (Location between Wioi and Minanga Village). In Mangcapes their live until in the 18<sup>th</sup> country, in the country their heard voice owl again to move leads to old village named Wawali (location not long from Wawali of Village now). The approve where the Dotu were stayed there by 3 (three) pcs monument Dotu such as: Dotu Kaligis, Dotu Worang Sengka, Dotu Isak Rokot.

Approximately in 1983, three dotu separate ways, Dotu Kaligis went to Watuliney of Village, Dotu Worang Sengka went to Wawali of Village and Dotu Isak Rokot went Molompar of Village. In the placed they are stayed, but not too long

because they were attacked by Malaria. The owl given voice again to move on and went to place safety, and they were made deliberation under the banyan tree for open residential land, choose Dotu Isak Rokot as Tonaas, and opened agriculture land, corn plant, rice and others, they were hard work and most results by planting and the and given a name Pasan.

Definition of Pasan in Ratahan Language, from word mawuntu-wuntu, on the based given a name Towuntu of Village. according etymology by 2 (two) word, such as *Tou* meaning People and *Wuntu* meaning well-being, but has meaning other from word by *Wuntu* meaning group. Location of residential land made central Government of Village ang began public meeting hall. This village has 6 (six) such as Isak Rokot, Keke Lumbu, Maray Lumbu and 3 (three) people name unknown.

Increase population when a marriage occurred, birth, until habitation expansion, and then to open Liwutung of village and Tolombukan of village. Today Towuntu of Village make expansion become 3 (three) village such as Towuntu of Village, East Towuntu of Village and West Towuntu of Village. Area Towuntu of Village 3,38 Km<sup>2</sup>, West Towuntu of Village 3,06 Km<sup>2</sup>, East Towuntu of Village 11,16 Km<sup>2</sup>. On anniversary by Towuntu of Village on December 12<sup>th</sup> 2024, 191 years old.

Pasan of Subdistric consist of 11 (eleven) village such as: East Towuntu of Village, Tolombukan of Village, West Tolombukan of Village, Tolombukan One of Village, Liwutung of Village, Liwutung One of Village, Liwutung Two of Village, Poniki of Village, Maulit of Village, Towuntu of Village and West Towuntu of Village.

Pasan of subdistrict were at altitude 250meter from sea level with limitation such as North by south Minahasa of Regency, South by Belang of Sub-district, East by Ratahan of Sub-district, Wast by North Tombatu of Sub-district and East Tombatu of Sub-district. Area Pasan of Sub-district was 59,37 Km<sup>2</sup>. Total Population Towuntu of Village Women =235 people, Man=342 people, East Towuntu of Village Women=535 people, Man=344 People, West Towuntu of Village Women=206 people and Man=299 People.

### **Pastoral Minsitry “Towuntu Theology”**

New Interpretation from this research “*Towuntu Theology*”, (A Study of Efforts to Achieve the Welfare of the GMIM Moriah Towuntu), through Establishment of Children’s Forums. “*Towuntu Theology*” on based analyzed theology in increase well-being GMIM Moriah Towuntu through go out poor condition to well-being. “*Towuntu Theology*” was born by Theology Freedom or Liberty on based Leviticus 26:3-4a “If you follow my decrees and are careful to obey my commands, I will sand you rain in its season.” Clausa 13a “I am the LORD, your GOD, who brought you out of Egypt so that you would no longer be slaves to the Egyptians, I broke the bars of your yoke and enabled you to walk with heads held high.

Context by “*Towuntu Theology*” leads to Reflection in Missiology, where is church mission special service activities in culture context multi-disciplinary and *cross-cultural* for all aspect spread of Christianity, involve theology, anthropology (biology aspect, culture aspect, and history aspect), geography, way of communication and methodology. Reflection in Missiology in form pastoral ministry are church service for all Christianity to created civilization of love and the presence of the kingdom of God in Jesus Christ. Mission God about Himself to love all people and world, and the church as God’s tool delivering God’s mission (Bosch, 2000). God’s mission involve freedom each person from poverty as God is present to create a prosperous life in Jesus

Christ. Church has a role as communicator and facilitator, expected the word of God give inspiration to the congregation works, until church can to collect lots of information about problem is happening and will happening, each problem wrestled, researched, analyzed, and looking for solution, and then in pastoral ministry form "*Towuntu Theology*", as new interpretation for this research.

### 1. Reflection of Missiology "*Towuntu Theology*"

Reflection of Missiology in form pastoral ministry "*Towuntu Theology*" as analyzed interview about Mission of Jesus Christ involve aspect theology, anthropology (cultural, social and history), practice mission in context of congregation Moriah Towuntu. Pastoral ministry "*Towuntu Theology*" all involve assistance community the student in senior High School and college student from Moriah Towuntu assemble for form Children's Forum, where this forum has purpose to give awareness to children and make contract signature with parents to finishing school, after that will working and then can marriage over 19 years old, can help to economic family and together improve quality of life. Children's Forum will give participation to society in decline poor of people, increase indicator IPM, reduce jobless, contribution in Development of village and Moriah Towuntu.

### 2. Etymology Word "*Towuntu Theology*"

The origin appearance of though "*Towuntu Theology*" on based by Dalit Theology in India<sup>1</sup>, Minjung Theology in Korea (Yong, 1981), Crucis Theology in Asia. The word of "*Towuntu Theology*" printed in quote (") describe to context in Indonesian of Language to reinforce ideas which is being discussed and credibility do resources, where this word is generic/pure created by researcher and to avoid plagiarism.

Etymology by word "*Towuntu Theology*" be divided in 2 (two) word is "*Theology*" and "*Towuntu*". The word "*Theology*" well born language Greek, "*Theology*" well-born "*theos*" meaning GOD ang "*logos*" meaning science, so "*Theology*" in literally the meaning science about God. Word "*Towuntu*" well-born tribe "*to*" meaning people, "*wuntu*" meaning assemble, and meaning other to by "*wuntu*" as well-being, so that "*Towuntu*" meaning assemble by the people have well-being. If two by word in make cluster will be word "*Theology Towuntu*" meaning the activities mission by services centered in student in Senior High School, and college student can ability to:

#### 1) Take a Mission as manifestation by *Missio Dei*

The member of Children's Forum has ability to take a mission of God in environment community to follower Jesus Christ and in youth socialization take the good news in Jesus Christ. This mission understanding by essence of God as *Missio Dei* or Mission of God (Thomas, 2001). This Mission not only centralized to church but centralized to God, other say this mission not only activities of church but to centralized to effort to salvation of individual, and to save this world, freedom of poverty to enter live well-being. Motto by Children's Forum is "Born in, Baptism in, Marriage in, Work in (freedom of poverty to enter in live well-being) Death in GMIM.

#### 2) Practice of Mission

The member of Children's Forum has ability make education as place to increase resources humans (study hard and diligent in sports) and implementation love of Jesus Christ (diligent to worship, always pray and active in program of church).

In theological framework this practice has purpose to repentance and renewal from condition of sinfulness, to change, regret, repent, and new of program, involve develop improvement programs to achieve good of ethos work through higher education, until can a working have quality to reduce by poverty. This practice of mission centralized to renewal of individual to follow life style of Jesus Christ, to increase education and skill through lectures. Completed the studies well and implementation the science in live.

### 3) Lifestyle

Character which reflects love of God, educated, ethical, independent economic, study hard and have lifestyle like to helping. This lifestyle on based lifestyle of Jesus Christ, where manner on based principle The Holy Bible, centralized for love, forgiveness, and serving for some people. This lifestyle involve conversation with God, spiritual growth and effort to lifestyle with God will. Lifestyle reflects in act, thinking and words. When the people become independent economic can helping to other people poor, on based lifestyle in wellbeing should trusting in God, and then God bless our economic, to become economic independent and helping to other people.

### 3. Perspective Theology about "*Towuntu Theology*"

To describe etymology by word "*Towuntu Theology*" after describe on based ethnic word, can say "*Towuntu Theology*" is community of wealthy individuals can reflect Jesus Christ as centralized lifestyle. The individual this are the community student and college student.

Perspective "*Towuntu Theology*" is effort in reflect or perspective the individuals make community to take to solve from problem education with increase empathy to achieve well-being together, centralized of lifestyle in Jesus Christ.

The orientation of centralized "*Towuntu Theology*" is first orientation to individual make community to achieve well-being to get, and this describe such as the student must finished study and then can work, independent economic and second orientation to individual make community make Jesus Christ as lifestyle and the describe such as, the student, go on in college, finished collage, diligent worship and pray, active in services.

### 4. Perspective Antrophology about "*Towuntu Theology*"

#### a. Culture

Congregation Moriah Towuntu own high level of concern to servant of God (the culture to give for servant of God when great harvest). This culture Moriah Towuntu based on Matt 10:41-42, Heb 13:16 and 2 Kor 9:7, where this clause emphasizing to servant of God, congregation Moriah Towuntu give with joy and God Love Moriah Towuntu.

#### b. Social,

Congregation Moriah Towuntu was the individual who active in program social humanity, always together with church and government village. Support each other in development in church and village, each thoughtful with public interest public. This situation can be seen at the funeral home, church and government of village always together to arrange helping money or material the family grieves, Jhon 13 :35, that you are my disciples, if you love one another. 1 Jhon 3:9, No one who is born of God will continue to sin because God's seed remains in him, he cannot go on sinning, because

he has been born of God. Matt 22 :39 and the second is like it Love your neighbor as yourself. This clauses about loves one another is a commandment and character congregation Moriah Towuntu reflect by Love of God.

**c. Histroy**

Based on its origin descendants by people in Towuntu of Village, to declare their journey from one place and go to another place always following the owl's hoot. The owl made a messenger from God. Towuntu people believe with owl have sign of good or bad future events. Owl is symbol wisdom. The history based on Isaiah 5 :2-7, describe how beautiful arrival of the news anchor about freedom and salvation. If related with condition today congregation Moriah Towuntu was the individual who believe mission God take a salvation for all people (Mark 16:15).

**5. Philosophy "Towuntu Theology"**

**a. Ontology "Towuntu Teologi"**

Ontology is essence existence, realness dan entity, special ontology related with basic category or generic concept such as what's inside and how being, how interaction and fact, how relationship with live essence.

Ontology of "Towuntu Theology" is core or essence from entity "Towuntu Theology" is activities mission service in form Children's Forum, So by ontology "Towuntu Theology" is generic or based by activities of mission reel in Children's Forum. Characteristics physique from this forum such as community bay students and college student has never excited prior, until become generic/first to created mission go out by problem poverty to achieve well-being as ontology "Towuntu Theology".

**b. Epistemology "Towuntu Theology"**

Epistemology or the theory of knowledge is validation ensure and reliability by "Towuntu Theology". In this part will limitation of mission activities, origin, resources, value validation/truth by "Towuntu Theology".

Limitation by mission activities service of "Towuntu Theology" is focuss to student and college student in Moriah Towuntu. The origin by "Towuntu Theology" was on based finding result analyzed research when the college student finishing study, not work and marriage, and have child, and the child treated and financed by parent, this situation parent life in lack and misery. The source by "Towuntu Theology" was novelty from this research. Value by Validation "Towuntu Theology" was result product this research has validity and authenticity, accuracy and legitimacy through scientific as procedure testing, legitimacy, truth in word form and, method and process. Validity by "Towuntu Theology" approve that function and purpose consistent and reliable. The main purpose by "Towuntu Theology" was given well-being by congregation GMIM Moriah Towuntu.

**c. Axiology about "Towuntu Theology"**

Axiology have related with benefit and utility such as value morality/ethics, aesthetics, can be done by humans. Axiology "Towuntu Theology" in detail is how should student and college student acting, have value ethics and morality in finishing education with good. Values or principle in "Towuntu Theology" manifested in love to God (diligent worship and pray, active in church program, and helping to other (helping to poor people without discrimination). Axiology by "Towuntu Theology" is manifested love got to Moriah Towuntu, to other people to.

**6. Strategy Pastoral "Towuntu Theology"**

Strategy pastoral as some effort to bring the people experience repentance and helped start a new life. This strategy not about to congregation Moriah Towuntu but

for person, community of social and government, very important to repentance all congregation Moriah Towuntu with the new program updates to reduce poverty.

**a. Repentance and renewal**

The calling repentance and renewal, because have condition sinfulness. This condition sinfulness to church Minahasa as institution, but to congregation involved. On based by condition sinfulness, church as institution calling to repentance and person calling to repentance too, regret negligence and all mistake. Repentance will be done if regret come true with attitude renewal self. Repentance not about only regret but recognize all mistake or sins trough process transformation in relationship with God, the same as relationship god with church to. God draw the Church trough the Holy Spirit (Math 11:28). Meaning by Ruefulness as have awareness not to repeat all mistake or sin in the past, which is contrary to God's will. Meaning by Renewal as take off the old and improve.

**b. Guide and strengthen**

Condition by safety need to be guided and confirmed in awareness that GMIM Moriah Towuntu "as people selected royal priesthood, holy of people, belongs to God, thus proclaim the deeds of God who has come out to the dark, enter into magical light God" (1 Pet 2:9), the main thing is GMIM Moriah Towuntu carry out God's mission in 3 (three) tax were testify (martyria), be allied (fellowship), serve (diaconia).

Strategy pastoral "*Towuntu Theology*" actualized in set up Children's Forum involve was activities reach out the member to grow up in spiritual, supporting, guide when has individual of problem. Th essence by Children's Forum was activities to core need by member.

Function by this pastoral service by according Abineno (Abineno, 2003), has 4 (four) function pastoral service: 1) Healing and confirmed the people completely, (spiritual and physical) to function well. 2) To guide in act and expression well, and able solve the problem and beginning new life, 3) To guide see and understanding own problem, 4) reconcile with improve related broken between self and environment and self with God.

**7. Relevance "*Towuntu Theology*"**

Relevance "*Towuntu Theology*" customized with ability knowledge and skills by member according by demands future the job or activities their do it in future. So, the relevance "*Towuntu Theology*" were designing infrastructure good suitable with education by member Children's Forum Moriah Towuntu. Form of activity were :

1. Room Deepening Scientific
2. Room Read Psalms and Poem
3. Room Language Towuntu and English
4. Room Ethis Children's Forum

**8. A Vocation to create by "*Towuntu Theology*"**

A vocation to create is very important form Christian of faith. Ephesians 2:10, we were handmade by God to create good job which has been prepared beforehand by God. this proves that each the people have specially in God, to service suitable with talent by God. In service to God calling in "*Towuntu Theology*" influence mindset, mindset will influence work pattern, work pattern will influence lifestyle, lifestyle will

influence action pattern/character, and finally "Towuntu Theology " as theology to freedom by mindset of poor, spirit of poor, economy of poor with guide God in to become character Jesus Christ as essence life style well-being and prosperous.

Service of creation/work by "Towuntu Theology"

1. Visitation; dialogue in two shaft creative and dynamic<sup>2</sup> do verification data, collect data, research and prepare for the next step in counselling.
2. The Counselling do to interview involve finding problem and look for solution together.
3. Collect funds, if the solution about the budget, so that solution to collect funds to donator for budget study.

## CONCLUSION

GMIM Moriah Towuntu in institution and individual as true of Christianity, have calling and role to realize live freedom of poverty, as God in Jesus Christ present to release humans by bondage to sin to achieve well-being. Reflection Missiology for this research in form pastoral ministry as "Towuntu Theology" (A Study of Efforts to Achieve the Welfare of the GMIM Moriah Towuntu, Pasan of Sub-district, Southeast Minahasa of Regency). "Towuntu Theology" implementation through Form Children's Forum to purpose assembly the student in Senior High School and collage of student to enter in activities service to well-being in family.

## REFERENCES

- The Holy Bible. *Indonesian Bible Society*, Jakarta. 2004
- Abineno, J.L.Ch. *Practical Guide to Service Pastoral*, (Jakarta: BPK Gunung Mulia, 2003), p.48
- Amabrita, Joinher. *Poverty in Perspective Ethics Christian*. 2025
- A.A Yewangoe. *Theologics Crucis di Asia*. Jakarta/ Publish BPK Gunung Mulia. BPS
- Creswell, J.W. *Research Design Qualitative & Quantitative Approaches*. (USA: SAGE Publications, Inc. 2003.
- Davies, EW Norman *Why Bray. Introduction to the Pentateuch*. Journal of Semitic studies XLII (1) 1998.
- Ginting Jansen, Hermanto YP & Simajuntak F. *Partnership Church in Christian Institution Christian Increase Income Jakarta* 2021.
- Gutierrez G. *A Theology of Liberation*. Monthly Review 36 (3), <http://doi.org/10.14452?MR036-03-1984-0711>. 1988.
- Gultom, Rogate Arataida. *Poverty. Analyzed Theology to Perspective Christian* 2020.
- Idris, Mardjoko. *Problem of Poverty: Analyzed Reason and Solution* Journal Application Sciences Religion Vol VII No I Juni 2007.
- Kasim, L *Lifelong Poverty: A Analyzed Factors Social-Cultural Internal dan External in Community Fisherman Gorontalo of City*. Dissertation, FISIP Univ Hasanudin. 2022
- Kartasmita, G. *The Development for People. Make it Easier Increase and Equality*. Jakarta CIDES 1996.
- Kurniawan, Dhani. *Poverty in Indonesian and Solution* Journal Gema Eksos, Vol.5, No.1, 2009.

---

<sup>2</sup>. Eka Darmaputera, *Menuju teologi Kontekstual di Indonesia, Dalam Konteks Berteologi di Indonesia*, (Jakarta: BPK Gunung Mulia, 1997), hal.9-12

- Kula, Agustince. *Factors The Reason of Poverty in Southeast Minahasa of Regency, North Sulawesi of Prevence Ratahan*. Research and Development Agency. 2023.
- Kim Yong Book *Book Minjung Theology People as The Subjects of History* (Singapura the Commission on Theological Concerns 1981.
- Pattisian, Sharon M. *Empowerment Poor of people As Minsitry Church to Decline Poverty*. Journal Theology and Context Education Christian, Vol 4 No 1 Juni 2021.
- Roddie Antogny. *Theology Black Skin in English* (2012) p234 - 244
- Samuel Amiryham. Jhon S Pobe. *Theology by People Reflection About Theology in Congregation* PT BPK Mountion Glorious. Jakarta 1993.
- Salim, A. *Theory and Paradigm Social of Research* Tiara Wacana. Yogyakarta, 2001.
- Sekius, Daud. *Theology Countermeasures Poverty in Effort Push Up Church Gospel Camp in Indonesian Samarinda of City*. Journal of Theology and Christian Education 28 Des 2022.
- Soedarmo. R. *Overview Dogmatics*. (PT BPK Mountio Glorious Jakarta, 2001.
- Samsudi, Harun. *Social of Analyzed; Going to Poverty One Satu Digit* Banyuasin, Indonesian; Research and Development Agency, 2020.
- Septian PW dan Dinar MH. *Analyzed Factors Influence Poverty in Indonesian 1999-2020 Years*. Journal Trans economica Vol 3 No 2 Tahun 2023.

Another Sources lainnya :

Profile Poverty in Indonesian Mach 2023

Statistics Indonesian. *Indonesia in Digit*. 2023 and 2024

Letter of Decision by Ancient Law Number 144/SK-BLT/0711.2003/XII/2024