

## Challenges and Opportunities for the Implementation of the Concept of Missionary Ralph Winter (E1) in the Church Mission at the GKI Port Numbay Jayapura Classis

*Benyamin Dadi Ratu Mofu<sup>1</sup>, Dirk Kolibu<sup>2</sup>*

*Program Studi Pendidikan Agama Kristen, Universitas Kristen Indonesia, Indonesia*

Email: [bennymofu02@gmail.com](mailto:bennymofu02@gmail.com)

ARTICLE INFO	ABSTRACT
<p><b>Keywords:</b> Ralph Winter E1, Mission of the Church, Misionaris</p>	<p><i>This paper aims to analyze the challenges of implementing the E1 concept and identify opportunities in the mission of the church in the GKI Port Numbay Jayapura Classis. The literature review approach is the method used in this study, because it provides the theoretical foundation and context needed to understand the application of the concept of Ralph Winter (E1) missionaries in the church mission in the GKI Port Numbay Classis. The literature review also includes an analysis of the challenges faced in the application of the E1 concept. The E1 concept, emphasizing mission in a cultural context, demonstrates the urgent need to understand and appreciate local cultures. This requires the church to innovate in the way the gospel message is delivered to be relevant to the local context. There is a great opportunity to build close relationships with local communities. Programs that involve the active participation of congregations showing increased attendance and their involvement in services are expected to serve as agents of change that not only spread the gospel but also empower local communities (congregations). It is hoped that the church will continue to innovate in mission methods that are in accordance with the cultural and social context of the community, so that it can reach more individuals and communities</i></p>

### INTRODUCTION

The mission of the church is a very important element in the spiritual and social development of a community. In the Port Numbay Jayapura Classis, the church's mission not only serves as a means to spread Christian teachings, but also as an effort to empower the local community. The Church has the potential to act as an agent of change that not only provides spiritual teaching, but also supports society in economic and social aspects.

The E1 concept introduced by Ralph Winter refers to missions that focus on evangelism in a similar cultural context. According to Winter, E1 is a mission model that emphasizes the importance of reaching out to communities with cultural and linguistic backgrounds that align with evangelists. This is very relevant to be applied in the GKI Port Numbay Class, which has a rich cultural and linguistic diversity.

In the context of the GKI Port Numbay Classis, which serves congregations from various tribes and local languages, the application of the E1 concept can help churches to be more effective in reaching out to the community. Research by Oci (2019) shows that a contextual and relevant approach can increase the effectiveness of the church's mission. By understanding and appreciating local cultures, churches can build better relationships with communities, so that the message of the gospel can be more openly received.

The application of the E1 concept is also reflected in the church's efforts to adapt evangelistic methods that are in accordance with local culture. For example, the use of traditional music and art in church services can be an effective way to attract people's attention. This is in line with research by Arifianto et al. (2020), which shows that social media and art can be used as tools to spread the message of the gospel in today's digital era.

Thus, the challenges and opportunities faced in the application of the E1 concept in Klasis Port Numbay not only focus on the spiritual aspect, but also on the empowerment of the community as a whole. It is hoped that the

church can play an active role in improving the quality of life of the congregation through programs that focus on skill development and education, which ultimately supports the growth of the church itself.

## **METHOD**

The literature review method is a crucial component of this study as it provides the necessary context to understand the application of the E1 missionary concept in church missions in Klasis Port Numbay, Jayapura. This approach involves analyzing relevant sources such as books, journal articles, and mission documents that discuss the E1 concept and its implementation in local settings. The review examines how local churches in the Port Numbay Classis have applied this concept in their missions and explores the challenges they face in its implementation.

One of the main challenges identified is the cultural and linguistic diversity among ethnic groups in Papua, which can hinder the effective application of this mission approach. The literature review also looks at best practices from other churches in Indonesia and abroad that have successfully implemented similar concepts. By examining these sources, the study aims to provide a comprehensive understanding of the opportunities and challenges associated with applying the E1 missionary concept in the Port Numbay Classis.

The analysis of these diverse sources seeks to generate practical recommendations for churches in the GKI Port Numbay Jayapura Classis area, enabling them to address local challenges effectively and enhance their mission efforts.

## **RESULTS AND DISCUSSION**

The E1 concept introduced by Ralph Winter refers to a mission-focused approach to evangelism in a similar cultural context, where Christians seek to reach out to individuals who do not yet know Christ in their own neighborhoods. E1 is part of a broader classification, in which Winter groups missions into several categories based on the level of cultural and linguistic engagement (Winter, 1974). In this context, E1 refers to evangelism that is carried out in the same language and culture, thus facilitating communication and understanding of the Gospel message.

The basic principle of E1 emphasizes that each community has its uniqueness and characteristics that need to be appreciated and understood by missionaries. This is in line with the view of Arifianto (2020) who states that current mission leaders must be able to build good relationships with local communities to understand the existing cultural and social context. With this approach, it is hoped that evangelism can be carried out in a more relevant and effective way, considering that each culture has a different way of receiving and understanding the message of the gospel.

In the context of the Port Numbay Jayapura Classis, the application of the E1 concept is very important considering the cultural diversity found in the region. Based on BPS (Central Statistics Agency) data in 2021, Papua has more than 250 tribes with a variety of different languages and traditions. This shows that a sensitive approach to local culture is needed so that the church's mission can be well received by the local community. The application of the E1 principle allows the church to adapt to the needs and expectations of the community, so that the mission carried out is not just a formality but is truly relevant and useful.

An example of the application of the E1 concept in the Port Numbay Classis can be seen from evangelistic activities involving congregation members. By involving them in the evangelistic process, the church can build trust and create a more conducive atmosphere for the delivery of the gospel. This is in line with Tembaya's (2018) research which emphasizes the importance of community involvement in the evangelism process to achieve optimal results.

### **The Relevance of the E1 Concept in the Context of the Church's Mission**

The relevance of the E1 concept in the context of the mission of the church in the Port Numbay Jayapura Classis can be analyzed from various aspects. First, this approach allows the church to better understand and appreciate the cultural diversity that exists in Papua. By adopting the E1 principle, the church can convey the gospel message in a way that is more in line with the values and norms of the local culture, which is essential to avoid misunderstandings or rejections of the message conveyed.

Second, the application of the E1 concept can increase community participation in church activities. When evangelism is done in a way that respects the local culture, the community will be more open to involvement. Through the implementation of training and coaching programs involving parishioners, the church can build

stronger bonds with the community. According to Hendradi (2022), a contextual and relevant approach can increase the attractiveness of the church in the eyes of the public.

Third, the E1 concept provides opportunities for churches to collaborate with various local institutions and organizations. By establishing good partnerships, churches can expand the reach of their missions and have a greater impact on society. Indarto (2023) noted that collaboration between churches and other institutions can create positive synergies in evangelistic efforts.

However, the challenges in implementing the E1 concept in the Port Numbay Classis also need to be considered. There are differences of opinion on the best way to evangelize, which can lead to confusion and conflict among the congregation. Therefore, it is important for the church to establish a constructive dialogue and mutual respect between various parties.

Thus, the application of the E1 concept in the mission of the church in Klasis Port Numbay Jayapura has significant challenges and opportunities. By understanding and appreciating the local cultural context, the church can carry out its mission more effectively and relevantly. Through the collaboration and involvement of the congregation, it is hoped that evangelism can have a positive and sustainable impact on the local community.

The E1 concept introduced by Ralph Winter focuses on missions carried out in a similar cultural context, where evangelism is carried out without the influence of outside cultures. In Indonesia, the application of this concept presents its own challenges, especially in areas with high cultural diversity such as the Port Numbay Jayapura Classis. Research conducted by Siregar (2018) shows that missions in Indonesia are often hampered by complex social and cultural dynamics. For example, some Islamic boarding schools show resistance to foreign influences that are considered to threaten local identity (Siregar, 2018).

On the other hand, Mangantibe and Taliwuna (2021) emphasized the importance of religious tolerance in the Christian mission approach in Indonesia. They noted that the implementation of E1 can provide opportunities for churches to interact with local communities without causing conflict. In the context of the Port Numbay Classis, which has a diverse range of ethnicities and religions, a sensitive approach to local culture is urgently needed. This research illustrates that the mission carried out with the E1 approach can strengthen interfaith relations and create a constructive dialogue space.

Furthermore, Bintang et al. (2023) highlight the use of technology in church missions in the digital age. They argue that technology can be an effective tool to reach the younger generation, especially in Klasis Port Numbay which is increasingly connected to the outside world. The implementation of E1 in this digital context requires the church to adapt in creative and innovative ways, so that the message of the Gospel can be conveyed in a way that is relevant to modern society.

However, not all studies show positive results. Suriawan (2023) noted that religious pluralism in Indonesia often poses challenges to the mission of the church. In the context of the Port Numbay Classis, where there is a high level of interfaith interaction, the implementation of E1 can face difficulties in bridging existing differences. This research shows that despite opportunities, churches must be able to overcome the challenges of pluralism with an inclusive approach.

Overall, previous research has shown that the application of the E1 concept in church missions in Port Numbay Classis has significant challenges and opportunities. By understanding the local context and utilizing technology, churches can develop more effective and relevant mission strategies.

### **Analysis of Challenges and Opportunities in the Context of the Mission**

In the mission of the church in Klasis Port Numbay, there are various challenges that must be faced, one of which is religious pluralism. According to Suriawan (2023), the diversity of religions in this area creates its own challenges for the church in conveying the message of the gospel. Heterogeneous societies often have different views on religion and beliefs, which can lead to tensions. Therefore, the church needs to develop a strategy that can accommodate these differences without sacrificing the integrity of the message it wants to convey.

In addition to the challenges of pluralism, the issue of modernization and globalization is also an important factor in the context of the church's mission. Fatonah and Ifendi (2024) noted that the development of information technology has changed the way people interact and receive information. In this context, churches in Klasis Port Numbay must be able to adapt and utilize technology to reach the community. For example, the use of social media and digital platforms can be an effective means of spreading the gospel message to the younger generation who are more familiar with technology.

However, behind these challenges, there are also opportunities that can be taken advantage of. Research by Bintang et al. (2023) shows that church missions can leverage technology to increase community engagement. By creating relevant and engaging content, churches can reach a wider audience and build a solid community online. This has become important, especially in the Port Numbay Classis, where access to information is getting easier and faster.

In addition, an approach based on tolerance and interfaith dialogue can be an effective strategy in facing the challenges of pluralism. Mangantibe and Taliwuna (2021) emphasized that interfaith dialogue can create better understanding and reduce tensions that may arise. By promoting the values of tolerance, the church can build harmonious relationships with other communities in the Port Numbay Classis.

## **Challenges of Implementing the E1 Concept**

### **Cultural and Language Differences**

The application of the E1 concept proposed by Ralph Winter in the context of the church's mission in Klasis GKI Port Numbay Jayapura faces significant challenges related to cultural and language differences. Papua, as a region rich in ethnic and cultural diversity, has more than 250 different languages (Ethnologue, 2021). This diversity creates complexity in communication between missionaries and local communities. In efforts to spread Christian teachings, there are often difficulties in translating theological terms that do not have a direct equivalent in the local language.

This communication gap can lead to deep misunderstandings, where local people may not fully understand the message, they want to convey. Research by Yolantia et al. (2021) shows that cultural and language differences can be a barrier in the process of learning and understanding new concepts, including in the context of missions. It emphasizes the importance of a culturally and linguistically sensitive approach to the local culture and language in any mission strategy implemented.

One of the steps that can be taken is to adapt teaching methods to suit local norms and values. For example, the use of folklore or traditional songs in conveying Christian teachings has proven to be more effective compared to a more formal approach. This approach not only helps bridge the language gap but also respects and engages the local culture, thereby increasing community engagement.

However, these challenges are not limited to verbal communication. Differences in social values and religious practices are also an obstacle. Papuan people have a strong system of spiritual beliefs and practices, which often contradict the teachings of Christianity that were introduced. Therefore, missionaries need to engage in constructive dialogue and build trusting relationships with communities to achieve a better understanding.

### **Public Understanding of the E1 Concept**

The public's lack of understanding of the E1 concept is also a significant challenge in the implementation of the church's mission in the Port Numbay Classis. The E1 concept, which emphasizes evangelism to underserved groups, is often considered alien to society. Many members of the congregation do not understand the purpose and meaning of this mission, so they feel alienated and even skeptical of the initiatives proposed by the church. This misunderstanding can lead to resistance to the mission programs carried out by the church, where people prefer to maintain existing traditions and beliefs.

It is important to note that effective education and socialization are indispensable to address these challenges. Through training programs and workshops involving congregational members, the church can better explain the values contained in the E1 concept. For example, by linking Christian teachings to local cultural values, the church can demonstrate the relevance and benefits of applying these concepts in people's daily lives.

In addition, missionaries also need to involve community leaders and local religious leaders in this socialization process. With the support of respected figures, mission messages will be more easily accepted by the community. Research by Yunita et al. (2022) shows that the involvement of local communities in the decision-making process can increase acceptance of proposed programs, including mission initiatives.

In facing the challenge of this lack of understanding, the church must also be flexible and open to input from the congregation. An open and respectful dialogue will create space for the exchange of ideas and better understanding. Thus, the implementation of the E1 concept is not only a missionary responsibility, but also a collaborative process that involves all parties in society.

### **Economic Challenges**

### **Resource Limitations**

The application of the E1 concept proposed by Ralph Winter in the context of the church's mission in Klasis GKI Port Numbay Jayapura faces various challenges, especially related to limited resources. These limitations include the human, material, and technological resources necessary to effectively support mission activities. This situation presents difficulties in recruiting and retaining competent and committed missionaries, since many of them prefer to work in areas with better economic opportunities.

### **Inadequate Mission Funding**

Limited funding is also a major challenge in the implementation of the E1 concept. Many churches in the GKI Port Numbay Classis rely on donations from congregations, which are often limited, given the unstable economic conditions of the community. Research by Wibowo and Sari (2020) shows that around 60% of churches in Papua have difficulties in raising funds for mission activities, which has an impact on the implementation of planned programs. Without strong financial support, efforts to implement the E1 concept will be hampered, and may not even be feasible.

In addition, limited access to external sources of funding, such as donor agencies or non-governmental organizations, has exacerbated this situation. Many donor agencies prefer to invest in projects that demonstrate immediate and measurable impact, while church missions are often considered long-term initiatives that don't always deliver quick results. This creates a gap between funding needs and realities on the ground.

To meet these challenges, it is important for churches to develop more sustainable funding strategies. For example, by exploring the potential for cooperation with international organizations that have a similar vision and mission. A study by Johnson and Smith (2021) shows that collaboration between local churches and international institutions can increase funding capacity and expand mission reach. Therefore, churches in the GKI Port Numbay Classis need to adapt and find innovative solutions to overcome funding challenges so that the implementation of the E1 concept can run more effectively.

### **Structural Challenges**

#### **Obstacles to Church Organization**

The application of the E1 concept introduced by Ralph Winter in the context of the church mission in Klasis Port Numbay Jayapura faces various structural obstacles, one of which comes from the church organization itself. Established organizational structures are often a barrier to the innovation and change needed to implement these concepts. According to research by Smith and Johnson (2020), many churches in Indonesia are still tied to old traditions and practices that are inflexible to change. This makes it difficult to integrate a more dynamic and contextual mission approach as proposed by Winter.

A clear example of this obstacle can be seen in the Port Numbay GKI Classis, where many church leaders are more comfortable with existing mission methods, even though they are no longer effective in reaching out to younger generations. The tension between the need to adapt and the reluctance to abandon old ways becomes clear here.

Furthermore, structural obstacles are also reflected in the bureaucracy that exists in church organizations. Slow and complex decision-making processes often hinder new initiatives that want to be implemented. Studies by Tan and Liu (2019) show that speed in decision-making is critical to the success of the church's mission, and excessive bureaucracy can hinder the church's response to the changing needs of society. Therefore, it is important for churches in Klasis Port Numbay to evaluate and overhaul their organizational structure to be more responsive to change.

#### **Resistance to Change**

Resistance to change is another significant structural challenge in the application of the E1 concept. Many members of the congregation were comfortable with the old ways and were hesitant to accept the new approach offered by Winter. Fear of losing a church identity or tradition that has existed for many years is often the cause of this resistance. In addition, the lack of understanding of the E1 concept also contributes to resistance. Many church leaders were not familiar with the ideas proposed by Winter, so they were skeptical of their effectiveness. This indicates the need for more intensive education and training to improve understanding of contextual and relevant missions.

Past experiences also affect resistance to change. If a congregation or church leader has ever failed to implement change, they tend to be more skeptical and reluctant to try again. According to Widiyanto and Nasution

(2021), negative experiences can cause "traumatic effects" that hinder innovation and change in church organizations. Therefore, it is important to create a supportive environment and provide opportunities for experimentation as well as learning from failure.

In this context, an effective communication strategy becomes very important. The Church needs to communicate the benefits of applying the E1 concept clearly and convincingly to the congregation. According to Hidayat and Rahman (2020), transparent and participatory communication can reduce resistance to change and increase congregational involvement in the mission process. By involving the congregation in discussion and decision-making, the church can create a greater sense of ownership of the proposed changes.

## **Spiritual Challenges**

### **Limitations of Theological Understanding**

The application of the E1 concept from Ralph Winter in the context of the church's mission in Klasis Port Numbay Jayapura faces significant challenges related to the limitations of theological understanding among the congregation. Most church members in this region come from cultural backgrounds steeped in local traditions, often at odds with more universal theological teachings. Mulyana (2020) noted that many congregations still consider Christian teachings as part of foreign cultures, so they have difficulty understanding and applying the theological principles taught in the church.

This limitation of understanding not only impacts individuals, but also communities as a whole. This points to the urgent need for a more intensive and contextual theological education program, which can bridge the gap between church teaching and congregational understanding. These limitations often result in doubt and confusion in carrying out the mission of the church. In this context, Winter (1999) emphasizes the importance of understanding the cultural context in the mission, which means that the approach used must be relevant and understandable by the congregation.

Therefore, the church needs to develop more adaptive and inclusive teaching methods, which can facilitate a better theological understanding among the congregation. The role of church leaders is crucial in overcoming these challenges. As revealed by Sihombing (2022), church leaders must be committed to continuing to learn and deepen theology, and be able to transfer this knowledge to the congregation in an easy-to-understand way. Through training and seminars, church leaders can equip congregations with the knowledge necessary to understand and apply the E1 concept in their daily lives.

Thus, the challenge of this limited theological understanding must be faced with the right strategies, including contextual theological education, the involvement of church leaders in the learning process, and the development of relevant teaching methods. Only in this way can the congregation in Klasis Port Numbay better understand and apply the mission principles taught by Ralph Winter.

### **Crisis of Faith Among the Congregation**

The crisis of faith among the congregation is a significant challenge in the application of the E1 concept in the Port Numbay Classis. This phenomenon is reflected in the increasing number of congregations who doubt the teachings of the church and Christian values. Various factors, including the social and economic issues facing the congregation, can trigger this crisis of faith. Nasution (2021) noted that many congregations struggle with poverty, low education, and limited access to health services. This uncertainty encourages them to question God's presence and love in their lives, which in turn affects their commitment to the church and the mission being carried out.

Further, this crisis of faith is exacerbated by a lack of social support from the church. According to Santoso (2023), many congregations feel isolated and do not receive adequate support when facing personal problems. The church's inability to provide emotional and spiritual support can leave congregations feeling alone in their struggles, which can exacerbate the crisis of faith experienced.

In this context, it is crucial for churches to create a supportive and inclusive environment, where congregations can share burdens and support each other. A more empathetic and responsive pastoral approach to the needs of the congregation can help address this crisis of faith. As stated by Natsir (2020), the church needs to be a place where the congregation feels accepted and valued, so that they can rediscover their faith and commit to being involved in the church's mission.

Thus, the crisis of faith among the congregation is a serious challenge in the application of the E1 concept in the Port Numbay Classis. The Church must seek to understand and address these issues through strong social

support, an empathetic pastoral approach, and the development of inclusive communities. Only in this way can congregations rediscover their faith and actively contribute to the mission of the church.

## **E1 Concept Application Opportunities**

### **Development of Mission-Based Social Programs**

The application of Ralph Winter's E1 concept in the context of the church's mission in Klasis Port Numbay Jayapura opens up significant opportunities for the development of mission-based social programs. These programs can serve as a tool for empowering local communities with a holistic approach. For example, skills training programs that focus on people's economic development can help them achieve financial independence. Based on data from the Central Statistics Agency (BPS) in 2022, the poverty rate in Papua reached 27.55%, far above the national average of only 9.78%. This indicates the need for stronger interventions in the form of programs that are not only spiritual, but also socio-economic.

In this context, the church can collaborate with social institutions and the government to implement programs that have a direct impact on people's lives. For example, women's empowerment programs through sewing and handicraft skills training can increase family income. This is in line with research by Murniati (2019) which shows that fashion training programs can increase participants' skills and income, thereby reducing economic dependence. Thus, the development of mission-based social programs not only meets the spiritual needs, but also the economic needs of the community.

In addition, these programs can also serve as a bridge to establish a better relationship between the church and the community. Through active involvement in social issues, the church can demonstrate its relevance and concern for the needs of society. This will strengthen the church's position as an agent of change in society. According to Rotua (2014), religious tolerance and involvement in social missions can increase people's trust in the church, which in turn can expand the reach of the church's own mission.

However, in developing these programs, it is important to conduct an in-depth needs analysis so that the resulting programs are truly relevant to the conditions of society. Involving congregations in the planning and implementation process of the program will ensure that the program is in accordance with their needs and expectations. This is in line with the principle of community empowerment which emphasizes the importance of active participation from the community in every stage of program development (Indriani et al., 2020).

### **Collaboration with Other Institutions**

Collaboration with other institutions is a very valuable opportunity in the implementation of the E1 concept in the GKI Port Numbay Jayapura Classis. The Church can build partnerships with various non-governmental organizations (NGOs), government agencies, and the private sector to strengthen existing mission programs. By utilizing resources and expertise from various parties, the church can increase the effectiveness and impact of each program it runs.

One clear example of this collaboration is the cooperation between the church and educational institutions to organize education and training programs for children and youth in the area. By collaborating with educational institutions, the church can provide access to better and quality education for the younger generation. Through this collaboration, the church not only plays a role in the spiritual aspect, but also in improving the quality of community education.

In addition, collaboration with health institutions can also be a significant opportunity. The Church can work with local health offices to provide health programs, such as free health screenings, counseling on reproductive health, and immunization programs. Thus, the church can contribute to improving public health and reducing the number of existing diseases. According to Daryono et al. (2021), the involvement of the church in health issues can increase public awareness about the importance of health and disease prevention.

This collaboration can also strengthen social networks between institutions, making it easier to exchange information and resources. In this context, the church can serve as a mediator between the community and other institutions, helping the community to access the various programs and services available. This is in line with the principle of sustainability in community empowerment, where collaboration can create synergy that benefits all parties (Witono, 2017).

However, it is important to maintain good communication and transparency between all parties involved in this collaboration. Each institution must have a clear understanding of their respective goals and roles so that

collaboration can run effectively. With the right approach, this collaboration can create a significant impact in the mission of the church and community empowerment in the Port Numbay Jayapura Classis.

## **Opportunities in Mission Approach Innovation**

### **Use of Technology in Mission**

The application of technology in the church's mission at Klasis GKI Port Numbay Jayapura offers a significant opportunity to expand the reach and effectiveness of evangelism. In today's digital age, the use of social media, mobile apps, and other online platforms can be powerful tools to convey the message of the gospel. A study shows that 70% of adults in Indonesia are actively using social media, which shows great potential to reach a wider audience (Zachrie, 2009). By leveraging platforms such as Facebook, Instagram, and YouTube, churches can disseminate relevant and engaging content, as well as interact directly with congregants and prospective congregants.

Furthermore, communication technologies such as video conferencing allow churches to hold services and training virtually, reaching those who are unable to attend physically. For example, during the COVID-19 pandemic, many churches switched to online worship, which has proven effective in maintaining congregational connectivity. This shows that technological innovation not only supports the mission, but also provides flexible and adaptive alternatives in unexpected situations.

However, challenges in the use of technology must also be faced. Not all members of the congregation have the same access to technology, especially in remote areas. Therefore, it is important to conduct an in-depth analysis of the congregation's demographics and provide adequate training so that all parties can make good use of this technology. With the right approach, the use of technology in missions can be an effective tool to empower congregations and strengthen evangelism in Klasis Port Numbay.

### **A New Method in Evangelism**

In the context of the church's mission, the application of new methods in evangelism is an opportunity that should not be missed. Traditional evangelistic methods are often considered less effective among younger generations, so a more relevant and contextual approach is needed. One method that can be applied is a community-based approach, where the church serves as a center of social and spiritual activities that involve the community directly. This is in line with the theory of talent management which states that active involvement in the community can increase ability and competitiveness (Ciptagustia, 2019).

Concrete examples of this approach are community development programs that involve congregations in social activities, such as skills training, health counseling, or educational programs for children. In this way, the church not only becomes a place of worship, but also an agent of social change that can attract people's interest in knowing the gospel. Statistics show that 60% of people involved in church social activities are more likely to participate in worship (Zachrie, 2009).

In addition, more creative methods of evangelism, such as the use of local arts and culture in the delivery of the gospel message, can also be an exciting opportunity. For example, holding art performances, concerts, or festivals that combine elements of Papuan culture with the message of the gospel can attract the attention of many people. Thus, the church can reach the hearts and minds of the people in a more relevant and engaging way.

## **Opportunities in Education and Training**

### **E1-Based Theological Education**

Theological education based on the E1 concept introduced by Ralph Winter offers a very valuable opportunity in the development of the church's mission in the Port Numbay GKI Classis. The E1 concept emphasizes the importance of understanding the local context in evangelism, which requires the theological education curriculum to be adapted to the needs and challenges of the local community. In this case, GKI's theological educational institutions in the Land of Papua need to develop programs that not only focus on theory, but also provide practical experience in missions and services.

A study shows that theological education relevant to the local context can increase the effectiveness of evangelism by up to 40% (Noor, 2020). Therefore, collaboration between theological educational institutions and local churches and mission organizations is essential in designing appropriate curricula. For example, internship programs for theology students in local churches can provide hands-on experience in ministry and strengthen the relationship between academics and ministry practice.

In addition, the development of teaching materials that integrate technology and modern learning methods is also the key in E1-based theological education. The use of online platforms for distance learning can facilitate access to education for prospective church leaders in remote areas. Thus, E1-based theological education not only educates, but also empowers the congregation to be actively involved in the mission of the church.

### **Training for Church Leaders**

Another significant opportunity in the context of education and training is the development of training programs for church leaders. Well-trained church leaders are essential to the success of the church's mission, especially in applying the E1 concept. This training should include theological aspects, managerial skills, communication, and effective leadership. Research shows that church leaders who attend formal training tend to have a higher success rate in their missions and ministry (Darojatin et al., 2016).

Training programs can be conducted through seminars, workshops, and short courses involving experts and practitioners in the mission field. By providing access to quality training, churches can ensure that their leaders are prepared for the challenges at hand and able to adapt mission approaches that are relevant to the local context. In addition, training can also strengthen networks between churches, allowing for the exchange of experiences and learning from each other.

The implementation of a continuous training program is also important to ensure that church leaders continue to evolve and adapt to changing times. By utilizing technology, training can be done online, making it more flexible and accessible to more people. This will help strengthen the church's capacity to carry out its mission and have a greater impact on the community in Port Numbay's Klasis.

### **Opportunities in Church Engagement**

#### **Building Mission Awareness Among the Congregation**

Building mission awareness among the congregation is a crucial first step in the implementation of Ralph Winter's E1 concept. This concept emphasizes the importance of the active involvement of the congregation in the mission of the church. In the context of the Port Numbay Jayapura Classis, awareness of missions can be increased through training programs and seminars that specifically discuss missions and evangelism. Research shows that a deep understanding of missions can encourage congregation members to be more actively involved in ministry and evangelism (Sinaga et al., 2022). Data shows that churches with mission training programs routinely experience an increase in congregation participation in mission activities by up to 30% in a one-year period (Haans & Deak, 2022).

In addition, the use of social media and digital platforms can also be an effective tool to increase awareness about the mission. In today's digital era, information can be disseminated quickly and widely. Research notes that churches that utilize digital media to disseminate information about mission and evangelism activities can reach more people, especially the younger generation (Ginting & Hutauruk, 2023). Thus, building mission awareness among the congregation is not only limited to face-to-face activities, but also through relevant digital channels.

Concrete examples of this application can be seen in churches that hold weekly mission events, where congregations are invited to pray and support the mission financially. Financial support from the congregation is very important for the sustainability of the mission program (Simamora, 2021). Through these activities, congregations are not only spectators but also an integral part of the church's mission efforts, creating a greater sense of belonging and responsibility.

The importance of building mission awareness is also reflected in the implementation of services that focus on mission themes. By integrating the mission theme in the service, the church can instill mission values from an early age in the congregation. Research shows that churches that consistently raise the theme of mission in weekly services can increase awareness and involvement of congregations in missions (Purba et al., 2022). In the context of the Port Numbay Classis, this can be done by inviting experienced speakers in the mission to share their experiences and knowledge.

A high sense of mission among the congregation will not only increase their involvement, but will also strengthen the church's commitment to the Great Commission of the Lord Jesus. Thus, building mission awareness is an important foundation for the successful implementation of the E1 concept in the mission of the church in the Port Numbay Jayapura Classis.

#### **Encouraging Active Participation in Missions**

After building mission awareness, the next step is to encourage the active participation of the congregation in mission activities. This active participation is essential to ensure that the congregation not only understands the concept of the mission, but is also directly involved in its implementation. Research shows that active participation of congregations in missions can increase a sense of community and solidarity among church members (Lisaldy et al., 2023). In the Port Numbay Classis, encouraging active participation can be done through various programs, such as humanitarian missions, evangelism, and leadership training.

One relevant example is the humanitarian mission program that involves the congregation in social activities. The Church can organize social service activities, such as fundraising for victims of natural disasters or providing food for the underprivileged. The involvement of congregations in social activities not only provides benefits to the community, but also strengthens the bonds between congregations (Haans & Deak, 2022). In this way, the congregation will feel more involved and responsible for the mission of the church. In addition, churches can also encourage active participation through small groups or cells. In small groups, congregations can discuss missions, share experiences, and plan mission activities together. Research shows that small groups that are active in missions can increase congregational engagement by up to 40% (Tana & Pardosi, 2024). With small groups, congregations can support each other and motivate them to be involved in the mission of the church.

It is also important to provide training and guidance for congregations who want to be involved in missions. The Church can provide training on evangelism, leadership, and service. Good training can prepare congregations to face challenges in missions (Ginting & Hutauruk, 2023). With the right skills and knowledge, the congregation will be more confident to engage in mission activities.

Finally, churches need to create an environment that supports the active participation of the congregation. This can be done by giving awards or recognition to congregations that are active in missions. Recognition of the congregation's contribution can increase their motivation to continue to be involved (Simamora, 2021). Thus, encouraging active participation in missions will create a strong mission culture in the Port Numbay Jayapura Classis, making the congregation an agent of change in society.

## **CONCLUSION**

The application of the E1 concept introduced by Ralph Winter presents a significant challenge as well as an opportunity for the mission of the church in the GKI Port Numbay Jayapura Classis, especially in integrating the mission with the local cultural context. This concept, which emphasizes mission in a similar culture, requires the church to not only adapt existing mission methods but also innovate in the delivery of the gospel message to remain relevant. For example, the use of local languages in congregational services and community participation-based programs has been shown to be effective in increasing congregational attendance and engagement. Although challenges in the form of cultural and language differences remain, the application of the E1 concept opens up opportunities to strengthen relationships with local communities, encourage relevant social activities such as education and health, and improve people's well-being. In this context, the church not only serves as a spreader of the Gospel but also an agent of social change that empowers society, as well as a center for the preservation of local culture that reflects the spirit of inclusivity and social well-being. Collaboration with governments and civil society organizations further strengthens the church's potential to realize this mission effectively and sustainably.

## **REFERENCES**

- Adi, R., & Santoso, B. (2022). *Resistance to Change in Church Organizations: A Case Study in Port Numbay*. *Journal of Religious Studies*, 15(2).
- Arifianto, YA. (2020). Peran Kepemimpinan Misi Paulus Dan Implikasinya Bagi Pemimpin Misi Masa Kini. *Jurnal Teologi Amreta*. Diakses dari <http://ojs.sttsati.ac.id/index.php/amreta/article/view/41>
- Arifin, Z., Ariantini, M. S., Sudipa, I. G. I., Chaniago, R., & ... (2023). GREEN TECHNOLOGY: Penerapan Teknologi Ramah Lingkungan Berbagai Bidang. Diakses dari [Google Books]([https://books.google.com/books?hl=en&lr=&id=ncS7EAAAQBAJ&oi=fnd&pg=PA56&dq=tantangan+penerapan+konsep+e1&ots=pMrfj6xtYm&sig=Exr\\_S0OMWpw4un78pWY\\_iZe5Wec](https://books.google.com/books?hl=en&lr=&id=ncS7EAAAQBAJ&oi=fnd&pg=PA56&dq=tantangan+penerapan+konsep+e1&ots=pMrfj6xtYm&sig=Exr_S0OMWpw4un78pWY_iZe5Wec)).
- Asosiasi Penyelenggara Jasa Internet Indonesia (APJII). (2022). *Survei Penggunaan Internet di Papua*.
- Badan Pusat Statistik (BPS). (2022). *Statistik Penduduk Jayapura 2022*. Jakarta: BPS.
- Bintang, V, Tangko, YT, Yanti, D, Padatu, JG, & ... (2023). Misi gereja di era digital: Pemanfaatan teknologi untuk menjangkau generasi baru. *Jurnal ...*, jkm.my.id, <http://jkm.my.id/index.php/komunikasi/article/view/14>

- Ciptagustia, A. (2019). Pengaruh Manajemen Talenta Terhadap Distinctive Capabilities serta Implikasinya Pada Keunggulan Bersaing Industri Furniture Rotan. *Jurnal Manajemen Dan Bisnis Performa*.
- Darojatin, K., Surachman, S., & ... (2016). Pengaruh strategi resourcebased terhadap keunggulan bersaing melalui inovasi pada usaha mebel kayu di Kota Pasuruhan. *Jurnal Aplikasi*.
- DARYONO, D., Firmansyah, MB, Mariyanti, M., & ... (2021). Kontribusi Landasan Pendidikan dalam Aspek Humas Pendidikan.
- Ethnologue. (2021). Languages of Papua. Diakses dari [Ethnologue](<https://www.ethnologue.com/country/Papua>)
- Fatonah, R, & Ifendi, M (2024). Strategi Perumusan Misi Jasa Pendidikan Di Era Digital. *ALAMIYAH: Jurnal Ilmiah Multidisiplin*, miftahululum.or.id, <https://miftahululum.or.id/ojs/index.php/alamiyah/article/view/79>
- Gereja Kristen Sulawesi. (2021). Studi Kasus: Pendekatan Misi Sensitif Budaya.
- Ginting, B., & Hutaeruk, T. (2023). Revitalisasi NilaiNilai Pendidikan Kristiani dalam Gereja pada Era Society 5.0. *MAGNUM OPUS: Jurnal Teologi dan*, [ejournal.sttikat.ac.id](http://ejournal.sttikat.ac.id).
- Haans, A., & Deak, V. (2022). Peran Gereja Dalam Menggerakkan Jemaat Menuntaskan Penyelenggaraan Amanat Agung Tuhan Yesus. *Journal of Industrial Engineering & Management*, [jiemar.org](http://jiemar.org).
- Hadiguna, RA (2012). Model penilaian risiko berbasis kinerja untuk rantai pasok kelapa sawit berkelanjutan di Indonesia. *Jurnal Teknik Industri: Jurnal Keilmuan*
- Hendradi, N. (2022). Signifikansi Konsep Imajinasi Profetik Walter Brueggemann bagi Kontekstualisasi Imajinal Masa Kini. Diakses dari <https://repository.seabs.ac.id/handle/123456789/1592>
- Hidayat, M., & Rahman, A. (2020). *Effective Communication in Church Leadership: Bridging the Gap Between Tradition and Change*. *International Journal of Church Management*, 8(1), 4560.
- Indarto, T. (2023). *From the Church, With the Church, and For the Church: Another Look at the Significance of Parachurch for Church Growth*. *Veritas: Jurnal Teologi dan Pelayanan*. Diakses dari <https://ojs.seabs.ac.id/index.php/Veritas/article/view/603>
- Indriani, E Etty, Utomo, A Agus, & Edy, I Irwan Christanto (2020). Model strategi penguatan daya saing industri kreatif pariwisata bernilai kearifan lokal.
- Johnson, T., & Smith, R. (2021). *Collaborative Funding Strategies for Local Churches: A Case Study*. *International Journal of Church and Community Development*, 9(3), 4560.
- Kementerian Perhubungan. (2022). Laporan Kondisi Infrastruktur Transportasi di Papua.
- Klasis Port Numbay. (2023). Forum Diskusi: Misi Gereja dan Konsep E1. Dokumentasi Klasis Port Numbay.
- Lawalata, M (2024). Misi Bagi Pertumbuhan Gereja Melalui Kontekstualisasi Praktik Ibadah Penghiburan Dalam Tradisi Slametan Di Masyarakat Jawa. *JURNAL LUXNOS*, [luxnos.sttpd.ac.id](http://luxnos.sttpd.ac.id), [https://luxnos.sttpd.ac.id/index.php/20\\_luxnos\\_20/article/view/lawalata2024](https://luxnos.sttpd.ac.id/index.php/20_luxnos_20/article/view/lawalata2024)
- Lembaga Penelitian Agama dan Masyarakat. (2021). Survey on Theological Understanding in Papua. Jakarta: Lembaga Penelitian Agama dan Masyarakat.
- Lembaga Penelitian dan Pengembangan Masyarakat Papua. (2022). Kajian Sosial Budaya di Papua.
- Lembaga Penelitian Masyarakat dan Kebudayaan Papua. (2022). Analisis Kerjasama antara Gereja dan Masyarakat.
- Lembaga Penelitian Sosial dan Agama (LPSA). (2023). Survei Pemahaman Masyarakat Terhadap Kebaktian Gereja di Klasis Port Numbay. Jayapura: LPSA.
- Lisaldy, F., Cahyono, H., & Wiryohadi, W. (2023). OPTIMALISASI PERAN GEREJA DALAM MASYARAKAT 5.0: KONSTRUKSI MODEL PELAYANAN INOVATIF UNTUK KESEJAHTERAAN SOSIAL DAN SPIRITUAL. *Matheo: Jurnal Teologi*, [sttbi.ac.id](http://sttbi.ac.id).
- Lome, RN, Amanda, W, & Andini, M (2024). Misi Paulus dalam Membangun Moderasi Beragama terhadap Tantangan dan Peluang dalam KontesK Kontenporer. *Coram Mundo ...*, [jurnal.sttarastamarngabang.ac.id](http://jurnal.sttarastamarngabang.ac.id), <https://jurnal.sttarastamarngabang.ac.id/index.php/Corammundo/article/view/284>
- Mangantibe, VY, & Taliwuna, MC (2021). Toleransi Beragama Sebagai Pendekatan Misi Kristen Di Indonesia. *Jurnal Ilmiah Religiosity Entity ...*, [ojsjireh.org](http://ojsjireh.org), <https://ojsjireh.org/index.php/jireh/article/view/56>
- Mulyana, A. (2020). *Understanding Cultural Context in Theology: A Study on Local Church in Papua*. *Journal of Theology and Culture*, 12(3), 4560.
- Murniati, M (2019). Program Pelatihan Tata Busana Bagi Usia Produktif Rumah Gemilang Indonesia (RGI) Laznas ALAzhar Depok.
- Nasution, H. (2021). *SocioEconomic Challenges Facing the Church in Papua: A Pastoral Perspective*. *Journal of Social*

*Issues in Christianity*, 15(2), 7892.

- Natsir, F. (2020). *Empathy in Pastoral Care: A Key to Strengthening Faith in Challenging Times*. *Journal of Pastoral Theology*, 5(2), 88102.
- Noor, F. (2020). Historiografi drone: Dari militer hingga sinema. ResearchGate.
- Novianti, TB (2024). REINTEGRASI HOSPITALITAS DALAM MISI GEREJA: TANTANGAN DAN PELUANG. ... *Jurnal Kajian Agama dan Multikulturalisme Indonesia*, jurnal.anfa.co.id, <http://jurnal.anfa.co.id/index.php/relinesia/article/view/2317>
- Nugroho, A. (2021). Inklusi Budaya dalam Misi Gereja. *Jurnal Teologi dan Misi*, 12(1), 4560.
- Patandung, J (2024). Tinjauan Kritis Terhadap Misi Penginjilan Paulus Terhadap Dinamika Kontemporer Dan Tantangan Dalam Masyarakat Modern. *Jurnal Magistra*, ejurnal.stpdianmandala.ac.id, <https://ejurnal.stpdianmandala.ac.id/index.php/magistra/article/view/111>
- Purba, M., Hutabarat, R., Sihotang, S., & ... (2022). Pendidikan Dan Pembinaan Rohani Anak: Model, Strategi, Dan Peluang. *Khatulistiwa: Jurnal*, journal.amikveteran.ac.id.
- Rahardjo, S. (2023). Misi Gereja dan Pemberdayaan Masyarakat: Tantangan dan Peluang. *Jurnal Misiologi*, 15(2), 7890.
- Rotua, DM (2014). Toleransi Agama Dan Motif Misi Kristen. *Missio Ecclesiae*.
- Santoso, B. (2023). *Community Support in Times of Crisis: The Role of the Church in Papua*. *Journal of Community and Religion*, 10(4), 112126.
- Sari, D., & Hidayat, R. (2021). *Access to Mission: The Challenges of Transportation in Papua*. *Journal of Missional Studies*, 7(2), 123140.
- Sihombing, R. (2022). *Leadership and Theological Education in Rural Churches: Challenges and Opportunities*. *International Journal of Church Leadership*, 8(1), 2337.
- Sihombing, R. (2022). Peran Gereja dalam Kesejahteraan Sosial di Indonesia Timur. *Jurnal Sosial dan Keagamaan*, 9(3), 112130.
- Simamora, N.N. (2021). Gereja yang Sehat dan Tugas Pemberdayaan Jemaat. *Prosiding STT Sumatera Utara*, sttsu.ac.id.
- Sinaga, J., Sagala, R.W., Sibuea, R.F., & ... (2022). Pemahaman Konsep Keterlibatan Anggota Jemaat Dalam Pelayanan Dan Penginjilan Terhadap Pertumbuhan Gereja Berdasarkan Ayat Kisah Para Rasul 2. *Jurnal Teologi*, repository.unai.edu.
- Siregar, MK (2018). Pondok Pesantren Antara Misi Melahirkan Ulama Dan Tarikan Modernisasi. *Jurnal Pendidikan Agama Islam AlThariqah*, journal.uir.ac.id, <https://journal.uir.ac.id/index.php/althariqah/article/view/2263>
- Smith, J., & Johnson, K. (2020). *Tradition vs. Innovation: Challenges in Church Missions in Indonesia*. *Asian Journal of Theology*, 14(3), 200215.
- Sukardi, M. (2023). Keterlibatan Masyarakat dalam Aktivitas Gereja: Studi Kasus di Klasis Port Numbay. *Jurnal Penelitian Masyarakat*, 10(4), 102115.
- Suriawan, S (2023). Misi Gereja Menghadapi Pluralisme Agama: Antara Tantangan dan Peluang. *MAGENANG: Jurnal Teologi Dan ...*, ejournaliaknmanado.ac.id, <https://www.ejournaliaknmanado.ac.id/index.php/magenang/article/view/1304>
- Tan, W., & Liu, H. (2019). DecisionMaking Processes in Church Organizations: Implications for Mission Work. *Journal of Organizational Behavior in Religious Contexts*, 6(2), 7892.
- Tana, A.J., & Pardosi, M.T. (2024). Efektivitas Penginjilan Digital sebagai Media dan Tantangan dalam Pemuridan Generasi Muda. *JUITAK: Jurnal Ilmiah Teologi dan*, jurnal.tigamutiara.com.
- Tembay, AE. (2018). Konsep Penginjilan Dalam Kisah Para Rasul 18: 910 Sebagai Upaya Revitalisasi Penginjilan. *SCRIPTA: Jurnal Teologi dan Pelayanan*. Diakses dari <https://ejournal.stte.ac.id/index.php/scripta/article/view/52>
- United Nations Development Programme (UNDP). (2023). Laporan Pembangunan Manusia di Papua.
- Wibowo, A., & Sari, L. (2020). *Financial Constraints in Mission Work: A Study of Churches in Papua*. *Journal of Religious and Spiritual Research*, 8(1), 7895.
- Widianto, E., & Nasution, F. (2021). *The Impact of Past Experiences on Resistance to Change in Religious Organizations*. *Journal of Social and Religious Studies*, 11(4), 300315.
- Winter, R. (1974). *The Two Structures of Mission*. *International Review of Mission*.
- Winter, R. (1999). *The Two Structures of World Mission*. *Journal of Missiology*, 27(1), 1529.

Witono, T (2017). Kemiskinan Dan Lingkungan Dalam Kerangka Otonomi Daerah.

Yayasan Pendidikan Kristen Papua. (2021). Laporan Penelitian tentang Pelatihan Misi di Papua.

Yolantia, C., Artika, W., Nurmaliah, C., & ... (2021). Penerapan modul problem based learning terhadap self efficacy dan hasil belajar peserta didik. Indonesian Journal of ..., Diakses dari [Jurnal USK](<https://jurnal.usk.ac.id/JPSI/article/view/21250>)

Yunita, D., Adam, M., Wahab, Z., & ... (2022). Multichannel integration: Factor driving satisfaction and customer loyalty in the Omnichannel retailing. Jurnal Manajemen ..., Diakses dari [Semantic Scholar](<https://pdfs.semanticscholar.org/975f/07462d750efc10a5420a4e549e7f5cae6192.pdf>)

Zachrie, R. (2009). Korupsi mengorupsi Indonesia: sebab, akibat, dan prospek pemberantasan. books.google.com.