

Grand Theological Approach for Minahasa Christians in Manado: an Effort to Initiate a Theology in the Context of a Consumptive Lifestyle

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To cite this document:

Dendeng, C.L.(2022). Grand Theological Approach For Minahasa Christians In Manado: An Effort To Initiate A Theology In The Context Of A Consumptive Lifestyle

Conference Series, 4(2), 98-109 <https://doi.org/10.34306/conferenceseries.v3i2.618>

Abstract

This article attempts to elaborate on theology that could be derived from the context of the Minahasa Christian community in Manado, particularly concerning the consumptive lifestyle. Manadonese, who predominately belong to the Minahasa ethnic group and are Christians (Protestants), has a reputation in Indonesia for leading very extravagant, consumptive lifestyles. By gathering observational data and researching relevant literature, the method is qualitative and takes a lived religion approach. By using the lived religion approach, data collection from observations is concentrated on daily life and what the community lives rather than institutional doctrine. The relevant grand theology as a broad starting point, which can later be refined specifically, is context-focused contextual theology or, to make it more comprehensive, multi-textual theology.

Keywords: Consumptive Lifestyle, Minahasa Christians in Manado, Lived Religion, Contextual Theology, Multi textual Theology

I. INTRODUCTION

Manado is a Minahasa Christian city and is situated in eastern Indonesia. One of the few largely Christian cities in Indonesia is Manado. More than 60% of people identify as Christians (BPS, 2021:181). This is demonstrated by the enormous statue of "Lord Jesus Bless," the so-called "city of 1000 churches," and other notable Christian structures. This city is also home to statues of Toar and Lumimuut, who are thought to be the ancestors of the Minahasa people and other Minahasa statues. The sacred bird of Minahasan, the "Manguni," was also shown in the administration of Manado's logo. As a result, Manado combines Minahasa and Christianity.

In addition to being a Christian city and the home of Minahasa, Manado is renowned for having a highly affluent community. This consumption can be observed in a variety of activities, including parties, eating, drinking, and shopping. The Manadonese way of life includes this excessive consumerist mindset. Due to the

motto "*biar kalah nasi, mar jang kalah aksi*," Manado residents and visitors frequently describe their extravagant way of life. It doesn't matter if you don't eat, but you still need to be stylish, is the common translation in English. Despite the fact that Ivan Kaunang claims that this meaning has expanded (Kaunang, 2015:14). According to Kaunang, the initial meaning is that even if you don't have food, you won't lose out on the action (of getting the meal).

Nevertheless, unlike the majority of other regions in Indonesia, Manado/Minahasa is based on Christianity. The religion, Christianity, was readily accepted by the Minahasan people. The introduction of Christianity to the Minahasa region transformed and modernized the Minahasan. The Minahasan were a holistic, naturalistic people who adopted a pluralistic, personalistic, futuristic, and soteriological Christianity, according to Richard Siwu (Siwu, 2002:87). But this wasn't just one side. Denni Pinontoan asserts that the interaction with Christianity in Minahasa was reciprocal in nature, involving negotiations and dialogue rather than being dominated by one group, i.e., Christians (Pinontoan, 2019:11). The ongoing eating is a continuation of their past culture, which is likewise rich in ceremonies, Pinontoan added in his other book (Pinontoan, 2021:145). For instance, on *Pengucapan Syukur* (Thanksgiving), the archaic Minahasa rituals are replaced by worship. And the offering (*persembahan*) made to *Opo* is now made to the church or God. In Minahasa/Manado, the Minahasa culture and tradition became a Christian tradition. The culture/tradition of Minahasa became a Christian tradition in Minahasa/Manado.

Following the introduction of Christianity to Minahasan, dramatic changes occurred. They converted to Christianity and *kebarat-baratan* (westernized). The Minahasan appeared to embrace globalization (or later Industrial Revolution 4.0, or perhaps later Society 5.0). Without considering the historical and cultural history of food consumption, the church (GMIM) appears to view the congregation and parish as being excessive consumers. Weichart claims that despite the Minahasa people's reputation of (almost too) readily adopting or incorporating cultural elements from the West into their local traditions, their particular food habits are recognized as markers of ethnic and cultural identity (Weichart, 2006:19). Therefore, I believe that GMIM, an ethnic church that is Minahasan, does not appear to comprehend what or who Minahasa is or the context. As we may see from a sneak glance at the church's vision and mission on the GMIM website, Minahasa is only mentioned in terms of its location and membership. Loss of (ancient) culture, loss of language (*Bahasa Daerah*), and loss of identity are the issues here. As a result, it urgently requires theologies that may be built using the Minahasa setting, particularly regarding the excessive consumerism lifestyle. The broad theological approach to Minahasa Christians in the Manado setting that will be introduced is contextual theology or multi-textual theology, not merely biblical theology, also known as dogmatic or systematic theology.

II. METHODOLOGY

This study used a qualitative methodology. The perspective of this research is lived religion. By using this method, the analysis put less emphasis on what the church believed and more on what the Minahasa Christians in Manado experience daily. "Lived religion," according to Ganzevoort and Roeland, "focuses on what people do rather than on 'official' religion, its sacred sources, its institutes, and its doctrines" (Ganzevoort and Roeland, 2014:93). Data were gathered through observation of Minahasan Christians' daily activities in Manado and reading of relevant literature.

That does not, however, imply that the institution's official statement should be disregarded. The official declaration is used to contrast it with Minahasan Christians in Manado's way of life, which is the approach's main focus.

III. RESULT AND DISCUSSION

3.1 Theological Approach to Minahasa Christians in Manado

Theology is not some abstract concept that can only be grasped by priests and ministers; rather, it is the study of human behavior that can be found in every facet of people's life. This is what is referred to as "everyday theology". In Vanhoozer's words, "Everyday theology is simply faith-seeking everyday understanding: a grasp of what going on in ordinary situations (and why), an attempt to make sense of one's surroundings"(Vanhoozer, 2011:14). This theology is an attempt to explain everything having to do with the lives of individuals. According to Vanhoozer, this endeavor to make meaning encompasses not only our physical location but the moral, intellectual, and spiritual atmosphere (Vanhoozer, 2011:14). The world in which we live, as well as the framework in which society exists, are not the same as one another. As a result, theology will be distinct depending on the circumstances or what is experienced daily.

Minahasa is an ethnic group that has an everyday theology philosophy. According to Minahasa cosmology, religion is a part of every aspect of existence (Pinontoan, 2019:34). Every part of Minahasa's life is ritualized. The theology that is developed attempts to explain every aspect of Minahasa society using the same philosophical framework as everyday theology. Everyday theology is about making sense of the world we live in, its shape, and its stuff (Vanhoozer, 2011:18). By performing rituals, the Minahasa people attempt to comprehend and justify every aspect of their existence. There must be a ceremony to mark each stage and cycle of life. Religious authorities are always in charge of rituals (which are the same as community leaders in Minahasa culture).

The consumptive lifestyle is prevalent among Christians in Minahasa, which is the cultural milieu in which they live. People generally agree that Manadonese has a consumptive lifestyle. It is difficult to obtain scientific references about this consumptive lifestyle in Manado due to the fact that it appears to be an accepted truth that people in Manado. As Pinontoan described Minahasa in the past, "Socioeconomic life of the community, in general, is quite simple, but rituals or religious parties are held too regularly" (Pinontoan, 2019:50). It would appear that this condition has been going on for a very long time. People from Manado have been stereotyped for a long time as being the type to enjoy going out to eat, going to parties, and engaging in other forms of excessive consumption. The culture of holding regular celebrations as a way to express gratitude is one of the factors that contribute to North Sulawesi's ranking as Indonesia's fifth happiest province; specifically, this is one of the reasons why (Suroto, 2020).

The annual practice of thanksgiving, which features the most lavish display of excess, is one example. When people have "open houses" on Thanksgiving, they spend a huge amount of money on food and drinks for their guests. Because anybody can participate in the celebration, there is typically a very great amount of food and drink consumed. Anyone who would like to celebrate with the host's family, friends, or acquaintances is welcome to do so. According to MTPJ (Explaining the Congregational Development Trilogy), this is considered a very significant expense that must be expended when entertaining visitors (to people), yet the offerings that are offered in the Church (to God) are not nearly as significant (GMIM, 2017).

Because the price of consuming is so high, sacrifices to God are the complete antithesis of that. Because the costs associated with expressing gratitude are so high, the practice is referred to in the MTPJ as "excessive expenses without respect to those persons who are in need" (GMIM, 2016). Despite the fact that this does not necessarily imply that the great amount of money spent on pronouncing words is not matched by the attention given to those who are in need.

GMIM (Evangelical Christian Church in Minahasa), which is the largest church in North Sulawesi, is responsible for publishing the MTPJ as a guide. GMIM is the dominant religious group in both Minahasa and Manado, and it has a total of 1056 churches dispersed across Minahasa land, throughout Indonesia, and even outside Indonesia's borders (GMIM, 2022). GMIM is responsible for the management of several social institutions in addition to churches. These institutions include 332 kindergartens, 364 elementary schools, 64 junior high schools, 20 high schools, 6 vocational schools, 1 university, 2 schools for people with disabilities, 2 orphanages, 2 training centers, and 1 hospital (Lumowa). MTPJ is a sermon guidance handbook for pastors and members of GMIM. Issued weekly/monthly by the GMIM Synodal. The following is a condensed version of the GMIM vision, which is taken directly from the official GMIM website:

"The Evangelical Christian Church in Minahasa, abbreviated as GMIM, is a community of Minahasa people and other tribes and races, both in Minahasa and outside Minahasa, who believe in Jesus Christ to proclaim God's great deeds and be a blessing to many people. wherever and whenever. Based on the testimony of the Bible, in the 2021 Church Order, GMIM formulates its vocation in 3 forms, namely the call to fellowship, witness, and serve; called to complete its members; and called to administer all the graces and gifts of the Lord God in all forms. The vocation of the Church comes from the pattern of service and government of Christ, and its implementation is at the level of the Congregation, Region, and Synod, both in Minahasa land and outside Minahasa land" (GMIM, 2022).

GMIM missions:

1. Improving the quality of the Christian character and spirituality of the members of the Church (cf. Romans 12:2)
2. Improving holistic mission services for justice, peace, and social welfare that ensures the continuity of the integrity of creation (Luke 4:18-19; Luke 11:28; Isaiah 61:1-2)
3. Increase unity with the Churches in Indonesia and throughout the world ecumenically (cf. Ephesians 4: 4 – 6; John 17: 21; 1 Corinthians 10: 17)
4. Increase the institutional capacity of GMIM in synodal presbyteries as a global Church (cf. Matthew 28: 18-20; Acts 1:28) (GMIM, 2022).

In comparison to the explanation provided in the Minahasa context, the biblical background is presented as having a far more solid foundation in the GMIM statement that can be seen on the official website. Several Minahasa and Manado terms or contexts are mentioned in certain passages, such as *baku cungkel* (the act of putting down anyone who is in charge), *Mapalus* (a system of working together that is traditional in the Minahasa culture), bread and banquet wine, both of which can be

substituted with palm sugar, ginger water, or sweet potatoes (GMIM, 2022). The explanation (footnote) of numerous points of the GMIM declaration of faith includes some aspects of tradition and culture. The explanation provided by the Synod continues to develop in response to changing circumstances. However, this aspect is not a primary focus of the vision, purpose, or goals. In spite of the fact that the context is not entirely clear, the extremely solid scriptural grounding is what stands out. While the explanations connected to Minahasa culture or custom are located (exclusively) in the footnote section.

The biblical theology that was developed by GMIM is the one that predominates within that context. Although the term "Minahasa" and the Manguni bird, which are considered to be sacred in the tradition of the Minahasa people, are included on the logo, very little information is provided regarding "Minahasa." The word "Minahasa," may solely refer to persons of the Minahasa ethnic group who are members of the congregation and also refer to the land. There is no explanation of the historical background or cultural practices of the Minahasa people, particularly their consumerism way of life. Despite the fact that Christianity was initially introduced to the country of Minahasa by missionaries or zending at the time, those individuals actually practiced a form of contextual theology by incorporating aspects of Minahasa culture or tradition into Christianity. According to Pinontoan, the encounter with Christianity in Minahasa was not one that was controlled by one party, i.e., Christians, but rather was reciprocal, with negotiations and dialogue taking place (Pinontoan, 2019:11). Because of this, the Minahasa culture will not be extinguished entirely because some aspects of it will be incorporated into the Christian heritage. In general, the rituals of the Minahasa religion are accommodated as worship in the Christian tradition. One example of this adaptation is the celebration of Thanksgiving, which is a part of the Christian heritage.

It should not come as a surprise that GMIM, which is very prominent in dogmatic theology, has a tendency to pass judgment on the debauchery that takes place during the Thanksgiving holiday because it is linked to a lifestyle of conspicuous consumption. According to the explanation that can be found in the MTPJ, "the congregation who give thanks (although not all of them) are aware or not are already trapped in the nuances of debauchery that is driven by an attitude of hedonism, an attitude of life that prioritizes pleasure and enjoyment as the main goal in life" (GMIM, 2017). Instead of trying to establish their norms, tribal churches that carry the name Minahasa should examine the traditions that already exist. The Minahasa tradition dates back to a time long before the arrival of Christians to the land of Minahasa. When a church bears the name Minahasa, it not only indicates that the church is located in Minahasa land with Minahasa congregation members (local) or that the church and its members are Minahasa people anywhere in the world (global), but it also indicates that the church is familiar with the historical background and cultural identity of the Minahasa people.

"Media" as a component of the GMIM connects with its members or vice versa, and it also places a greater emphasis on biblical information. Such as the historical and cultural context of cities mentioned in biblical scripture, like Corinth (GMIM, 2022). There is a paucity of knowledge on the Minahasa culture in the sermons and service/worship information found on media such as Facebook or Youtube. GMIM's Data, Informatics, and Research and Development divisions' utilization of cutting-edge multimedia have demonstrated that the organization is not lagging behind the times. In this instance, focusing on the here and now as well as the foreseeable future while ignoring the past, or more specifically, the historical

backdrop of Minahasa culture appears to continue to have an impact on the lives of the Minahasa people in the present day.

3.2 Contextual Theology

Along with Christianity came theology and western culture, as Christianity developed in Europe, which was brought to Indonesia by European nations such as Britain, Spain, Portugal, and the Netherlands. Theology that places an emphasis on dogmatic theology is becoming more common. This theology, which was particularly prevalent during the time of Dutch occupation, is still upheld and taught by the church in Indonesia, particularly in the territories that are associated with the Minahasa people. However, Christianity in the Netherlands may be nothing like that now. During their occupation, the Dutch had control over virtually the whole region which would eventually become Indonesia. Resistance from several regions, particularly in the western half of Indonesia that had already converted to Islam, was highly widespread at the time and continues to be so even now. Many people consider Christianity to be a colonial religion. In contrast to the western half of Indonesia, the religion of Christianity, which is often seen as a product of the west, has been modified in Minahasa. Because Christianity is able to (in a variety of ways) fit and adapt to the local context, the acceptance of Christianity is very high, which makes Minahasa a Christian majority.

In the context of Manado, the Minahasa people hold the position of preeminence; nevertheless, there are other tribes in the area, including Sanger, Tallaud, Bolmong, and Gorontalo, as well as other tribes from farther afield, like China, Java, Ternate, Ambon, and Papua, amongst others. The theology that is appropriate to the setting, also known as contextual theology, is considered to be one of the relevant theologies because it was constructed based on the Manado/Minahasa context. The theology that was developed in Manado is considered to be a minority in a country where Muslims make up the majority of the population, but in the micro context, it is considered to be a majority along with the majority of the Minahasa ethnic group. As a result, the setting that makes reference to Minahasa culture is the one that holds the most significance. Bevans offered the following definition of contextual theology:

“Contextual theology is a way of doing theology that takes into account (or we could say puts in a mutually critical dialogue) two realities. The first of these is the experience of the past, recorded in Scripture and preserved and defended in the church’s tradition. The second is the experience of the present or a particular context, which consists of one or more of at least four elements: personal or communal experience, “secular” or “religious” culture, social location, and social change” (Bevans, 2011:9).

Manado, which is primarily Minahasa, is a city that serves as a meeting place for the cultures that are located in the surrounding area. They introduced their culture to the city of Manado in some way, whether directly or indirectly. Cultures that have migrated to Manado adapt to the culture there, but they also bring their own culture with them as a source of identity. The fusing of many cultures via the lens of Minahasa's experiences Bevans explains these experiences with the experience of Christians down through the ages that we find in the Scripture and Christians' traditions (Bevans, 2011:10). And then there is a conversation with the experience of the here and now or the specific context. Bevans' contribution to the field of contemporary contextual

theology is his assertion that “a theology that honors the experience of context will not be tied to Western ways, themes and methods of theology” (Bevans, 2011:11). The concept of contextual theology originates from the Minahasa language and refers to a form of theology that is constructed using both historical and contemporary experience.

To this point, contextual theology has produced golden ink and given birth to a variety of theologies in several different regions of the world. This is made abundantly clear by liberation theologies, each of which contributes to a distinct topic and setting. Several new schools of thought, including black theology, feminism, minjung, dalit, and others, were conceived as a direct result of liberation theologies. The foundation of contextual theology is context, and it moves forward from there through investigation, reflection, and action.

3.3 Multitextual Theology

Following the development of contextual theology, systematic theology, and dogmatic theology, construction theology eventually emerged. Dogmatic theology imposes absolute truths, which are applicable at any given period and in any given location. Dogmatic theology, in addition to almost being the same as systematic theology, does not take into account the context, despite the fact that the context is diverse and is always shifting. This is Joas Adiprasetya's criticism of the imperialism method of contextual theology, which is always standardized by starting from the context, but which, in reality, does not start from the context and pastoral circle or hermeneutics is not strictly spiral but more static (Adiprasetya, 2014:119). Contextual theology is a theology that is in accordance with the context with the starting point of theology from context/experience. The concepts of systematic theology and contextual theology are merged to form the construct of constructive theology. The method of constructive theology is pluralistic (Grau and Wymen, 2020:2). The starting point for construction theology is arbitrary, and it is not dependent on any particular starting point. Because of this, construction theology is commonly known as a way to do theology; not the way to do theology (Grau and Wymen, 2020:3).

Joas Adiprasetya then put up the idea of “multitextual” (Adiprasetya, 2014:119) theology while working within the parameters of this constructive theology. A constructive theology that takes into account viewpoints from “manywhere.” According to him, “doing theology from the perspective of ‘manywhere’ enables us to acknowledge our limited Christian point of view and be open to the necessity of embracing and being embraced by another possible point of view” (Adiprasetya, 2014:128). This is because it allows us to do theology from the perspective of “manywhere.” The important part of multitextual theology is that there is no step-by-step procedure, similar to that which the pastoral circle suggests since multitextual theology recommends a simultaneous process of reflecting and acting, engaging and rejecting, or hybridizing and discerning (Adiprasetya, 2014:128-129). The most recent advancement, known as construction theology or multitextual theology, takes advantage of the benefits offered by contextual theology, which is primarily founded on context; but, multitextual theology can also begin with context as its point of departure.

An Effort to Initiate Construction Theology in the Context of a Consumptive Lifestyle

When looking back over the years of dogmatic theology that has been deeply ingrained in church life, it would appear that there have been no discernible shifts. It was time for the theology of GMIM to be established, which was relevant to the

context because it was presented at that time by European countries, in particular, the Netherlands at that time. As a result, there is a need for attempts to initiate a theological construction that is suitable for the context. This particular brand of theology begins with the current situation in Minahasa and Manado.

The Minahasa context used to be quite traditional but has since evolved into one that is more modern and westernized. The way of life and the progression of the Minahasa tribe are both significantly impacted by globalization. As a result of the mixing of cultures, there is no such thing as the traditional Minahasa way of life. Erickson claims that “there is no such thing as a pure culture, and the cultural history of humanity may well be written as a history of borrowing and lending, inspiration and imitation, amalgamation and hybridization of cultural skills and meanings” (Erickson, 2014:213). Because Minahasa is so open to trying new things, he is able to easily incorporate aspects of other cultures into his own identity. From the manner in which people dress to the western names that are given to Minahasan infants, several aspects of western culture are appropriated by the Minahasan people. The local language is regarded as an archaic language, whereas English, either as a language or as a phrase, is gaining more and more popularity.

Since Minahasa is not the same as it used to be, the strategy or theology that was formed in response to it is also not the same as it was during that historical period. Constructing Minahasa theology in a way that is appropriate for the present moment is essential. In the beginning, theology was developed following the circumstances of the time and place, taking into account the customs or culture that was already present in Minahasa. It would appear that Minahasa culture and Christianity have melded into a single entity in some respects. Therefore, there are currently various traditions that are difficult to differentiate from one another, whether it be the tradition of the Minahasa people or Christianity. The process of contextualization ought to be dynamic rather than static; hence, it is vital to continue constructing a theology that continues to be relevant to the current era. The existing strategy is also appropriate for use only at present. Cannot be used indefinitely but rather must change over the times

Identity will be produced as a result of the daily interactions that take place within a communal context. Typically, a given group or geographical location shares a certain identity among its members. In this sense, the members of the Minahasa tribe share a shared identity due to the fact that they are descended from the same ancestors and reside in the same geographic region. Having said that, this type of ethnic and regional identity is no longer applicable in a strict sense. Numerous members of the Minahasa people marry members of other Indonesian tribes as well as members of the many other tribes that have settled in Manado. These groups do not exclusively adhere to the Christian faith. As a result, the Minahasa people no longer have an identity that is solely associated with being Minahasa. The inhabitants of Minahasa share a multifaceted identity with him, identifying variously as Minahasans, Christians, and Indonesians. However, this identity is not fragmented; rather, it is a single entity that Setio describes as having a hybrid identity (Setio, 2019:100).

Constructive theology is developed in accordance with the context of the Minahasa people in Manado, as observed from what they experience on a day-to-day basis in their life. The practice in question is referred to as “lived religion”. Ammerman showed that “lived” religion (what people are doing) is an apt frame for patterns of action both inside and outside religious institutions (Ammerman, 2020:6). By taking a

look at the everyday activities of the congregation, one can get an idea of what the congregation does for a living, namely by counting the number of services that are held nearly every day and that are followed by meals. Individuals from outside of Manado who witness people eating in huge quantities may interpret this behavior as excessive food consumption due to the fact that eating large quantities is frequently viewed as a social event. In Manado, the consumptive phenomenon is a normal part of the everyday setting. This is one of the identities that the Minahasa people in Manado are suspected of having, and the church in Manado cannot disregard it as a possibility. Every Indonesian seems to be aware of the fact that the motto "*biar kalah nasi mar jang kalah aksi*" is to blame for Manado's conspicuously consumptive way of living. The usage of one's identity tends to vary greatly depending on whether one is in a religious setting or regular life. It was preached in the church that people were to practice frugality rather than conspicuous consumption. It appears that the congregation is on board with this. However, this is not the situation in our day-to-day lives.

Based on observations, conversations concerning the conclusion of worship are rarely, if ever, about sermons or the Bible, despite the fact that these topics are heavily stressed by the institution (GMIM). They will discuss regular, day-to-day occurrences. Issues of a political, social, cultural, and economic nature that are now trending. Whether it's a light lunch like cakes (which are not considered to be food in Indonesia/Manado), noodles, *tinutuan*, or yellow rice or a large meal like buffet cuisine, eating after worship is a time for the congregation to talk, discuss, and communicate with one another. Alternatively, concerning the activities that are planned for the church or the congregation. Therefore, they will focus more on the more applicable aspects of day-to-day living. Individuals also don't talk about the sermons or the Bible after the service is over. However, some people are intrigued and question the theologians, rather than the pastor, about information regarding the Bible. The food that is offered is the subject of most conversation.

Preaching is given a significant amount of focus in Manado's worship, which is practically every possible implementation. If the Bible is the most important thing, as the organization views it, then everything the church is concerned with should also be about preaching. However, this is not the situation within the Christian church. Talks are commonplace and can even refer to culinary topics. Food is one thing that is not as harmful as the excessive manufacture of goods by other Indonesians. The institution appears to be attempting to "deny" that the Minahasa people ought not to be extravagant, but in reality, this is the value of giving in terms of sharing blessings with others as thankfulness for the Minahasa people.

It is not suitable to criticize the lifestyle of Manadonese people based on the theology that is established because it is founded on dogmatics. There is no such thing as random events. When it comes to leading a lifestyle that is focused on consumption, people from any location are capable of doing so. This is true even when compared to people living in cities located in developed countries, as well as when compared to people living in other Indonesian cities, and especially when compared to people living in the nation's capital city of Jakarta. But how is it that Manado, a city in eastern Indonesia only has a registered population of 400-500 thousand people (in comparison to other provincial capitals on the island of Java, let alone the capital city of Jakarta, which has more than 10 million people), is able to have such a high standard of living? Obviously, all of this did not take place in a short time.

This research is only a starting point; it does not provide a definitive answer. Every single theology was conceived within a specific period of history. Incorporating theological concepts with historical accounts in the Bible. As a result, a broad theology might serve as a passageway into the Minahasa setting, which is full of lifestyle. It is necessary to continue developing it in accordance with the circumstances and the periods. Due to the pressing nature of the accusations leveled against Christians in Minahasa regarding an excessive and wasteful way of life, which tends to be ignored, this is the beginning of an endeavor to construct a pertinent theology. Not outright rejecting, but also not accepting wholeheartedly either. Because of this, we require a theology that is suitable for the cultural setting, regardless of whether the theology in question is contextual or multi textual.

IV. CONCLUSION

Contextual or multi textual theology is one approach that could be taken in beginning the process of developing a theology that is appropriate for the Minahasa context in Manado. The relevance of contextual theology to construction stems from the fact that contextual theology takes the context as its point of departure. On the other hand, multi textual theology, which combines several different theologies, including contextual theology, has the potential to be more all-encompassing. Through the lens of the lived religion approach, it is possible to discern how worship is very frequently practiced in everyday life. Even while worship is an integral aspect of people's lives, the foundation that is based on the Bible is not the primary one. The stories told by the congregation are typically about things that occur in daily life, particularly those that involve food. As a result, the church should not be wise when it comes to assessing the consumptive setting (being normative) but instead should investigate the reasons why it is consumptive (being reasoning). By developing contexts in this way, it is possible to construct a theology that is appropriate for the setting. To construct a unique theology for the Minahasa Christian community in Manado, additional research is required. Theology should be specifically developed for them due to the unique setting, which is distinct from those of other regions in Indonesia.

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