

HISTORY OF THE DEVELOPMENT OF SEKOLAH TINGGI THEOLOGI SATYABHAKTI(SATYABHAKTI ADVANCED SCHOOL OF THEOLOGY)

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Introduction

Education is important for the current global changes.¹ Education leads human beings to grow in knowledge as well. Charles A. Tidwell says, "Persons have an inherent capacity for growing and developing physically, intellectually, emotionally, and morally."² Furthermore, Tidwell emphasizes that human being is created by God as an intelligent being.³

Human beings are intelligent people and they will grow in their knowledge according to what they have learned in their life. They learn from what they have seen and heard, then will lead them into a change. To live means to change. Therefore, change is the essence of life.⁴ Change is inescapable and the Church today experience the change of the society.

The Church needs to pay attention concerning the education in the Church. Joseph D. Ban stresses, "The function of the Church's educational ministry at all times is to help in the process of allowing personalities to grow."⁵ Furthermore, Ban emphasizes that, "This growth needs to be in the direction of the strength-stability and alert

¹ See David F. Ford, "Introduction to Modern Christian Theology," *The Modern Theologians: An Introduction to Christian Theology in the Twentieth Century*, volume I (Cambridge, MA: Basil Blackwell, 1989), 1. Between the European Middle Ages and the end of the nineteenth century there were many major events and transformations of life and thought, often originating in Europe but with global consequences. Chief among these have been the Renaissance and Reformation, the Enlightenment, the American and French Revolutions, the rise of nationalism, the Industrial Revolution and the development of the natural sciences, technologies, medical science, and human sciences. There has also been combined impact of bureaucracies, constitutional democracy, new means of warfare and new communication, mass education and public health programs, and new movements in arts and in philosophy and religion.

² Charles A. Tidwell, *Educational Ministry of a Church: an Introduction to Educational Administration* (Nashville, TN: Broadman Press, 1982), 59.

³Ibid., 60.

⁴ Joseph D. Ban, *Education for Change* (Valley Forge, PA: The Judson Press, 1968), 13.

⁵Ban, *Education for Change*, 19.

flexibility which a rapidly changing what society requires.”⁶ The educational ministry of the Church should equip persons to live as believers in this age when ideas and problems are emerging and increasing.⁷

This paper will discuss the development of the education in the church to face the challenge of the change ages. The discussion in this paper will be limited on the history of the Satyabhakti Advanced School of Theology as a Bible School under the Assemblies of God Church of Indonesia and the significant influence of the growth of the church that relates to the Pentecostal movement in Indonesia.

The Beginning of the School

Gani Wiyono states that one of the contributions to the growth of the Assemblies of God Church of Indonesia could not be separated from the existence of the Bible Schools that constantly produce pastors, teachers, church planter, district and national leaders of the AoG of Indonesia.⁸ Satyabhakti Advanced School of Theology is one of the Bible Schools under the Assemblies of God of Indonesia.⁹ This Bible School started with a simple beginning. This school was founded in 1955 by two missionaries of the Assemblies of God on Jalan Kasin Kulon 4, Malang-Indonesia, with the name Assemblies of God Bible School.¹⁰ The names of the two missionaries are Sister Marcella A. Dorf and Sister Margareth Brown. Both of them were missionaries from Assemblies of God of United State of America.¹¹

⁶Ibid.

⁷Ibid., 103.

⁸Gani Wiyono, *A Sketch of the History of the Assemblies of God of Indonesia*, thesis (Baguio City, PH: Asia Pacific Theological Seminary, 2004), 143.

⁹Ibid., 131-132.

¹⁰Self-Study, *A study undertaken by STT SATI in application for continued accreditation by the Asia Pacific Theological Association* (Malang, IN: Study Concluded on December 2013), 1.

¹¹STT.Satyabhakti, *Sejarah*, <http://www.sttsati.org/index.php/home/tentang-sati-menu/sejarah-menu> (accessed on November 16, 2015). See also Assemblies of God of Indonesia, *Gereja Sidang Jemaat Allah* <http://www.gsja.org/departemen/departemen-pendukung-misi/pendidikan/stt-satyabhakti/> (accessed on November 16, 2015). EkaputraTupamahu states in his writing regarding the contribution of the American missionaries in Pentecostal education in Indonesia that, “The mission of saving and civilizing Indonesians was at the center of Pentecostal American Missionary effort. The idea of starting Bible Schools was born out of the desire to expand and increase the number of workers to carry on the same mission.” EkaputraTupamahu, “American Missionaries and Pentecostal Theological Education in Indonesia,” *Global Renewal Christianity: Spirit Empowered Movements: Past, Present, and Future*. Volume 1, edited by Vinson Synanand Amos Yong (Asia and Oceania).

In 1965, at Jalan Karanglo 94-103, Singosari, Malang, purchased a land around 3.8 hectares and started the construction for the use of as a Bible School campus. The construction was completed in the beginning of 1967.¹² The Bible School has had several different names, Assemblies of God Bible School (1967-1975), Pusat Pendidikan Theologia Jawa or "Education Central of Java Theology"¹³ (1975-1982), Seminari Alkitab Trinitas Indonesia or SATI (1982-1993), and then Sekolah Tinggi Theologia Satyabhakti or "Satyabhakti Advanced School of Theology" (1993 to present).¹⁴

In 1969-1974, SATI led by two other missionaries, namely Rev. Ralph Morris Devin and Rev. Leonard E. Lampard. However, in line with the Indonesian government's policy, the organization in Indonesia must be led by people of Indonesia itself, therefore the leadership of the Assemblies of God of Indonesia was designated to Rev. Piet Hein Mailangkay as the principal of the school.¹⁵

The Development of the Academic Programs

Under the leadership of Rev. Mailangkay, the academic programs of SATI has been developed, namely: Non-Title Track Diploma of Theology (D3) and Bachelor of Theologym(S1). Since 1985-2004, the leadership of the school was led by Rev. Menasse Rumkeny. In 1993, on the government's policy, the name of the school was changed to the School of Theology Satyabhakti (abbreviated: STT SATI). And in 2000, SATI became the host for the Graduate extension program of the Asia Pacific Theological Seminary, Baguio City, Philippines. It is intended that STT SATI participates in improving the level of the lecturers degree of Schools of Theology in Indonesia and urban pastors.¹⁶

Since the beginning until 2012, SATI graduated around 1533 alumnus and active in ministry inside or outside the country of Indonesia.¹⁷ Concerning the development of

<https://books.google.com.ph/books?id=SZ8jCQAAQBAJ&printsec=frontcover#v=onepage&q&f=false>
(Accessed on November 17, 2015), chapter 13.

¹²Self-Study, *A study undertaken by STT SATI*.

¹³The purpose of the Central of Java Theological Education is to prepare ministers those who will doing ministry in particular area in Indonesia, namely Java island. See STT. Satyabhakti, *Sejarah*.

¹⁴Ibid.

¹⁵STT.Satyabhakti, *Sejarah*.

¹⁶Ibid.

¹⁷Gani Wiyono, Posuka Loke, Lilik Herawati, Toni Irawan, and Feri Andrias, *Self Evaluation* (Bachelor of Art in Theology Program, SekolahTinggiTheologiSatybhakti, 2012), 3.

the quality of the school, in 1997, SATI received "REGISTERED STATUS" for the Bachelor of Theology by the Department Religion Affairs of Indonesia. In 2004, again, SATI received "AVOWED STATUS" by the government.¹⁸ SATI also continued to develop the quality regarding the regional accreditation of "Asia Pacific Theological Association" (APTA) with status "Full Accreditation" for the periods 1998-2008 and in 2009 with status "Five Years Full Fccreditation" for periods 2009-2014.¹⁹

In 2014, SATI again apply for the next period for accredited by APTA, and by the grace of God, SATI received "Ten Years Full Accreditation." Gatut Budiono says, "Until 2013, SATI has a graduate students around 1.698 and 95% are in full time ministry even outside the country as Singapore, Malaysia, Philippines, Hong Kong, Macau, China, Australia, Timor Leste, Canada and USA."²⁰

Under the leadership of Dr. Gatut Budiono, SATI develops the education programs, namely Diploma Theology, Bachelor of Theology, Master of Art in Pentecostal Leadership and Ministry, and Master of Theology in Pastoral Studies. Dr. Gatut Budiono also started to develop some training in SATI, namely Institute of Islamic Studies (IIS), Youth Enrichment Studies (YES), Kids Development Studies (KIDS), Mission Training Program and Education in the Extension Program in several cities in the country of Indonesia and foreign countries in order to answer the need to equip God's servants to be ready to use at each location.²¹

The spirit of SATI with regards to the development of the academic programs is a spirit of contextualization in location in which the students receive the theological education. Therefore, as Avery T. Willis, Jr. explains that students has the advantage to study regarding their culture and the church context as the foundation that provide relevant answers based on biblical and historical principles and experience.²²

¹⁸Ibid.

¹⁹Ibid.

²⁰Gatut Budionno, BAN-PT Akreditasi STT Satyabhakti <http://malang-post.com/metro-rama/-76489ban-pt-akreditasi-stt-satyabhakti> (accessed on November 16, 2015). Also see Self-Study, *A study undertaken by STT SATI*, on standard ten, 59. Dr. Gatut Budiono is the current president of Sekolah Tinngi Teologi Satyabhakti and also the general treasurer of Indonesian Assemblies of God.

²¹STT Satyabhakti, *Sejarah*

²² Avery T. Willis, Jr., "Contextualization of Theological Education in Indonesia," *Discipling Through Theological Education by Extension*. Edited by Vergil Gerber (Chicago: Moody Press, 1980), 157.

SATI remains committed to achieving the best quality in educating the servants of God and strive to continue to contextualize in answering the needs of the Church in the challenging ages nowadays. Therefore, SATI's motto is "*committed to excellence and relevance*" in order to fulfill the Great Commission is contained in vision and mission as the driving force in academic development.²³

In 2013, SATI was accredited by the National Accrediting Board to develop the quality of the school. The National Accrediting Board itself has been pushing every college and university to do more research and publication. Concerning the accreditation, the Bible School teachers in Indonesia had been challenged to conduct themselves academically.²⁴

SATI is one of the Bible Schools in Indonesia that is recognized by the National Accrediting Board, therefore, SATI is also trying to improve the quality of theological education that distinctively Pentecostal-Charismatic as stated that "the educational programs of SATI are designed to provide a balance between mental development, spiritual formation, improvement of social relationships and the development of practical ministry skills training for the students."²⁵ SATI also has been contributing the emerging of the group of Pentecostal scholars in Indonesia.²⁶ Regarding the academic development of SATI, the Assemblies of God leadership has been an ongoing discussion concerning to expand Sekolah Tinggi Teologi Satyabhakti to full-fledged university.²⁷

To achieve the strategic goals of the educational institution that has a national and regional reputation as well as distinctively Pentecostal Charismatic, SATI has set strategic goals, namely: realization of environmental quality learning. Second is the realization of efficient and effective learning. Third is the formation of the image of the

²³ See Evaluasi Diri Program Study, 7. Vision: Sati has a vision to become a school that has Theological Studies Program that has a national and regional reputation, and produces spiritual leader of the church, excelled in theology and insightful Pentecostal-Charismatic. Mission: First, Conduct the educational programs and theological research that distinctively Pentecostal-Charismatic. Developing Church leaders that have character like Christ. Second, sharpen the skills needed in the service of priesthood. Third, contribute in the area of ideas of the Pentecostal-Charismatic theology that relevant to the development of society.

²⁴Tupamahu, "American Missionaries and Pentecostal Theological Education in Indonesia."

²⁵SATI Self-Study 2013 – APTA Accreditation, 10.

²⁶Tupamahu, "American Missionaries and Pentecostal Theological Education in Indonesia."Agustinus Dermawan, Gani Wiyono, and Ekaputra Tupamahu are SATI's alumnus and also they are SATI's professors.

²⁷Ibid.

relevant graduate and ready to use. Fourth, the establishment of a research habit among SATI's professors. Fifth is the achievement of an increase in reputation and accreditation at the national level (National Accreditation Board) and regional (APTA) in the field of education, research, and public service.²⁸

Contribution to the Local Churches

SATI has a significant contribution to the growth of the Church in Indonesia. Concerning the reports of the SATI self-study, people note that many of SATI graduates are holding church leadership positions, especially among the Pentecostal/Charismatic churches.²⁹ This is one of SATI's major strengths in the relationship and the contribution to the churches in Indonesia.

Eventhough SATI is a Bible School under the Assemblies of God, but also has contributed to other denominations, especially in Pentecostal/Charismatic churches. For example that listed in SATI self-study, every year, students from the Assemblies of God are majority on SATI campus. However, SATI also has students from more than 30 other denominations.³⁰ Concerning this report, the contribution of SATI was pointed out that SATI has a good relationship with SATI's alumni and also with other denominations, so then they send their young people to study at SATI.

Church Leadership

As a theological educational institution, founded by a Pentecostal church, SATI places a great emphasis on its special Pentecostal characteristics. SATI's mission and vision statements show explicitly that SATI indeed a Pentecostal/Charismatic Bible College. This emphasis is also evident in the Confession of Faith of the Assemblies of God of Indonesia. SATI's graduates demonstrate obedience to the Great Commission of the Lord Jesus Christ to "make disciples of all nations" (Matthew 28:19-20). Church leaders and members feel blessed by the ministry of SATI's graduates.³¹

²⁸Rencana Operasional STT Satyabhakti Tahun 2008-2013 or "Operational Plan 2008-2013 of STT Satyabhakti," 2.

²⁹SATI Self-Study 2013 – APTA Accreditation, 58.

³⁰Ibid., 59.

³¹SATI Self-Study 2013 – APTA Accreditation, 4.

The survey concerning contributions and the growth of churches, SATI graduates enter and remain in ministry. 89.29% of the alumni answered “strongly agree” or “agree” and 87.87% of church leadership answered “strongly agree” or “agree” to this question. In addition to this data, the Pentecostal/Charismatic church society in Indonesia feels that there are a large number of SATI graduates who are holding organizational leadership roles, whether on a national, regional or sectional level.³²

Influence to the Pentecostal Groups in Indonesia

SATI not only produces pastors and church planters, but also Pentecostal scholars. Gani Wiyono as SATI’s academic dean is one of prolific Pentecostal theologians in Indonesia. He presented a study regarding the “Understanding, Experiencing, and Living-out Ministry in the Pentecostal Truth, on March 10-12, 2009 at Poh Sarang in Kediri” among the pastors. He also presented his paper in the Center for Religious and Cross-Cultural Studies (CRCS), at Gadjah Mada University, Indonesia about “Understanding the Growth of Pentecostal Churches and Their Social Relation in Indonesia, on May 8, 2012 in Yogyakarta.”³³

One of the young Pentecostal theologians is Ekaputra Tupamahu. He was listed as a lecturer at SATI. In his writing regarding the influence of SATI in Pentecostal theology, he implicitly emphasizes that SATI’s young professors begun to develop the historical critique perspective in their teaching.³⁴ Therefore, as an academic institution, SATI attempts to develop the critical thinking studies. In the other hand, SATI also emphasizes to be relevant in the pastoral ministry to answer the needs of the churches especially in Pentecostal/Charismatic churches.

Both Gani Wiyono and Ekaputra Tupamahu have been influencing the Pentecostal groups in Indonesia. Gani Wiyono was contributing the history of the Pentecostal movement in Indonesia,³⁵ while EkaputraTupamahu had been contributing

³²Ibid., 59.

³³Ibid., 62.

³⁴EkaputraTupamahuTupamahu, “American Missionaries and Pentecostal Theological Education in Indonesia.”

³⁵ See Gani Wiyono, *A Sketch of the History of the Assemblies of God of Indonesia*, 29-41. Gani’s thesis was translated into Bahasa Indonesia and was printed by Gandum Mas publisher (book publishers of the Assemblies of God of Indonesia). As a Pentecostal historian, Gani’s writing had been contributing the history of the Pentecostal movement and the theological practices of the Pentecostal Church in Indonesia.

in Pentecostal theology concerning the Pentecostal worship experience in conversation with William James and Rudolf Otto.³⁶

Reflection

Pentecostalism was known as a revival movement in which this movement had been emphasizing the gift of the Holy Spirit.³⁷ Therefore, Pentecostalism challenged people to have balance in Spirit and Academics. SATI, as one of the Bible schools in Indonesia distinctively the Pentecostal / Charismatic has been continuing to improve the academic quality and on the same occasion stressed the gift of the Holy Spirit in the ministry.

SATI had been starting to follow the steps of Asia Pacific Theological Seminary concerning the balance of academics and Pentecostal experience. David Lim states, "The challenge has always been to teach theology with analytical, critical, and scholarly studies and, at the same time, exemplify what true Pentecostal scholarship; this can be demonstrated when one lived out and confronting the forces of darkness."³⁸

The motto of SATI is to be, "*Committed to Excellence and Relevance*" has become a benchmark with regard to the balancing in the academics and the spirit of the Pentecostal experience. The spirit of the Pentecostalism is a spirit in mission. Therefore, SATI as a Pentecostal Bible School, aims to produce ministers of the Gospel and those who are ready to work in the mission field to respond to the Great Commission of Christ. On the other hand, SATI also encourages the Pentecostal young scholars to develop their knowledge so that they can help the church in answering theological issues in the challenges of ages. For example, the theological issue of the divorce and remarriage in Indonesia.³⁹

³⁶Ekaputra Tupamahu, "Pentecostal Feeling in Conversation with William James and Rudolf Otto: A Preliminary Exploration," *A Theology of the Spirit in Doctrine and Demonstration: Essays in Honor of Wonsuk and Julie Ma*. Edited by Teresa Chai (Baguio City, PH: APTS Press, 2014), 153-175. In his writing, Ekaputra invites Pentecostal scholars to re-examine the spiritual experience in term of theology because the theology is the key of the understanding of the spiritual experience that the Pentecostal churches emphasize.

³⁷ David Lim, "The Challenge of Balancing Spirit and Academics in Asia Pentecostal Theological Institutions," *Asian Journal of Pentecostal Studies*, vol. 17, issue 1 (February, 2014), 86.

³⁸Ibid., 87.

³⁹See Gani Wiyono and Ekaputra Tupamahu, *Perceraian dan Nikah Ulang: Sebuah Undangan Untuk Berdiskusi Sebuah Kajian Teologis*, oleh Departemen Pendidikan dan Litbang Gereja Sidang-Sidang Jemaat

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Allah di Indonesia. This paper was presented by Gani and Eka at the General Council meeting of AG of Indonesia on January, 13-16 2009 about the theological analysis to the divorce and remarriage, unprinted paper.

Wiyono, Gani, Posuka Loke, Lilik Herwati, Toni Irawan, and Feri Andrias, *Self Evaluation* (Bachelor of Art in Theology Program, Sekolah Tinggi Theologi Satybhakti, 2012, unprinted file.

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_____ and Ekaputra Tupamahu. *Perceraian dan Nikah Ulang: Sebuah Undangan Untuk BerdiskusiSebuah Kajian Teologis: Sebuah Kajian Teologis*, by the Department of Education and Research Assemblies of God in Indonesia January, 13-16 2009, unprinted paper.

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