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The Sunday School Curriculum of *Gereja Masehi Injili Minahasa* (GMIM)

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Abstract

The purpose of Sunday School services in church is sometimes only program-oriented, as long as it is carried out as a routine, not on program achievement so that progress occurs. The involvement of religious teachers or pastors as theologians who accompanies Sunday school teachers in serving children's congregations is still lacking. This study attempts to explore the Sunday school curriculum that could contribute to its development and improvement. Using the qualitative method, this research collects data from articles, books and field observations. In sum, the Sunday school curriculum is derived from England and Netherlands. However, it is urgent to construct a new curriculum for the Sunday school service, especially in Indonesian context.

1. Introduction

The Lord Jesus positioned children in an extraordinary place when He said: "Whoever welcomes a child like this in my name, welcomes me." Mark 9:37, even in the book of Matthew 18:10. The Lord said: "Remember, do not look down on any of these little ones. For I tell you, their angels in heaven always behold the face of my Father who is in heaven." Developmental psychologists see children as a unique generation because new findings in neurology show that children's cognitive development has reached 50% when children are four years old, 80% when children are eight years old, and 100% when they are 18 years old. The study proves that the opinion of experts about the existence of a sensitive period or golden age in early childhood is indeed valid. The period of child development that only comes once in a lifetime should not be ignored.

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Children have become the attention of many world governments, including Indonesia, especially in facing the golden year of 2045; Indonesia is trying its best to take advantage of this opportunity to change from a developing country to a developed country, one of which is by improving the quality of education specifically for children of the golden generation. According to (Noberti, 2013), "The golden generation is the next generation of the nation which in that period (the golden period) was very productive, very valuable and very valuable, so it needs to be managed, directed and utilized properly in order to become human beings with character, quality people, intelligent people, and competitive people as well as being a demographic bonus." Once again, children are an essential concern for this nation because, in about the next 25 years, they will enter the productive age group (15-65 years), which plays a vital role at that time. Efforts to advance the field of education are closely related to progress in the field of curriculum. The curriculum is one educational program that is the core reference for implementing the national education system. Curriculum development is a dynamic process to respond to the demands of structural changes in government, the development of science, technology, and globalization (Hamalik, 2008).

In Indonesian Law No. 20 of 2003 Chapter 1 article 1 paragraph 19, concerning the National Education System, the curriculum is defined as plans and arrangements regarding the objectives, content, and learning materials and methods used as guidelines for implementing learning activities to achieve specific educational goals (Wina, 2005). Cambell Wyckoff stated that the principles we use to develop curriculum theory should be based on the best understanding of various disciplines that can be used as a foundation for curriculum theory. In addition to disciplines, curriculum theory should be based on theology, church life and work, philosophy, history, psychology, sociology, and communication science. (Wyckoff, 1955:79), It means that in general or secular education and Christian Religious Education, the curriculum becomes essential to discuss its influence on the progress of a nation and state and the progress of the church and Christianity.

It is revealed that there are still many churches that pay less attention to children, including; the church has not provided space for Sunday school classes, Sunday school teachers are given to anyone who wants to serve even without training, children are not involved in adult worship, and there are many others (Budiardjo, 2019). Even though Indonesian churches and church conferences have tried to raise awareness of the Sunday School service congregations as an integral part of church ministry, the reality shows that the church has not fully understood its role and responsibility for Christian religious education children. It can be seen, among others, from the following facts;

1. There is still a lack of attention/responsibility of the church to the ministry of Sunday School children; it can be seen that the Sunday School ministry has not been clearly defined in a clear structure in several churches.
2. In several other churches, the position of the Sunday School ministry has been described in the structure but has not been influential in its functional movements.
3. In some churches, no curriculum can be used as a guide in children's ministry. In several other churches, there are already curricula that have been made individually but which do not entirely refer to the LDKG (Five Documents of the Unity of the Church).
4. The number of child ministers/SMK staff is not balanced with the number of students (children) served. In addition, service quality, both dedication and limited ability (Boelhke, 2015: 804)

Sunday schools in churches in Indonesia experienced the things described above. Generally speaking, Christian education in Indonesia suffers from disruptive factors (Wiryadinata & Rumbay, 2020), but Sunday school experiences the dominant fluctuation. However, among others, the ignorance of the organizers of the service commission for categorizing children, Sunday school teachers, pastors, and church leaders about what the Sunday School curriculum is and its urgency for ministry to Sunday School children. Even though some think it is essential, but the fact is that until now, the Sunday School curriculum still has an idea dimension, namely thoughts or hopes that have

not been stated in the form of a document or written curriculum that can be evaluated and developed for relevance to answering the needs of Sunday school children from time to time. Rumbay et al. (2021) offer an alternative solution by implementing total quality management and bureaucracy system (Nicodemus & Rotty, 2021), but these have fewer opportunities. Regarding the organization of Sunday School services, there are no specific sections or fields whose specific tasks are to handle starting from preparing, planning, evaluating curriculum implementation. It is possible because most Sunday school teachers are not professional teachers, so running and managing Sunday school is not as expected.

The purpose of Sunday School services is sometimes only program-oriented, as long as it is carried out as a routine, not on program achievement so that progress occurs. The involvement of religious teachers or pastors as theologians who accompanies Sunday school teachers in serving children's congregations is still lacking. Adult congregations are still a top priority for church leaders. It has an impact on the lack of theological understanding of Sunday School teachers. The first Sunday School was a movement for the laity; on the one hand, involving as many laypeople as possible was one form of the priesthood of the faithful. On the other hand, there are theological weaknesses that occur that need to be realized and overcome. Theology of the child determines the form and attitude of the church towards Sunday school (Christiani, 2007).

The teaching and learning process at Sunday School faces many problems, starting from the shortage of Sunday School teachers so that children who are usually divided into several age groups are finally joined. The teacher becomes more challenging to teach in the combined class. The quality of Sunday School teachers is also a big problem going on for a long time and applies to almost all churches in Indonesia (Kadarmanto, 2003). Sunday School teachers generally consist of students, employees, homemakers, and others. They have main daily activities (Kadarmanto, 2003). When compared to religious teachers who teach in elementary schools, Sunday school teachers are not scholars (academic requirements) and are professional teachers who do their daily teaching duties in formal schools.

On the other hand, efforts to improve the quality of teaching for Sunday School teachers are constrained in their ability to understand how to prepare, plan, implement and evaluate learning. Lack of knowledge about learning causes Sunday School teachers to make preparations only based on teacher handbooks (teaching materials) provided by the church or Sunday School leaders. If something does not match their understanding, they will use their understanding because the Sunday School curriculum they use is too long and confusing, too dull, and the curriculum is challenging to understand.

Sunday School teachers generally want a structured curriculum so that it is easy to learn so that this manual or curriculum is expected to be more practical and effortless; this is related to their education and work activities. Teaching methods and the use of learning media are very lacking in addition to the ability of teachers and the lack of funds allocated for Sunday School services. Evaluation of the implementation of learning both to children and teachers is significantly less attention too. Even if there are, the teacher usually only asks a few questions to the children when they finish teaching to see whether the children remember or know the story being told (cognitive domain). The Sunday School teacher thought that his job was only to tell the Bible story and check that the child knew the story being told, so he asked some questions. Evaluation of the Sunday School curriculum is also not considered because not all churches have a Sunday School curriculum; even in the organizational structure, no one has a particular task to handle the curriculum.

Likewise, learning facilities and infrastructure, starting from classrooms, it must be admitted that some churches have started to take special classes for Sunday School children and even divide them according to existing classes. However, there are still many churches that have not provided

infrastructure for Sunday School. The number of Sunday School children is scarce in the data, so how many children are present and reached by the Sunday School service. The availability of teaching aids to the use of educational technology such as LCDs or film screenings does not exist at all, no different from the conditions 30-40 years ago, meaning that there is almost no significant progress. Likewise, efforts to improve the quality of teachers, either through training or upgrading, are increasingly rare, so that the quality of Sunday School teachers in terms of knowledge and skills is decreasing, especially without the assistance of pastors who have theological knowledge. Church leaders pay little attention to the ministry of Sunday School children, never give time to go directly to serve or accompany Sunday School teachers, even though pastors or shepherds need to work together with the child's servants to serve them because children are a congregation that needs the same service as the adult congregation.

Another problem relates to inter-denominational relations among Christians in Indonesia, especially Manado, which do not seem to get along. They seem to get along on the surface because of social conditions that seem forced (Syuhudi, 2018). This is more or less in the observations of researchers; it is pretty influential in building cooperation between churches in Indonesia, specifically the collaboration of Sunday School teachers between churches to work together to advance Sunday School services, one of which is the creation of the Sunday School curriculum. Researchers also experienced this during interviews for data collection; in some churches, there was the impression that it was difficult to be invited to communicate more deeply and even did not provide data at all. This fact contrasts with the historical fact of the Sunday School; the developers of the Sunday School curriculum in the United States abandoned the differences in church denominations and raised the ecumenical spirit both in their country and at the international level. Based on the description of the problem, researchers are interested in examining the development of the Sunday School curriculum for churches in Indonesia.

2. Material and Method

The current paper applied a qualitative approach. It is a research and understanding based on a methodology that investigates a social phenomenon and problem (Creswell, 1998). To examine the development of the Sunday School curriculum of the churches in Indonesia, the researchers used a narrative criticism approach with its research steps. The narrative criticism itself is presented in accordance with literature research principles.

3. Finding and Discussion

Curriculum

The curriculum comes from the Latin word "*curir*", which means runner and "*curere*", which means "to run." The term is used in sports, which means that the curriculum is the distance travelled (from start to finish) by horse racing runners to get medals or awards (Halimah, 2020: 2). The curriculum means "a path to run in small steps," namely a small road or a sidewalk. It can only be passed on foot. The word curriculum literally in the world of education is a metaphor that takes a figurative meaning from its literal meaning (Ellis in Halimah, 2020). Referring to the literal meaning, then education experts and curriculum experts apply it in education. The understanding arises that the curriculum is an arena where students master several subjects to obtain a diploma, diploma, or bachelor's degree. This literal understanding is too simple and includes a too-narrow understanding, considering that students do not only study several subjects but everything that can be seen heard and done to shape and develop their personality (Halimah, 2020).

Kadarmanto (2003) emphasizes the position of the curriculum in education, namely (1) as a construct built to transfer what has happened in the past to the next generation to be preserved, passed on, or developed; (2) to answer to solve various social problems related to education; and (3) to build a life in the future, in which the past, present, and various national development and development plans are used as the basis for developing future life. An education can achieve optimal goals if the educational structure is directed and planned. The curriculum is a way for education to be systematic. Therefore, a curriculum for the development of children is needed so that PAK services in Sunday Schools can help children introduce Faith in Jesus Christ and better provide services that follow children's abilities (Kadarmanto, 2003)

Before clearly understanding the pattern of using the curriculum, it is better to understand it in general. The curriculum was first used in sports in ancient Greece, which comes from the word curir and curere, which means the distance runners must travel (start to finish) (Sanjaya, 2010). According to Jacobs, curriculum means "a path to run in small steps" (Halimah, 2020). In subsequent developments, the term curriculum is used in education, and there are many definitions of curriculum. Referring to the thoughts of B. Othanel Smith, W.O. Stanley, and J. Harlan Shores, in their book Wina Sanjaya, write curriculum as several experiences that can potentially be given to children to think and act according to their society. Sanjaya also added that according to William B. Ragan, the curriculum is the entire program and life in the school, namely all children's experiences under the school's responsibility. The curriculum does not only include learning materials but includes all life in the classroom. So, social relations between teachers and students, teaching methods, ways of evaluating are included in the curriculum (Nasution, 2008).

Prideaux (2003) believes that the curriculum as the intention and the plan; the teaching and learning process is implemented. In the process, there are two subjects involved, namely educators and students. Educators have a responsibility to bring students to a certain maturity or level of maturity; according to Prideaux (2003), educators are not merely "teachers" who transfer knowledge, but also "educators" who transfer values. Moreover, at the same time as a "guide" who provides direction and guides students in learning . In learning activities, all educators' concepts, principles, knowledge, methods, tools, and abilities are tested in actions, which will create an actual curriculum. The embodiment of the concepts, principles, and aspects of the curriculum entirely lies in the ability of educators as curriculum implementers and students as subjects who are fostered to be central in the curriculum because students must be able to implement what is taught by educators through the teaching and learning process in real life (Rusman, 2012).

It provides an understanding that the curriculum in the activity dimension is a manifestation of efforts to realize a curriculum that is still in the form of a written document into actual in a series of learning activities. The curriculum is prepared and developed to achieve educational goals in preparing students to internalize values or live by societal norms and develop students' abilities according to their interests and talents.

Curriculum in Christian Education Perspective

"Curriculum" in the sense of Christian religious education is understood as a complete teaching program for children based on the Bible that aims to work faith in the hearts of children and bring the new faith into action (Berkhof, 2012). Itolondo (2012) believes that Christian education is a continuous and systematic effort, supported by spiritual and human efforts to transmit knowledge, values, attitudes, skills, and behaviour that are following or consistent with the Christian faith and seek personal change, renewal, and reform. , groups and even structures by the power of the Holy

Spirit so that students live according to God's will as stated by the Bible, especially in Jesus Christ. (Pazmino, 2012).

Itolondo (2012) also explained the same thing according to which the content of Christianity without experience is empty and experience without content is blind. The actual content of Christian teaching is the truths as revealed or revealed by Christ and in the Bible through the guidance of the holy spirit (Cf. Lebar, 1964). Thus, it is concluded that the curriculum in Christianity is based on the perspective of God's Word, which is integrated with experiences according to the existing church context so that it becomes an inseparable thing because it is related to the growth of knowledge of God so that children can grow in Christ and teach children to forsake sin and strive for holiness (Berkhof, 2012).

Sunday School Curriculum

As has developed in education, which emphasizes students as central, Sunday school is a concept where children are treated as learning subjects and not objects (Itolondo, 2012). Education or teaching must guide children's self-development following the developmental tasks that children must undergo. Christian religious education that educates, teaches, and guides children to experience faith growth has been practised from the Old Testament and the New Testament. The message about Christian education is found in God's direct commands to his people as written in the Bible (Berkhof, 2012).

First, in the old testament, it is found in Deuteronomy 6:4-7 "you must teach your children over and over again" from this section, we see a call or command from God that must be carried out to teach God's commandments to children so that children not out of the care and protection of God. In the Jewish religious tradition, the teaching of children is carried out in the Synagogue. Children aged four years began to be brought by their parents to the Synagogue. In the principles of Judaism, religious education for children should be started as early as possible. At the age of 5 or 6 years old can take lessons on the Scriptures, and after a child speaks fluently, one is required to memorize the first part of the Shema sentence from the book of Deuteronomy. The Israelites understood that children were religiously heirs of the covenant, the Torah, and the promised land from God (Kadarmanto, 2003). Second, Proverbs 22:6 "Train up a young person according to the way that is right for him so that even in his old age he will not deviate from that path" This text emphasizes the importance of educating children from an early age because that teaching will determine their character and personality in the future. So as not to deviate. Sunday school itself is an effort to cultivate children's interest in achieving the goal of knowing the light of Christ's Faith. The role of the Sunday School, both the teacher and the curriculum, dramatically determine the formation of the children it serves. The Sunday School curriculum given to children not only provides knowledge about the Bible but allows children to enjoy God's word as Living Water in their lives and grow their faith.

Groome (1998) reveals that faith, in essence, has three important aspects, namely faith as a belief (believing), as an effort to trust oneself (trusting), and action (doing). It is revealed that faith has various sides like a cube. Maturity of faith in Christ includes the cognitive domain, namely knowledge and understanding; affective domain, namely understanding and courage to defend oneself to God because of His love; and the psychomotor domain, namely serving the congregation so that the congregation can grow in togetherness. (Sumiyatiningsih, 2006). In other words, children learn from the writings in the curriculum, but more than that, children can appreciate and apply it in real life. Therefore, the Sunday School curriculum needs to be designed completely and correctly to be used as a teaching tool for children to grow optimally in Christ.

Several things need to be considered as a basis for applying the Sunday school curriculum (Pazmino, 2012). First, it is based on a theological understanding that is following the existing church

context. Second, the curriculum given to children emphasizes that the Bible has authority in that the curriculum provided is held by the church and can be helpful in society. Third, the curriculum is structured according to the stages of child development or appropriate for the age group; apart from that, the curriculum materials provided are under children's needs, interests, and concerns. Fourth, the activities given to children are related simultaneously can change the situation of children's lives, in the sense that children can be actively involved in learning and can implement it concretely. Fifth, the curriculum or lesson plan allows adapting to time limits, available resources, class sizes, and differences in each child's learning abilities. Sixth, the curriculum used must be able or equipped in the right way to use the Christian faith to respond to Christ's call in all areas of life.

Sunday School Curriculum in Indonesia

The Sunday School curriculum in Indonesia is divided into two, before Indonesia's independence and after Indonesia's independence. Before Indonesia's independence, the Sunday School curriculum was under the Dutch and German evangelists, which tended to be similar to the Sunday Schools in England and America. This pattern does not apply to all churches throughout Indonesia. HKBP, for example, knows the term "Children's Service," not "Sunday School" (Harefa, 2020).

From 1950 to 1970 in Minahasa, the term "Zondagsschool" was known, held on Sundays in the church building before adult worship. Children worship and hear Bible stories, as is common in GMIM Sunday School today; why There is no attempt to pioneer Sunday School services and curriculum specifically for the circumstances and needs of Christian children living in the Third World before the end of World War II, including Sunday schools in Indonesia. Hyun et al. (2020) states that the spread of Sunday School ideas to the third world, including Indonesia, carried out by missionaries at that time did not take into account local socio-cultural conditions. Hyun et al. (2020) express the term "Replanting on a much different soil" without questioning whether the contents are suitable or not. Sunday School course materials from England, America or the Netherlands are translated into regional languages without rearranging them to reflect the different conditions. The same applies to the methodology used.

Indonesia's first Sunday School curriculum began with establishing the Council of Churches in Indonesia (DGI) on May 25, 1950, in Jakarta. The longing of Christians in Indonesia to reunite the church as a divided body of Christ. Therefore, the purpose of forming the DGI is to realize the one Christian Church in Indonesia. The inclusion of Sunday Schools in the DGI organizational structure can be seen as a significant success in advancing children's services in Indonesia. Moreover, with the success of DGI in making the curriculum, namely: (a) Sunday School Curriculum 63 by taking into account the age groups of children, namely: Kindergarten (4-5 years), Young children (6-9 years), Responsible Children, 9-12 years), Young Teens (13-15 years) and Old Teens (16-18 Years). Finally, the old youth group was eliminated because they tended to go to catechism classes (Suh, 2021).

It is also seen that there is still a tug of war between the age limit of Sunday School and catechism. Until 2020 the Indonesian Christian Church GKI has decided that children can attend Holy Communion so that a curriculum for "child catechism" has been made. 2) In 1988, the DGI Christian Religious Education Commission (KOMPAK) also succeeded in compiling the second Sunday School curriculum. Its contents follow the Common Understanding of Christian Faith in Indonesia (PBIK) due to the X DGI Karang Panjang session, Ambon 21-31 October 1984. The seven points of faith recognized and included in the curriculum are (1) God, (2) Creation and Maintenance, (3). Man, (4) Salvation, (5) The Church, (6) God's Kingdom and New Life, and (7) The Bible. (Suh, 2021)

GMIM Curriculum for Sunday School

Since its establishment in 1934, researchers have not obtained information about the Sunday School curriculum at GMIM, especially in 1942-1945 during the Japanese colonial period; the church faced many obstacles to worship. In the 1950s, GMIM did not recognize the term Sunday School, but the commonly used Dutch term Zondagsschool, which means Sunday School. At that time (Dutch Indies), schools still used Dutch. (MK Interview, NG, 2021). Because Zondagsschool is held in a church before Sunday worship for adults, it is generally known as a "children's service" or "children's church." The form is like adult worship but is intended for children. There are prayers, singing, Bible readings, and sermons for children. There was no class division at that time because there were only a few Sunday School teachers. GMIM Elementary School teachers are assigned and scheduled by the principal to teach Sunday School. There were no Religion teachers, teachers who graduated from the School of Teacher Education (SPG), or SGB (School Teacher Assistance).

In 1970, realizing that children's ministry was the basis for the church's future growth, so it was deemed necessary to give special attention to faith education for children, the GMIM Child Service Commission (KPA) was formed. Since the establishment of the KPA, the Working Body of the GMIM Synod Assembly has placed a pastor (exceptional staff), namely Pdt. Mrs A. Lengkong Kaligis, S.Th as secretary of KPA accompanied the first chairman of Pnt. Ir. Arie Pangaila (Lahamendu, 2016). In its implementation, the GMIM Sunday School has had a curriculum since 1975. The first curriculum is the Sunday School Teacher Basic Upgrading curriculum, where 13 materials are presented sequentially, and the order of presentation cannot be changed. The thirteen materials are classified into three broad categories, namely motivational material, knowledge, and skills. The upgraders are members of the GMIM KPAS commission (Lahamendu, 2016).

The second curriculum is 21 manuals called Bina Anak, namely lesson guides and songs and rote verses that will be used in lessons every week and are published in 2 semesters every year from January to June and July to December. The preparation and editing of Bina Anak were carried out by the work team of the children's ministry commission based on Bible understanding. Teaching materials in Child Development are divided into three age categories: toddler class, small class, and large class. Especially for the toddler class, the Children's Development curriculum provides teaching aids, while for other classes, it is adjusted (Lahamendu, 2016).

During the GMIM Synod Child Services Commission 2005-2014, the Sunday School curriculum was under the coordination of the Service and Training (Education and Training) Division. The curriculum is divided into two, namely for Sunday School Children and Sunday School Teachers. Child Development and Teaching Handbook for Sunday School Teachers. According to the story's theme in the Bible, the curriculum used a thematic approach and adapted to the ecclesiastical or holidays/Christian holidays. (PR Interview, 2021) (Child Development-Lesson Materials for Sunday School Teachers, 2012).

The curriculum for Sunday School Teachers consists of 1. Sunday School Teacher Basic Upgrading Curriculum (for prospective Sunday School Teachers), 2. Advanced upgrading, 3. Teaching Aids, 4. Leadership Training, 5. Training in various teaching methods. (PR interview, August 2021) The Child Development Curriculum in the 2018-2021 period is handled by the Teaching Materials Working Group (Pokja), which contains themes, Bible sources, memorized verses, competency standards, lesson titles, lesson objectives (indicators: cognitive, affective, and psychomotor) consisting of 26 lessons. (KPAS GMIM, Child Development – Latest Sunday School Teaching Curriculum, 2018). The 2018 Bina Anak curriculum, in principle, is the same as the previous curriculum; the story material is no longer following the Congregational Development Trilogy Material (for adult congregations) because there are Bible reading materials that are not suitable for consumption by Sunday school children. The printing of the Bina Anak book, which was initially outside the region, has now been carried out at the GMIM Tomohon Synod, North Sulawesi. The

Sunday School Teacher Basic Training and Children's Ministry Leadership Training and Education Training materials have been revised according to current needs by referring to existing materials.

Before there was a curriculum, KPAS GMIM used the curriculum published by KOMPAK DGI 1963, 1988. In 1975, KPAS succeeded in making its Bina Anak curriculum, which was initially very simple and developed until now. In its development, KPAS GMIM had implemented a Sunday School service method from Japan called Memory Bible Game or MEBIG during Pnt. Paula Lumentut Runtuwene. The history of the Sunday School Curriculum at GMIM: Initially using the curriculum issued by the Council of Churches in Indonesia (DGI), there was also the SSM curriculum - Suara Sunday School and the Holy Kalam Curriculum. In 1970, the main problem that must be prioritized was the procurement of Sunday school teachers so that 13 materials emerged to implement what was said—later known as the Sunday School Teacher Basic Upgrading. In addition, there is also an Advanced Upgrading program for Sunday school teachers, both regarding leadership, Bible knowledge, and teaching aids.

The first Child Development is in the form of teaching materials (Subject Matter) called Child Development. Initially, it was straightforward and published every three months. Other well-known curricula are Introduce Jesus to me (Show Me, Jesus). Age grouping/age division: There are four classes, namely Toddler (0-3 years), Toddler (4-5 years), Middle, and Responsibilities. The motto of KPAS GMIM is to become a called, repentant, and skilled Sunday School teacher. Not only skilled, but he has experienced a new birth in God (the story of Nicodemus), which means that his motivation to serve Sunday school children is not because forced but from a call based on his belief in God. KPAS GMIM's vision: Reach all children and reach all through children. Some notes about the GMIM Child Development Curriculum that Child Development Curriculum:

1) Prioritizes the authority of the Bible as a story, so it is not an engineered story or from experience. If there is an element of an engineered story in Bina Anak, it is not the core story of the Bible but an element of an introductory bridge story to enter the story or elements of life lessons.
2) Bina Anak emphasizes Christocracy, especially the element of life lessons so that although discussing the Old Testament (OT), it is always attempted to refer to Christ.
3) Furthermore, the curriculum pattern used uses the current curriculum, which is thematic, so it is not chronological/systematic.
4) The Child Development Method uses SCL (Student-Centered Learning) centred on children, with a Joyful learning approach to not dull.
5) At the time of writing, it seems that Bina Anak is the newest curriculum. When compared to Suara Sunday School (SSM), (CDG), Introduce Jesus to Me (KYP), MG, PLB, and others. If there is something new, for example, in SSM, revision is not a new curriculum. Children Desiring God (CDG) The curriculum used by the Indonesian Christian Church GKI.

The Sunday School Teacher

Requirements to become a Sunday School teacher must support a good Sunday school curriculum; therefore, GPdI emphasizes that the requirement to become a Sunday school teacher is to be born again because a child cannot know God if the Sunday school teacher himself does not know God personally. The prayer every Friday is done to show awareness that God's ministry through Sunday school children, on the one hand, requires the hard work of Sunday school teachers, but the main thing is the presence of the power of the Holy Spirit (Acts 1:8), the Holy Spirit gives the power to be a witness. Every year of service, now it is four years according to the Church Order, each congregation coordinates with the region to carry out essential training for Sunday school teachers. It is intended to procure Sunday school teachers or child servants whom every period of service or management changes. In the implementation of the Sabbath school, the obstacles we face when

parents neglect to carry out their duties in teaching the story of the Sabbath to their children. Problems with children cannot be separated from the family, how to build habits at home, prayer altars at home, how parents set an example to read the Bible and pray every day.

The challenge for today's Sunday school ministry is that children are increasingly individualistic, unwilling to socialize and mingle. Insensitive to the world around them, children prefer to play with gadgets all day in the room/home, and this should be a particular concern for parents because Sunday school teachers are unlikely to replace parents' position to supervise children at home. During the Covid 19 pandemic, Sunday School worship was held in live streaming via cable TV, and Facebook accounts for over a year. In facing the challenges of the COVID-19 pandemic, congregations with sufficient resources and funds can carry out worship online (live streaming or via Facebook) with good camera equipment and other tools. Nevertheless, congregations in rural areas also cannot do much because it is challenging to buy a cell phone, let alone a smartphone.

The decision of the GMIM Synod Session requires pastors and Sunday School teachers to be involved in preparing Sunday School teachers who will take part in Sunday School worship services every week, but in some congregations, there are still those who have not implemented it. Another obstacle is the heterogeneous condition of the GMIM congregations; some are in the city, some are in the village, there are large congregations of 30 columns, there are only 2-column congregations, some are close together, some are far apart, some are economically very capable, but some are very poor. Less so that the procurement of textbooks and teaching aids becomes a separate obstacle. In addition, the educational background of Sunday school teachers varies significantly from elementary school graduation to college from ordinary congregations to pastors who have theological knowledge/knowledge even who do not know much about the Bible.

The problem of funds, Sunday school services were not facilitated, and for various reasons from the church's treasury, it was finally borne personally by the Sunday school children's servants. Sunday School Curriculum and Technological Advancement Some Child Development materials have been massively used in learning media such as the internet, including Facebook, YouTube, and others. Some of the lessons will use science/experiments, presentation techniques, standard teaching aids, PPT (PowerPoint Applications), EW = Easy Worship, applications, and Mentimeter.

The thematic curriculum has a weakness: the lack of displaying Bible characters, so it is not impossible that children no longer know Bible characters, such as Moses, Abraham, or David. However, on the other hand, in presenting certain biblical characters, care must be taken, lest these figures have gone beyond the character of Jesus, who is the subject of the message.

The Futuristic Sunday School Curriculum

Based on the results of research through observations, document studies, and interviews, the researchers argue, it is proposed a new Sunday School curriculum that can be used in the future using the following characters. (1) The curriculum is following the local socio-culture. In the history of the development of the inaugural Sunday School 1780, Robert Raikes not only used Bible verses as a benchmark for values that were taught to change the behaviour of children who existed at that time but also local proverbs of local wisdom. Likewise, when the Sunday School curriculum in America initially followed the one in England, it was realized that British society was an industrial society. At the same time, America was an agrarian country, so adapting the curriculum was made according to American social culture. The experience in Germany and the Netherlands was the same, the idea of Sunday School was initially rejected, but later in Germany, it was renamed Kindergottesdiens or Children's Service. One of the largest churches in Indonesia, namely Huria Kristen Batak Protestant, uses the term Child Service and the one who leads the worship is not a Sunday School teacher but must be a pastor. The song sung is also a hymn in the local language. It is following the opinion of

Sanjaya (2010) about the conservative role of the curriculum to counteract various influences that can damage the noble values of society.

(2) The Sunday School curriculum must take advantage of existing technology and information advances. Children of the internet generation (Genet) are very familiar with gadgets and smartphones, and even they have been able to access the internet. According to (Sanjaya, 2010) the curriculum has a creative role in responding to every challenge according to the development and needs of the community.

(3) One of the goals of the Sunday School curriculum is to teach the Bible as the Word of God to children. As an expert opinion, the Bible is not a book for children, but for adults, so it takes the correct method to teach the Bible that children easily understand. One method is to tell the characters in the Bible. In the book of Hebrews, the author describes many characters as heroes of faith, such as Abraham. With limited abilities, children will find it easier to learn from a character than complex lessons that can only be understood by adult reasoning.

(4) Christocentric, the Bible is a statement of God in general and specifically through the person of Jesus Christ, so naturally, the subject of God's preaching is centred on Jesus Christ. Next, (5) Activities in the Sunday School curriculum are not only to attract children's attention so that they are diligent in Sunday School but also to help children grow physically, emotionally, socially, especially in children's spirituality. It is in line with the opinion of Pazmino (2012) that the activities given to children can change children's life situations, in the sense that children can be actively involved in learning and can implement them concretely. Children's activities in Sunday School can also be used as a strategy for children to focus on worship.

(6) Use of media by the times. Superbook is an example of an appropriate medium for the development of the future Sunday School. The use of audio-visual media is under the interests and needs of children. Besides being exciting and easy to understand, children are also more focused on reading Bible stories packaged as attractive as animated films that children love. Smartphones used to play games can be turned into Bible stories for their spiritual growth. On the other hand, the future Sunday school curriculum should not ignore children in rural areas or those with low economic income who cannot afford to buy smartphones and access information.

(7) The appropriate curriculum during the Covid 19 pandemic is a curriculum that involves parents in Sunday School teaching. When the government asks people to stay, do activities, and worship at home, parents must return to carrying out their primary duties as first and foremost teachers and educators as written in Proverbs 1:8. To help parents, as the Seventh-day Adventist Church has done in the GraceLink Sabbath School curriculum, it is necessary to make a guidebook or guide for parents to teach the Bible to their children.

(8) The time the church uses to teach Sunday school children is significantly less, around 90 to 120 minutes a week. This needs serious attention so that activities outside of Sunday School, such as Pondok Gembira worship activities held once a week, can contribute to faith education for children other than Sunday School. (9) According to Sanjaya (2010), to achieve the teacher's role as a curriculum implementer, no matter how good a curriculum is, educational goals cannot be achieved without a teacher's ability. Two central problems related to Sunday School teachers are the decreasing number of Sunday School teachers, so Kadarmanto (2003) said it is more challenging to find Sunday School teachers than PAK teachers in schools. Second, the competence of Sunday School teachers is lacking. According to Tabita, as a lay movement, the main problem for Sunday School teachers is their minimal pedagogic, psychological, and theological abilities. The church should pay attention to these two things.

(10) A good Sunday School curriculum must be based on severe research by analyzing the various needs of Sunday School children. Evaluation is needed to find the advantages and

disadvantages of a curriculum. All curricula have advantages and disadvantages, including the Sunday School curriculum. (SL Interview, 2021) Therefore, efforts are needed to collaborate in the spirit of sharing for mutual progress, advancing the ministry of children as the will of the Lord Jesus, who once said: "Let the children come to me." Learning from the history of the development of the Sunday School curriculum, the churches competed to advance the Sunday School regardless of church denomination and continued to raise the ecumenical spirit. Lord Jesus prays that they will become one and the world will know them, My disciples.

4. Conclusion

The Sunday School curriculum of the churches in Indonesia is derived from the first Sunday School curriculum in England, expanding to the United States, the Netherlands, Germany. This development is heavily influenced by pedagogical science, theology, psychology, culture, and technology. The development of churches in Indonesia began with the arrival of the Catholic mission and the arrival of the Portuguese and Spanish in the 16th century, followed by the Dutch VOC NZG, Indische Kerk. At the beginning of the 20th, Minahasa evangelists came with the mission of the Adventist-Pentecostal church from America and the Salvation Army from England, followed by KGMP, which came out of Indische Kerk and GMIM. The church denominations in Manado from 1942, 1970 to 2020 continued to increase to 60 church denominations drastically.

The Sunday School curriculum of churches in Indonesia generally comes from outside Manado, both international, national, and local, which have similarities and differences in objectives, content, process, and evaluation. Not all churches in Manado can develop a Sunday School curriculum independently. The future Sunday school curriculum for churches in Manado should be made to anticipate 21st-century learning, raise the ecumenical spirit, and preserve the local wisdom of the *torang samua basudara* (We are brothers and sisters).

Recommendations for Future Research

a. Development of the Sunday School Curriculum Churches in Indonesia should pay attention to and consider the history of the development of the Sunday School curriculum in addition to pedagogy, theology, psychology, culture, and technology.
b. The Sunday School curriculum of churches in Indonesia cannot be uniformed due to differences in church traditions, dogmas, methods, and others, but churches would be more open to imitate the good things in the curriculum Sunday School in order to improve service to children as church members.
c. The future Sunday school curriculum for churches in Indonesia should be made to anticipate 21st-century learning, paying attention and preparing facilities and infrastructure, Sunday School teachers need to be introduced to and learn to use the latest internet-based technology to raise the ecumenical spirit and preserve the local wisdom of *Torang Samua Basudara*, the components of the objectives, contents, and processes, and the evaluation of the Sunday School curriculum are included elements of the ecumenical and local culture of *Torang Samua Basudara*.

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