

God's Footsteps in Ndao Island

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Abstract

This study analyzes the history of the establishment of the GMTI Imanuel Lendeiki Ndao congregation in the Rote Barat Classis and its contributions to the development of historical theology within the ministry of the Evangelical Christian Church of Timor (Gereja Masehi Injili di Timor, GMTI). Employing a qualitative historiographical method, this research reveals the significant role of "Jumat Teacher" (Evangelist) in ministry and education, as well as the flexibility of service structures that incorporate local community empowerment in Ndao Island. The study highlights the inclusivity of the congregation in welcoming and collaborating with individuals from outside the island. Education is utilized as a mission tool to enhance literacy and quality of life, while the church's collaboration with local government in economic empowerment activities demonstrates a synergy between faith and practical action. This research contributes significantly to the documentation of the congregation's history and the development of academic potential within the Tri Dharma of Higher Education, while also promoting culturally and contextually based research programs at Research and Society Service Department.

Keywords: GMTI, Imanuel Lendeiki, Jumat Teacher.

INTRODUCTION

One of the branches of theology is historical theology . History refers to the origins, events, and occurrences that genuinely took place in the past, as well as the knowledge or accounts of these events within the discipline of history . History studies the past and all events that occurred, whether they have an impact on the present or not. It is a discipline that interprets historical facts and determines the meaning and significance of those events within their context .

The church today also has its own unique history. Nonetheless, its current presence continues to reflect its historical journey, as recorded in the Bible and traced through various historical books and testimonies from founding figures, church leaders, and the community. This continuity demonstrates the church's ongoing responsibility as the guardian of the teachings of Jesus Christ . The church serves as the foundation where the field of history is practiced . Church history, as a discipline, aims to investigate the extent of the church's awareness and faithfulness to its mandate, examine how the church lives in accordance with its calling and mission in the world, and study the church's journey from the past to the present in fulfilling its mandate .

It is important for every church to prioritize documenting its history, starting with the materials already present within the congregation. It means that the past has a clear meaning and allows for a better understanding and recognition of each church's history. This is particularly important given that many churches have not yet given adequate attention to recording their history .

The church is a fellowship of believers who worship God . The word "church" is derived from the Latin "ecclesia" and the Greek "ekklesia," meaning "assembly" or "gathering of the people" . In the Christian context, this assembly consists of individuals who are called out (ek-kalein) from their personal affairs into the light of God. The church exists in the world to fulfill God's mission for His people, serving as His partner in spreading and realizing His Kingdom on earth, even though the church itself is not of this world .

Since its inception during the New Testament era, the church has faced numerous struggles, challenges, sufferings, and divisions, leading to the emergence of various denominations worldwide, including in

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Indonesia. The primary purpose of these denominations is to spread the Kingdom of God to all humanity. Indonesia itself hosts a significant number of churches, each with its own history of growth and ministry. This history is often marked by the initial introduction of the Gospel or the first baptism services in the region .

Several factors contribute to the establishment of a particular church, including: first, the background of the missionary institutions (zending) often differs from the context in Indonesia, encompassing differences in culture, language, social norms, teachings, and spiritual practices of the originating church. Despite these differences, missionaries continued to proclaim the Word with the goal of bringing renewal to humanity and the world, and to save them from the realities of their existing world .

Second, in NTT, the church encounters other religions and belief systems that have established customs, cultures, and social structures. The development of the church in NTT is reflected in different missionary institutions, such as the Evangelical Christian Church of Timor (Gereja Masehi Injili di Timor, GMIT) and the Christian Church of Sumba (Gereja Kristen Sumba, GKS). GMIT was officially founded on October 31, 1947 . GMIT has social-cultural and ethnicities diversity.

As of November 2023, GMIT comprises 57 Klasis, according to the outcomes of the 35th General Assembly in Sabu Raijua Regency. These Klasis cover the former residency areas of Timor (Sumbawa, Flores, Alor, Timor, Rote, Sabu—excluding Sumba). One of the congregations is GMIT Imanuel Lendeiki Ndao, located in the Rote Ndao region .

The current development of congregations, including GMIT Imanuel Lendeiki Ndao, faces challenges from technological advancements and service practices that require special attention to ensure continued growth. Many congregation members feel it is important to document the fellowship and their experiences that occurred in the past.

Information about the development of GMIT Imanuel Lendeiki Ndao congregation has been acquired orally from church and society figures as well as from insufficient written materials, thus it has not been comprehensively documented and remains unknown to all congregation members. Therefore, documenting the history of GMIT Imanuel Lendeiki Ndao congregation is deemed important.

The GMIT Imanuel Lendeiki Ndao congregation was established in 1918, making it 106 years old. Despite numerous events occurring over the years, documentation of these events and the impressions of each congregation member remains extremely limited. Therefore, it is imperative to write the history of this congregation as the pioneering historical figures have passed away. There are church and society figures who are aware of this history, but they have entered their twilight years.

Furthermore, the congregation also hopes for future generations to know about the GMIT Imanuel Lendeiki Ndao congregation in the past. Understanding the dynamics of the congregation's struggles serves as motivation for service and the spiritual growth of the congregation, both in the present and in the future.

Writing history not only reflects the existence of the congregation but also represents God's call to explore and strengthen His presence in the world He created. As time passes, the congregation is granted the grace to partake in God's ongoing journey of salvation for the world. In the faith belief, this reminds us that everything belongs to Him, and believers should be grateful for all the blessings bestowed upon humans being, including the GMIT Imanuel Lendeiki Ndao congregation.

In response to the aforementioned circumstances, the GMIT Imanuel Lendeiki Congregation Council has long been planning the writing of the congregation's history. The necessity for a comprehensive history of the congregation became more prominent during the meeting of the GMIT Imanuel Lendeiki Council with Dr. Daud Saleh Luji to discuss the authoring of the congregation's history.

This research aims to provide a comprehensive overview of the profile and current condition of the GMIT Imanuel Lendeiki Ndao congregation. It includes information on the number of members, organizational structure, and regular ministry activities conducted. Additionally, the study seeks to identify and analyze the origins and establishment process of the congregation, including the driving factors behind its formation.

Furthermore, it endeavors to understand and evaluate the profiles of pastors, congregation members, the Congregation Council, the Daily Congregation Council, the Regional Church Council, and their roles in supporting ministry within the congregation. The research also explores the congregation's ministry history, encompassing categorical ministries (Men's Fellowship, Women's Fellowship, Youth, Children, and Teens) as well as functional ministries (Choir, Vocal Group, Prayer Fellowship), and their impact on congregation growth. The development initiatives undertaken and their effects on the congregation's and surrounding society's growth are also analyzed. Moreover, this study reflects on the historical journey of the GMT Imanuel Lendeiki Ndao congregation within the social, economic, political, and cultural contexts as a testimony to the congregation's spiritual growth. It identifies the contribution of historiographical writing to enhancing ministry. The research is expected to make a significant contribution to LPPM IAKN Kupang, particularly in the success of the doctoral theology program, the enhancement of culturally and contextually based curriculum quality, and the benefits for the GMT Imanuel Lendeiki Ndao congregation in documenting their history. Additionally, it aims to benefit researchers in developing academic potential in fulfilling the Tri Dharma of Higher Education, particularly in research and society service.

This research employs a qualitative method with a historiographical approach. The historiographical process begins with topic selection. The next stage is heuristic, which involves the process of searching, discovering, and collecting relevant sources for the research. In other words, heuristic involves gathering historical data. The heuristic process involves three techniques. Firstly, observation of the context and historical facts of the church. Secondly, interviews with key figures who are historical actors still alive and those who have been involved in ministry both in the past and present. Thirdly, documentation related directly to the historical journey and ministry of the church. Subsequently, the interpretation stage is a critical phase after historical sources are collected, where historians interpret this information and use imagination to piece together the discovered facts. With these three stages completed, researcher are ready to undertake historiography (the writing of history), wherein their proficiency in theory and methodology will influence the final outcome of the produced historiography .

RESULT

The Origins

The establishment of the Imanuel Lendeiki Church is deeply intertwined with the spiritual journeys of its founders. While these founders did not originate from Ndao Island, their arrival there was perceived as a divine calling. The term "Immanuel Lendeiki" encapsulates the omnipresence of God, who accompanied the founders, guiding them to Ndao. Serving as the alpha and omega, God has been present since the inception of their journey and continues to be so, underscoring the belief in the enduring presence and strength of the God in the life of this church .

There is also an opinion suggesting that the Imanuel Lendeiki Church has an independent origin and has grown through the congregation's development. The church initially sprouted from a small fellowship, which then evolved into an autonomous congregation with a vibrant communal life. The name "Immanuel Lendeiki" was chosen to depict the continuous presence of God in the life of this congregation and to affirm the church's identity and calling as a community living in faith . Thus, "Immanuel Lendeiki" signifies God's presence among His people in Ndao Island.

Profile

The service area of the Imanuel Lendeiki congregation initially encompassed only Ndao Nuse Village. However, over time, its reach expanded to several other villages. By 2011, the congregation included the villages of Anarae, Mbali Lendeiki, Ndao Nuse, Mbiru Lombo, and Nuse, although it now only covers Anarae, Mbali Lendeiki, Ndao, and Nuse villages . The congregation's headquarters is situated in Anarae Village, Ndao Nuse District, Rote Ndao Regency, within the jurisdiction of the West Rote Classis. Geographically, the congregation's center is located in Anarae Village, covering an area of 2.54 km², bordered by Anarae Village to the west, Ndao Nuse Village to the east, Nuse Village to the north, and Mbiu Lombo and Mbali Lendeiki villages to the south. Anarae Village is situated in low-lying terrain with a wet climate and

hot air, experiencing two seasons: rainy and hot. The village hosts amenities such as one kindergarten, one elementary school, one church, and one Integrated Health Service Post (Pos Pelayanan Terpadu, POSYANDU), while other educational and healthcare facilities are located in nearby villages.

In her research, Inne Sintya Lusi reveals that the service area of the GMIT Imanuel Lendeiki Congregation is situated in rural areas with an average education level ranging from Elementary School (Sekolah Dasar, SD) to Bachelor's Degree (Sarjana, S1). Common health issues experienced by the community include Upper Respiratory Tract Infections (Infeksi Saluran Pernapasan, ISPA), gastrointestinal disorders (dyspepsia), and hypertension, with an estimated 10 cases per year. Settlement patterns encompass houses located near public roads as well as the rural interior. The staple food is rice, supplemented by natural alternatives such as moringa leaves, seaweed, and tubers. Local cultural practices, handed down through generations, include courtesy and communal cooperation, emphasizing harmonious inter-ethnic relations. The social structure encompasses the distinctive Ndao traditional weaving groups and a social hierarchy ranging from fishermen to Civil Servants (Pegawai Negeri Sipil, PNS). Additionally, there are congregation members who work as silver craftsmen. They are typically present on Ndao Island from October to April. Afterward, they migrate to produce silver and sell it outside of Ndao Island, primarily in Timor Island. The birth rate is estimated at 30 per year, with custom village circumcision practices and continued adherence to marriage and burial traditions.

Anarae Village is governed by a Village Chief, with strong traditional customs such as vehicle blessing prayers, marriage rituals, and prayers observed 40 days after a death. The village government and the church maintain a harmonious relationship, enabling the church to support government initiatives such as the construction of the Ndao traditional weaving center on church-owned land. Facilities within the congregation's area include a church building, a pastor's residence, a kindergarten building, transportation facilities, a water well, and electricity supplied by the State Electricity Company (Perusahaan Listrik Negara, PLN). The GMIT Imanuel Lendeiki congregation also possesses comprehensive worship facilities such as a large pulpit, a small pulpit, an altar table, sacramental equipment, chairs and benches, and a sound system.

The Pioneering Period (1939 – 2001)

The GMIT Imanuel Lendeiki congregation began its inception period between 1918 and 1939 under the leadership of Ds. G.A. Geissler, an assistant pastor from the Netherlands. Geissler arrived in Rote in 1918, succeeding Ds. F.A. Wetering. His concern for the spread of the Gospel in Rote Island motivated him to serve there, with education as his primary tool for evangelism. The native schools were managed by the Indische Kerk (Gereja Protestan di Indonesia, GPI). Geissler noting approximately 13 Native's Schools and 3 Government Schools in Rote. Geissler first arrived on Ndao Island and approached King Frits Hendrik Kotten in Holomanu, where he baptized five individuals who became the founding members of the Imanuel Lendeiki congregation.

After Geissler's departure, the ministry was continued by Luttu as "Jumat Teacher" (evangelist), who served for 21 years (1918-1939). The term "Jumat" originates from the word "Jemaat" (congregation). The usage of the term "Jumat" is influenced by the dialect of the Ndao people. Thus, "Jumat Teacher" is essentially the Congregation Teacher (evangelist). Luttu not only taught at schools but also led worship services at the church. During this period, the congregation expanded from Ndao Nuse village to several other villages, although its territory experienced some narrowing in the following years. Luttu played an important role in administering the sacraments of Holy Baptism and Holy Communion, as well as blessing marriages due to the absence of a permanent pastor on Ndao Island at that time.

Entering the period of independence (1939-2001), Andreas Fandu as "Jumat Teacher" succeeded Luttu and served until 1968. Alongside elders like Frans Lilo, Fandu led worship services and managed sacramental ministries, often with the assistance of pastors from Rote. In addition to Sunday worship services, there was also a Sunday School ministry led by Fandu. During this period, the Native's School within the congregation evolved into the GMIT Lendeiki Elementary School.

Rev. Iriai served briefly from 1960 to 1962, followed by Rev. Marten Doh (1969-1971). Doh, the first native pastor to serve in this congregation, faced challenges in the expansion of the GMIT Ekklesia. He also conducted significant mass baptisms and marriage blessings, as well as leading the construction of the first semi-permanent church building in Lendeiki .

Rev. Mesakh Nalle served for 13 years (1971-1984), focusing on increasing the congregation's size and physical infrastructure, including the construction of the first permanent church. Despite originating from an educational background, Nalle was later ordained as a pastor without formal theological schooling. Under his leadership, the congregation's ministry flourished with the addition of church councils and more organized sacramental services .

Rev. Eklopas Menda served briefly from 1984 to 1985 before continuing his studies, followed by Rev. Nikolas John Mau, who served from 1985 to 2001. Rev. John Mau led a congregation comprising 300 households and focused on the physical development of the church and the enhancement of categorical ministries. He also spearheaded the construction of the first permanent pastor's residence in Oli Village and introduced youth and women's worship services, which played an important role in the congregation's growth .

The pioneering and independence period of the GMIT Imanuel Lendeiki Congregation exemplifies the diligent efforts of church figures in spreading the Gospel and strengthening the congregation through education, sacramental ministries, and physical church development. Each period of service demonstrates the dedication of pastors and congregation teachers (evangelist) in facing challenges and pioneering the congregation on Ndao Island.

Embracing the Future (2001 – 2024)

Rev. Frangki Risakotta, S.Si (Theol), served the Imanuel Lendeiki Congregation from 2001 to 2007, succeeding Rev. Nikolas John Mau. Under his leadership, the congregation expanded to around 300 families spread across 15 regions. The service structure comprised 52 Church Councils (Majelis Jemaat, MJ) and several newly appointed ushers. Rev. Risakotta also initiated the construction of the second permanent church and a new pastor's residence. Regular services included weekly worship and regional services, along with the utilization of a second pulpit donated by the congregation .

Rev. Ira Eba Radja Pono, S.Th., continued his ministry at the Imanuel Lendeiki Congregation from 2007 to 2016. She continued the physical construction of the church initiated by his predecessor and established the Imanuel Lendeiki Kindergarten (Taman Kanak-Kanak, TK) in 2006/2007. During his tenure, there was a contribution from the Lendeiki Health Center (Pusat Kesehatan Masyarakat, PUSKESMAS) that strengthened pastoral services to premarital couples .

Rev. Selly Margareth Eluama, S.Th., led the congregation from 2016 to 2021, during which the congregation size reached 389 families. Under her leadership, the number of Church Councils increased to 74, and categorical ministries such as Child and Youth Services (Pelayanan Anak dan Remaja, PAR), Youth, Young Adults, Women's Fellowship, and Men's Fellowship were strengthened with the support of the Auxiliary Service Units (Unit Pembantu Pelayanan, UPP). Rev. Eluama also continued the construction of the third permanent church and led various activities, including Child Jamboree outside the Classis .

Rev. Desy Mima Kumbayana Kolsasi, S.Th., commenced her ministry in October 2021, with the congregation increasing to 404 families. The service structure consists of 70 Church Councils and several members of Daily Congregation Council (Majelis Jemaat Harian, MJH) and Congregational Service Advisory and Oversight Board (Badan Pertimbangan dan Pengawasan Pelayanan Jemaat, BPPPJ). Rev. Kumbayana Kolsasi occupies the newly built pastor's residence constructed by the congregation after relinquishing the first pastorate to the Niko family. Routine services include Sunday Worship, Holy Baptism, Holy Communion, Confirmation, and Marriage Blessings. Thus, up to the present time, the GMIT Imanuel Lendeiki congregation endeavors to embrace the future in its ministry.

DISCUSSION

Indigenous Mission Involvement in God's Work

The "Together Toward Life" (TTL) conference held in Busan, South Korea, in 2013 emphasized the importance of mission on the margins. Mission is no longer from the center to the periphery but rather the margins are the center of mission. This means that Christian mission is not about spreading the Gospel from the West to the East, but now the Gospel grows from the East and is carried out by indigenous people in the East. There is a shift in mission direction where the mission field is not only in the northern or southern hemispheres but across all continents and their struggles. The Imanuel Lendeiki Congregation has undertaken indigenous mission through the presence of "Jumat Teachers" (evangelist). These "Jumat Teachers" play an important role because they not only teach in the church but also in the school. They also lead sacramental worship when pastors from Rote are unavailable. It shows that the mission brought by the West was open to empowering indigenous people, allowing "Jumat Teachers" to perform sacramental duties like a pastor before pastors were available. In line with the biblical testimony that every believer, including indigenous people, has an important calling and mission to proclaim the great deeds of God. They are chosen and sanctified to be witnesses and to shine the light of the Lord in their own fellowship (1 Pet. 2:9).

This underscores the central role of "Jumat Teachers" in the establishment and development of the Imanuel Lendeiki Congregation. "Jumat Teachers" not only serve as educators in the church but also in the school, indicating their significant dual role within the congregation. Besides their teaching duties, "Jumat Teachers" also assume the responsibility of leading sacramental worship when pastors from Rote are unable to attend. This indicates a flexibility and adaptability in the church's service structure in Lendeiki, where religious and educational responsibilities are not exclusively held by pastors. It reflects a local empowerment strategy adopted by the Western mission, ensuring the continuity of church service even though without official pastors.

This also highlights the historical presence of Christianity on Ndao Island through the GMIT Imanuel Lendeiki congregation. The footprints of God are found in Ndao island not only through Western mission but also through indigenous mission. The role of "Jumat Teachers" shows how this congregation has endured and thrived for over a century. The empowerment of indigenous people by the Western mission, as demonstrated by the ability of "Jumat Teachers" to lead sacraments. This underscores the importance of the local society's role in building and sustaining the Christian religious heritage on Ndao Island from 1918 to 2024.

Inclusive Mission

According to Aloysius Pieris, one of the characteristics of the church in Asia is its pluralism. The church exists within a pluralistic context, meaning it comprises people who live in and come from diverse backgrounds. Similarly, GMIT serves within a framework of pluralism, including various ethnicities, tribes, races, languages, and etc.

This study found that the Imanuel Lendeiki congregation values diversity. For instance, during Rev. Nalle's ministry, the Church Council consisted of 36 members, reflecting the diversity and openness of the Imanuel Lendeiki congregation. This council included figures from Ndao Island and beyond. The presence of council members from outside Ndao Island, such as Benard Nautu from Baumata (Kupang) and Zet Gia Penu from Rote, indicates that the dynamics of service and congregational growth are not limited to the native population of Ndao Island but also involve contributions from people beyond the island.

Benard Nautu and Zet Gia Penu as concrete examples of how the congregation in Ndao Island welcomes and collaborates with people from other regions. This highlights that God's presence on Ndao Island is not only reflected through the contributions of Western missions, which were open to empowering indigenous

people, but also through the acceptance and integration of figures from outside Ndao Island into the congregation's service structure.

We should reflect on how the history of the church, particularly in Ndao Island, has offered an ecclesiology with a paradigm relevant to the context of East Nusa Tenggara (NTT) province, which is an inclusive church. The work of salvation is not confined by boundaries of difference . We can also learn from the Bible, which teaches believers to be kind and gentle in welcoming those referred to as "strangers" because God is also present among them (Lev. 19:34-35; Gen. 18) .

The openness and hospitality of the Imanuel Lendeiki congregation towards people from outside Ndao Island, respecting their different cultures, reflect a spirit of inclusiveness and cooperation essential for the congregation's sustainability and growth. Just as the Western mission was open to the people of Ndao Island, the Ndao congregation also shows openness to outsiders, bringing diverse backgrounds and skills to enrich the fellowship. It creates a broader support network and strengthens the spiritual and operational foundation of the congregation.

Education as a Tool for Mission and Eradication of Illiteracy

Anne Ruck, in her book "Sejarah Gereja di Asia" (History of the Church in Asia), states that the purpose of using education as a mission tool was to attract the attention of prominent community leaders, so that through them, the broader society could be reached with the Gospel . Similarly, when missionaries (zendeling) entered regions in the NTT Province, education was employed as a tool for mission. However, this study reveals a different objective: missionaries encountered societies still adhering to indigenous religions (local wisdom) and facing illiteracy. In addition to bringing the Gospel to attract locals to Christianity, missionaries also helped the community, especially children, to learn reading and writing using the Bible.

Thus, education as a mission tool on Ndao Island focused not only on evangelism but also on enhancing the quality of children as learners. Through this educational approach, the society began to feel the presence and footsteps of God on Ndao Island, not only through the teachings of the Christian faith but also through improvements in literacy and quality of life. Education became a means to perceive God's presence in the daily lives of the Ndao people, showed in the advancement of knowledge and empowerment of both children and adults in Ndao Island.

This aligns with the biblical testimony that the Scriptures, being divine revelation, are used for teaching, rebuking, correcting, and training in righteousness. Therefore, education based on biblical teachings is an effective tool for evangelism and the formation of faith character (2 Tim. 3:16-17).

Church and Government Collaboration in Realizing Community Empowerment

God created governments to manage society better and uphold justice (Romans 13:4). Therefore, the church should collaborate with the government towards the common goal of community empowerment. The government is not a tool to dominate society but God's fellow workers to maintain the well-being of the people.

The government system in Ndao Island is open to the church, fostering a harmonious relationship between the two. In line with Yewangoe's view that Christians are called to build the welfare of their communities because their welfare is our welfare, contributing to the common good (Jer. 29:7) . Thus, in its relationship with the government, the church must build a synergistic life together.

This research finds that there is a good relationship between the government and the church, allowing the church to support government efforts to improve the economy of the community, most of whom are members of GMIT Imanuel Lendeiki. For example, the church allowed the government to construct the Ndao traditional weaving building on church land, contributing to the local economy's empowerment. Through this collaboration, God's footprints are found in Ndao Island not only in the spiritual aspect but also in improving the welfare and quality of life of the community. God's presence is felt in the form of

cooperative efforts that yield tangible benefits for the communal fellowship, linking faith with concrete actions that bring positive change.

CONCLUSION

This study successfully provides a comprehensive overview of the current profile and condition of the GMIT Imanuel Lendeiki Ndao congregation, encompassing aspects such as membership numbers, organizational structure, routine ministry activities, and the history of the congregation's establishment and development. The research found that the congregation's membership has continued to grow, reaching 404 families by 2021, with an organizational structure comprising the Congregation Council of 70 members, the Daily Church Council, and the Congregational Service Evaluation and Oversight Board. Pastors such as Rev. Frangki Risakotta, Rev. Ira Eba Radja Pono, Rev. Selly Margareth Eluama, and Rev. Desy Mima Kumbayana Kolsasi have played crucial roles in leading the congregation, which was founded through the spiritual journey of its founders who felt a divine calling, evolving from a small fellowship into an autonomous congregation. The study also revealed the significant roles of pastors and Church Council members in supporting the congregation's ministry, including evangelists known as "Guru Jumat." The presence of figures from outside Ndao Island highlights the congregation's inclusivity towards external contributions. Additionally, the GMIT Imanuel Lendeiki congregation serves various categories of its members through functional ministries such as the Choir, Vocal Group, and Prayer Fellowship, as well as various development initiatives like the construction of a permanent church and educational facilities, demonstrating collaboration with local government and bringing substantial benefits to the congregation and surrounding community. The congregation's long history showcases its significant contributions to spiritual and social growth, making this research an important contribution to LPPM IAKN Kupang in supporting its doctoral theology program and enhancing culturally and contextually based curricula. Furthermore, the study benefits the GMIT Imanuel Lendeiki Ndao congregation in documenting their history and aids researchers in developing academic potential to fulfill the Tri Dharma of Higher Education, particularly in research and community service.

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