



## Masamper culture as a pastoral counseling strategy towards christian education mission development in gereja masehi injili Sangihe Talaud

Yohan Brek, Jeane Marie Tulung, Benny Blemy Binilang, Ervin Sientje Abram

Graduate Program of State Institute for Christian Studies in Manado, North Sulawesi, Indonesia

### Abstract

This research aims to describe and analyze the culture of Masamper, the implementation of Masamper culture, the obstacles and the solution of the implementation, the meaning of Masamper culture as a pastoral counseling strategy towards the Christian education mission development in Gereja Masehi Injili Sangihe Talaud. In order to achieve the aim of the research, thus the qualitative method is employed with the ethnographic approach. In collecting the data from the field, this research employs participatory observation technique, through interview and literary study. Based on the results from the research, it can be concluded that in order to develop the Christian education mission in Gereja Masehi Injili Sangihe Talaud or GMIST, the church needs to implement the Masamper culture as an ecclesiastical music which has been a life style in the society of Northern People. The culture itself contains pastoral counseling functions as a contents strategy.

**Keywords:** masamper, counseling, pastoral, mission, christian education, life style, contents strategy

### Introduction

Culture is not only recognized or being made as an object for commercial and tourism purposes. Culture must be preserved and revitalized in order to produce cultural values which are meaningful and practical for human life. This is also indicated by anthropologists, Kroeber and Kluckhohn (1952:357)<sup>[7]</sup> who said as follows:

Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (i.e., historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other as conditioning elements of further action.

In relation with Kroeber and Kluckhohn, this gives us an understanding that culture is a complex issue which is based on the achievement of the society itself. Culture contains ideas which are traditional and creative ideas based on the behavior and the value system that are internalized as a patent custom in a community. The culture of Masamper is famous alongside with the multitude of Nusa Utara (Far North) people that are scattered in the country. Masamper is famous whenever there are communities of Nusa Utara that live in the area. What makes Masamper unique is the collaboration between dancing and singing that are shown through reciprocity between themes, from greetings to goodbye.

GMIST is a denomination that is formed in the territory of Nusa Utara and continues to grow. It has historical connection with the culture of Masamper. GMIST is supposed to be the frontline in doing the research in ministry strategy to produce new breakthrough in relation to the development of contextual and modern church ministry which put Masamper culture as a form of strategy for

pastoral counseling where GMIST endeavors to make Masamper as a medium for pastoral counseling. Based on the research that has been conducted, it is found that most of the parishioner of GMIST deemed that the Masamper is only a form of cultural activity that serves as a complement, for instance in religious services, and wedding anniversary celebrations, birthday celebrations, New Year celebration, etc.

By considering the explanation and reason behind the research, the researcher decided to conduct this research, entitled Masamper Culture as a Pastoral Counseling Strategy towards Christian Education Mission Development in Gereja Masehi Injili Sangihe Talaud.

### Theoretical Framework

#### 1. Culture and Ecclesiastical Mission

Culture is a form of order in life that is patterned in ideas, such as decisive material and non-material ideas that form the society in general. According to Van Peursen (2016:15)<sup>[14]</sup>, culture is a clash between immanence and transcendence that is deemed as unique in human life entirely. He argued that human life is occurring in midst of the life process can be included as immanence. However, it occurs also the force of the universe to judge and transform itself which can be called as transcendence. Regarding to culture system, there is a culture that is a part of a bigger culture system. Culture, in other words, is about how the groups of human in certain environments embark the line between time and space (Bruce J. Malina, 2011:16)<sup>[8]</sup>. Also, Kevin J. Vanhoozer (2011:2)<sup>[15]</sup> explained that culture is a show of individual core values and beliefs or a concrete way to perform religion.

The church as a fellowship of believers that has come to the light bears the responsibility to spread the light of Christ, the Messenger, to humanity. A figure in mission theology, David J. Bosch (1997:798)<sup>[4]</sup> has formulated his opinion regarding to mission which is that mission is a mission Dei

that strives to put in itself missions ecclesiae, an ecclesiastical mission program. It is not the church that endeavors the mission, but the mission Dei is the one that created the church. The ecclesiastical mission has to keep being renewed and revisit. The ecclesiastical mission is supposed to be involved in the social life of a society to observe the phenomena that occurred in human life which are collected as a unity of the creation.

## 2. The Culture of Masamper

Masamper is one form of culture that belongs to an ethnic called Sangihe Talaud that still influences the people and their life until now. The word Masamper comes from the word Zangverening, a Dutch word meaning 'local choir', and also Zang Vrij which means 'singing freely'. This tradition is a part of the culture of Sangihe Talaud ethnic. Its existence cannot be separated from the proselytization and evangelization done by the missionaries in order to introduce the hymns that are used in the religious services and are adapted from an older tradition of Sangihe Talaud, namely metunjoke which is singing in a group where several people lead the song while walking around pointing all the attendants by following the rhythm of the song, and also mebawalase which is singing in groups while replying to each other with literary lyrics that utilizes the language of sasahara (Dinas Pendidikan Nasional Kab. Sangihe, 2006:4-5) [5].

## 3. Pastoral Counseling

The word "counseling" comes from the verb of Old English "counseil" or "conseil" in French. In Latin, "consilium" or "consulere" which mean 'to consult' (Wiryasaputra, 2014:74) [16]. Then, in its subsequent development, the word counseling contains the meaning 'to guide, to assist, to lead, and to indicate'. It is also understood that counseling is a ministry that helps the parishioners that is done in the form of reciprocal communication (Tulus Tu'u, 2007:18) [13]. Therefore, the word counseling is reciprocity between two individuals which are the counselor that strives to help or to guide, and the client that needs guidance through an adequate conversation that enables the clients to know themselves, to understand what is happening in their life, and to have the ability to see and reach the life goal in their relation and responsibility to God according to their ability and talent that has been given by God to them (Yakub B. Susabda, 2007:101) [12].

Then, the word "pastoral" comes from Latin, which is "pastor" which means a shepherd and with its equivalent in Greek, "poimen" (M. Bons-Storm, 2008:4) [11]. As an adjective from the noun, "pastor" or "shepherd" is based on the function as an act of shepherding (Harianto GP, 2020:5) [6]. The shepherding can be called as "poimenika" or "pastoralia". The pastoral ministry is tantamount to shepherding (Abineno, 2010:9) [1]. Thus, the word "pastoral" is an activity or a form of church ministry that has been done with plan to help the parishioners or church members whether privately or in groups, and also whether they are facing problems or in need or not at all. The process of the ministry is based on the commandment of Lord Jesus himself, "feed my sheep" (cf. John 21:15-29); to tend the flock of God (cf. 1 Peter 5:1-11); and to keep watch over all the flock (cf. Acts 20:28). The word pastoral has its connection to the personality of Jesus Christ and his works as a true Pastor or a good Shepherd (cf. John 10). In an

effective pastoral ministry, it takes a counseling process. A pastor who is doing the ministry not doing that in the name or authority of himself, rather doing the ministry in the name and authority of Jesus Christ (Abineno, 2011:5) [1]. The connection between pastoral and counseling is quite close, complementary, and inseparable. Where there is a pastoral activity, then there will be counseling. It is advised that when there are Christian counseling, then there should also be pastoral ministry.

## 4. Mission of Christian Education

By observing the word mission and Christian Education, it is self-evident that mission has a broader scope than Christian Education. "Mission is a whole task from God who sends the church for the salvation of the word." (Artanto, 1997:62) [3]. Christian education is an act of duty and responsibility to realize God's mission. Christian education is an integral part of the mission, whereas mission is work of God that is mandated to believers in general, and not only for a certain church members. Christian Education is compulsory for all the church members in relation with the ecclesiastical mission..

## Methodology

The method that is used in this research is qualitative research, which is a research approach that unveils certain social situation by describing the reality truthfully, by using words based on the data collection techniques and data analyses that are relevant and obtained naturally (Djam'an Satori dan Aan Komariah, 2014:25) [9]. Then, the research used ethnographical approach which is an endeavor to observe the meaning of the actions of every event that occurred in the observed individual (James P. Spradley, 2007:5) [10]. Such approach may be done through being in the field location to observe, doing interview and documentation study of all of the relevant activities, especially regarding the focus of the research.

## Results and Discussion

The explanation of the cultural meaning of Masamper can be known through the philosophy or meaning behind every lyric and songs, the movement and formation, also with the feet-stamping and the accuracy in replying the songs. This begins from the greeting song until the parting song that contains the value of friendship, brotherhood, kinship, unity, love, striving, remembrance of love and kindness from parents, and working together. Every movement contains meaning, for instance the greeting song shows happy movements with the formation of friendship or parting song that shows the sad movements with the formation of brotherhood. A voice with softer tone and appropriate behavior in singing the greeting song, and with a sad tone in singing the parting song, with the grateful tone in singing the remembrance from parents, heroic tone in singing the striving song, and with longing tone in singing the love songs.

The culture of Masamper can be one of the choices for good strategy with managing the use of Masamper songs in the ministry of GMIST. It is because the history of the GMIST is inseparable with the important role from the missionaries from 1850. However, earlier in 1817, when Josef Kam visited the land of Nusa Utara and then send Rev. J.C. Jungmichael in 1821 to visit the land of Nusa Utara and found the culture of Masamper in the context of mebawalase,

metunjoke, so that their values can give other perspectives for the formation of Masamper culture of that time. Historically, there was a role that the church holds. Therefore, GMIST now has to be a church that use the culture of Masamper and manage it as a medium for evangelization and church education mission. GMIST's pastoral staffs, i.e., ministers, elders, and deacons, must be able to take care, understand, assess, and decide the actualization of the functions of pastoral counseling in Masamper culture, especially in or through the meaning of the pastoral messages in the lyric and song that has been chanted, as a part or church ministry to help and motivate the spiritual growth of the church members in GMIST.

Based on the results of the research, the research has found new findings from the research focus of Masamper culture as a pastoral counseling strategy towards Christian education mission development in Gereja Masehi Injili Sengihe Talud. In order to develop the Christian education mission in GMIST, it must implement the Masamper as a church music that has become a lifestyle of the Nusa Utara people that contains the function of pastoral counseling as contents strategy which can be seen as follows:

1. Masamper that functions to guide, can be found in Masamper through the expression of religious-themed songs that has the religious hymn and memories or remembrance of parents.
2. Masamper that functions to harmonize can be seen in Masamper that may become a medium to fix the relations, build personal communication, maintain the diversity, and to build togetherness.
3. Masamper that functions to support can be seen in Masamper that has the ability give motivation and understanding through its lyric and song about the importance of relying God and his help.
4. Masamper that functions to heal can be seen in the songs and lyric which invite and teach the church members to forget the bitterness in life because God will not let the suffering in the soul linger in people that love him and people that he loves.
5. Masamper that functions to foster is to take care, guide, motivate the personal life of every church member to grow spiritually through the sound teachings of the word of God, to be stronger in life and have hope.
6. Masamper that functions to unite is to fix and renew the relationship between one and God, oneself, and others in the fellowship, and the future.
7. Masamper that functions to utilize is to be a medium that motivates the church members to be able to face and fix the problems in life.
8. Masamper that functions to transform is to motivate the church members to be able to understand and make adjustments to change one's view, behavior, and actions in life as a form of transformation and mind renewal as what has been commanded in God's word.

Masamper in the functions of pastoral counseling that have been described above is a contents strategy that needs to be included as an essence of learning and development of Christian education mission in GMIST. Thus, this research may recommend several points of which are shown as follows:

1. Learning process in school: local subjects
2. GMIST's catechism curriculum
3. Christian family education: the culture of mebeke

4. Development of GMIST's contextual religious service
5. Church member education
6. Consolation when in loss
7. Masamper culture revitalization

### Conclusion

Based on the results from the research that has been done, in order to develop the Christian education mission in Gereja Masehi Injili Sengihe Talud, GMIST is supposed to implement to culture of Masamper as a church music which has become a lifestyle of Nusa Utara people. It also contains the functions of pastoral counseling as contents strategy.

*Masamper* in the functions of pastoral counseling that has been described in the previous section is a contents strategy that needs to be included as the essence of the development of Christian education mission in GMIST. Being said that, there are several recommendations that may be applied, such as:

1. Learning process in school: local subjects
2. GMIST's catechism curriculum
3. Christian family education: the culture of mebeke
4. Development of GMIST's contextual religious service
5. Church member education
6. Consolation when in loss
7. Masamper culture revitalization

### References

1. Abineno JL. Ch Pedoman Praktis Untuk Pelayanan Pastoral, Jakarta: BPK Gunung Mulia, 2010.
2. -----Percakapan Pastoral dalam Praktik, Jakarta: BPK Gunung Mulia, 2011.
3. Artanto Widi. Menjadi Gereja Misionel, Yogyakarta: Kanisius, 1997.
4. Bosch David J. Transformasi Misi Kristen, Jakarta: BPK Gunung Mulia, 1997.
5. Dinas Pendidikan Nasional Kab. SANGIHE, Mebawalase-Mesampere, Laporan Hasil Seminar, Tahuna, 2006.
6. GP Harianto. Teologi Pastoral, Yogyakarta: PBMR ANDI, 2020.
7. Kroeber AL, dan Kluckhohn C. Culture: A Critical Review of Concepts and Definition, New York: Random House, 1952.
8. Malina Bruce J. Asal-usul Kekristenan dan Antropologi Budaya, Model-model praktik untuk penafsiran Alkitab, Jakarta: BPK Gunung Mulia, 2011.
9. Satori Djam'an, Komariah Aan. Metodologi Penelitian Kualitatif, Bandung: ALFABETA, 2014.
10. Spradley James P. Metode Etnografi, Yogyakarta: Tiara Wacana, 2007.
11. Storm M Bons. Apakah Pengembalaan itu? Jakarta: BPK Gunung Mulia, 2008.
12. Susabda Yakub B, Pelayanan Konseling Melalui Telepon Yogyakarta: ANDI, 2007.
13. Tu'u, Tulus. Dasar-dasar Konseling Kristen Yogyakarta: ANDI, 2007.
14. Van Peursen CA. Strategi Kebudayaan, Yogyakarta: Kanisius, 2016.
15. Vanhoozer Kevin J. Dunia dipentaskan dengan baik? Teologi, Kebudayaan dan Hermeneutika, dalam God and Culture, Surabaya: Momentum, 2011.
16. Wiryasaputra Totok S. Pengantar Konseling Pastoral, Salatiga: Diandra Pustaka Indonesia, 2014.