

Educational Ministry Field: Where and To Whom Is Education Directed

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Abstract

The message of Christian education represents a theological and educational mandate rooted in the Great Commission and the concept of missio Dei, which positions the entire world and all humanity as the field of God-centered education. However, previous studies have tended to separate the geographical and relational dimensions of educational engagement, resulting in the absence of an integrative educational and theological framework, particularly within the context of Indonesia's pluralistic society. This study aims to construct an integrative theological framework regarding the field of ministry of the message of Christ based on spatial (where) and relational (to whom) dimensions. The method used is a literature review with a content analysis approach and theological-conceptual synthesis of biblical sources and contemporary theological and missiological literature. The results of the study show that the field of gospel ministry covers the whole world, local communities, and daily life, while the goal of the ministry includes all human beings, especially marginalized communities and pluralistic societies. Evangelism is realized holistically through living witness, acts of love, and verbal preaching. In conclusion, the field of evangelical ministry is universal, relational, and existential, and affirms that every believer actively participates in the missio Dei through a transformative contextual life in a pluralistic society.

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1. INTRODUCTION

The message of education constitutes an essential dimension in the identity and praxis of Christian education, rooted in the Great Commission, which positions the entire world as a universal field of education. This mandate is not merely geographical but also anthropological, as it encompasses all nations, ethnic groups, and social categories without exception as subjects and participants in the educational process. Christian education is not limited to particular regions or reserved solely for professional educators; rather, it represents a calling for every believer to actively participate in the educational process as a means of fostering knowledge, character formation, and faith in life (Immanuelia Deru et al., 2023; Perangin angin & Yeniretnowati, 2023; Sarah Wassar, 2025). This perspective affirms that evangelism is not an isolated sectoral activity, but a universal calling that shapes the existential orientation of believers in their relationship with the world.

Theologically, evangelism is rooted in the concept of “missio Dei”, which is a mission derived from God's own initiative, in which God acts as the ultimate messenger and believers as participatory partners in His redemptive work (Mawikere et al., 2024; Sarah Wassar, 2025). In this framework, the church is not understood as a source of mission, but rather as an instrument sent to take part in God's mission. This expands the understanding of the field of evangelism ministry, from a mere institutional activity of the church to a

dynamic reality that takes place in the midst of the life of the world. Every dimension of human life becomes a potential space for the manifestation of the testimony of the gospel of Christ.

From a biblical and historical perspective, evangelism refers to the preaching of the Good News about Jesus Christ, specifically His suffering, death, and resurrection as the basis of human salvation (McClymond, 2010). This message centers on the supremacy of Christ as the only way to salvation, as affirmed in John 14:6, which invites people to repentance, faith, and discipleship (Coetzee et al., 2023; Stevanus, 2021). Evangelism is not merely a transmission of religious information, but an existential invitation that leads to the transformation of individual and community lives.

Historically, the term "mission" acquired special significance in the 16th century, primarily through its use in the Roman Catholic Jesuit tradition, while the term "evangelism" has more direct roots in biblical terminology that refers to the preaching of the gospel (McClymond, 2010). These historical developments show that the concepts of mission and evangelism are undergoing a conceptual evolution influenced by theological, social, and cultural dynamics. In the Indonesian context, evangelism is understood as an obligation of faith that integrates deeds and words, with a sensitive approach to the socio-religious complexities of pluralistic societies (Intan et al., 2026). This approach reflects a contextualization effort that seeks to maintain a balance between theological fidelity and social relevance.

One of the important dimensions of understanding the field of evangelistic ministry is the recognition that local communities, especially the poor and marginalized, are priority targets in Christian mission practice. The Church is called to be present concretely through diakonic ministry that meets not only spiritual needs, but also social and material needs (Perangin angin & Yenirenowati, 2023; Sulistyono et al., 2025). This confirms that evangelism cannot be separated from real acts of love, because the gospel preached must be manifested in the praxis of life that liberates and restores human dignity.

In addition, the field of evangelism ministry also covers daily life, including the world of work and professions. In this context, work is understood not only as an economic means, but also as a theological space in which believers become mediators of the gospel through their integrity, work ethic, and interpersonal relationships (Perangin angin & Yenirenowati, 2023). This perspective expands the evangelistic paradigm from formal activities into the praxis of daily life, so that evangelism becomes a lifestyle that is integrated with one's faith identity.

Further, healthy evangelism is holistic, including living witnesses, deeds, and speaking in missionary communities (Coetzee et al., 2023). This holistic approach emphasizes that the credibility of the gospel proclamation depends heavily on consistency between the message conveyed and the life lived. The field of evangelism is determined not only by geographical location or a particular social category, but also by the quality of the living witness of believers in the midst of the world.

Although studies have highlighted the global, social, and personal dimensions of evangelism, there are still significant research issues related to the conceptual integration between the geographic dimension (where) and the anthropological dimension (to whom) within a comprehensive theological framework. Most studies tend to separate evangelism as cross-cultural activities, social service, or personal witness, without developing a theological synthesis that systematically brings together the three dimensions. As a result, the understanding of the field of evangelistic ministry is often fragmentary and less integrative.

In addition, there is a gap in research in the contemporary context, particularly related to how believers understand and actualize the call of evangelism in daily life in a plural and complex society. Previous research has tended to focus on the institutional aspects of the church or formal missionary activities, while the dimension of evangelism as an existential praxis of believers in social, economic, and professional contexts has been less explored. In fact, modern social transformation demands a contextual, relational, and incarnational approach to evangelism.

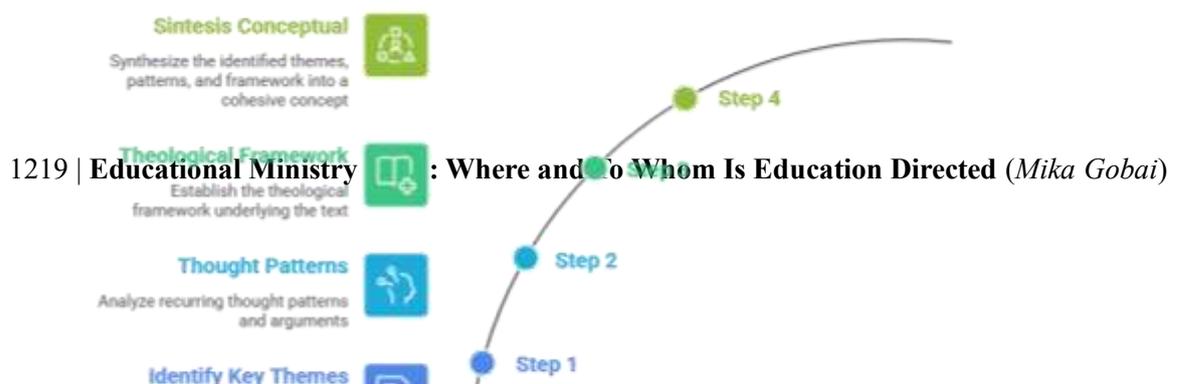
The novelty of this study lies in the development of an integrative theological framework that comprehensively maps the field of ministry of the message of the gospel of Christ based on two main dimensions, namely the spatial dimension (to whom evangelization takes place) and the relational dimension (to whom the evangelization is addressed), in the light of the concept of "missio Dei" and a holistic evangelistic approach. This scientific study not only identifies the location and goals of evangelism descriptively, but also constructs a theological synthesis that shows that the whole world, local communities, and everyday life are interconnected fields of ministry. This research makes a significant conceptual contribution in broadening the theological understanding of evangelism as the holistic participation of believers in God's mission in the midst of a plural world, while offering a relevant reflective framework for contemporary church praxis.

2. RESEARCH METHOD

This study uses the literature review method, which is a qualitative research approach that focuses on critical and systematic analysis of literature sources that are relevant to the research topic. This method aims to identify, evaluate, and synthesize various theological, biblical, and missiological concepts related to the field of ministry of the gospel of Christ. Literature review allows researchers to build a solid conceptual framework based on theological reflections and previously published scientific findings, resulting in a comprehensive and integrated understanding. In the context of theological and missiological research, this method is particularly relevant because it allows for an in-depth exploration of normative and reflective concepts derived from Scripture, theological traditions, and contemporary academic studies.

The data sources in this study consist of primary and secondary literature that have direct relevance to the research theme. Primary literature includes the Bible as the primary normative source in Christian theology, as well as scholarly books and articles that specifically address the concepts of mission, evangelism, missio Dei, and church ministry in global and local contexts. The secondary literature includes indexed journal articles, academic books, and other scientific publications that support the conceptual and contextual analysis of the research. The data collection process is carried out through the identification of relevant literature, selection based on academic credibility and thematic relevance, and classification based on conceptual categories such as the geographical dimension of evangelism, ministry goals, and holistic evangelistic approaches.

Data analysis was carried out using a content analysis approach and theological-conceptual synthesis. Content analysis is used to identify key themes, thought patterns, and theological frameworks that emerge in the literature studied. Next, the researcher conducts a conceptual synthesis to integrate these perspectives into a systematic and coherent theological framework regarding the field of ministry of the message of Christ.



Through this process, the research not only describes existing views, but also develops theological constructions that make new conceptual contributions to understanding where and to whom the gospel of Christ is preached. The literature review method in this study serves as an epistemological basis to produce deep, critical, and relevant theological reflections in the context of contemporary church ministry.

3. RESULTS AND DISCUSSION

3.1. Field of Christian Education in the Geographical and Socio-Cultural Dimensions of Indonesia

Indonesia is characterized by a rich tapestry of cultural identities, where various religious practices coexist. Evangelism is often adapted to fit local customs and traditions, reflecting a strategic approach to interfaith coexistence. This adaptation is crucial in a nation where the majority is Muslim, and Christians must navigate a complex socio-religious landscape (Hoon, 2013). Mission theology in Indonesia emphasizes that there is no single method for all cultures; mission must be flexible and contextual without changing the core of the gospel (Wijoyo, 2021).

The field of ministry of the gospel message in Indonesia is not limited to the formal ecclesiastical area, but covers the entire space of people's lives, whether in urban, rural, and remote areas. Indonesia as an archipelagic country with ethnic, linguistic, and religious diversity presents a broad and complex spectrum of service contexts. The Gospel message takes place in the context of religious plurality, local cultural diversity, and social dynamics influenced by modernization, urbanization, and globalization.

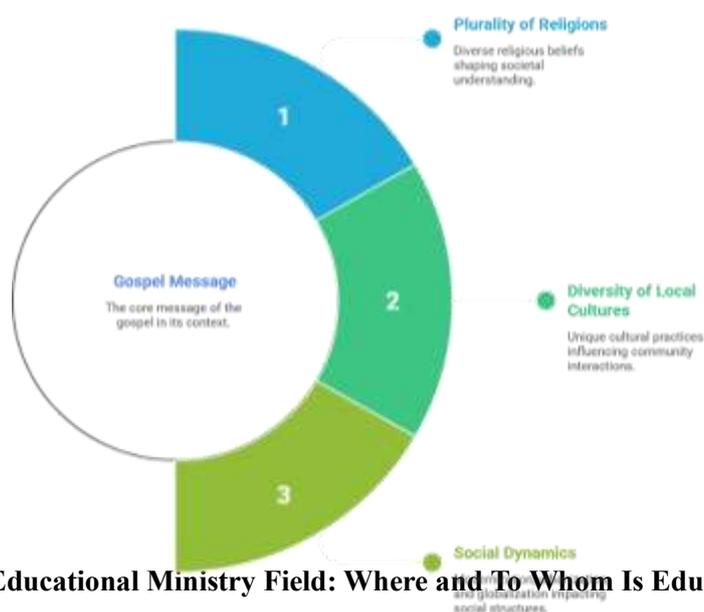


Chart 2. Unveiling the Multifaceted Context of the Gospel

The field of gospel ministry in Indonesia is multidimensional, encompassing geographical, social, and cultural spaces that interact with each other. In addition, the results of the analysis show that the understanding of the gospel ministry field has undergone a conceptual expansion, from a church-centered paradigm to a world-centered mission paradigm. This shows that the world is understood as a space of God's presence and work, so that all areas of human life become the context of gospel ministry.

These findings confirm that the field of evangelical ministry in Indonesia must be understood within the framework of the theology of *missio Dei*, where God Himself works in the midst of a plural and complex world. The church serves not only as a center of evangelism, but as a community sent into the world. Contemporary mission theology affirms that the whole life of the church is mission: the church does not only "have" a mission, but is a community of missionaries sent out into the world (Tembay, 2020).

Because, the Church is understood as God's people who are "in the world, but not of the world" (Jn 17), so that her existence is always "for the world" as an instrument of God's grace (Tomatala, 2020). The Indonesian context demands a contextual, dialogical, and incarnate approach to evangelism, which is able to bridge the message of the Gospel with local social and cultural realities.

In the contemporary missiological perspective, the context of Indonesian pluralism is not an obstacle, but a space for faith witness that demands theological maturity and contextual sensitivity. Therefore, the field of evangelism ministry in Indonesia must be understood as a dynamic reality that covers the entire space of human life, where the presence of believers is a means of manifesting the love and truth of Christ.

3.2.Goals of Christian Education: Local Communities, Marginalized Groups, and Pluralistic Societies

The presence of the Church in urban communities is crucial for addressing social regeneration and welfare while maintaining a prophetic voice. This involves a transformative presence in marginalized communities and a collaborative approach to theology and mission (Davey, 2010). Marginalized people are seen as active participants in God's mission, not just recipients of charity. They play a prophetic role by highlighting injustices and striving for transformation through their struggles. This perspective encourages churches to partner with marginalized groups in the larger struggle for justice and transformation

The results of the study show that the goal of the ministry of the gospel message in Indonesia includes all people without discrimination, but with special attention to local communities and marginalized groups. The poor, marginalized groups, and those experiencing social injustice are integral to the focus of gospel ministry. In addition, the local community becomes the main space where the Gospel can be presented through interpersonal relationships, social solidarity, and loving service.

Studies also show that Indonesia's pluralistic society presents a unique context in which the gospel message does not always occur through a direct verbal approach,

but through living testimony, social relations, and positive contributions to people's lives. This reflects a relational and incarnational approach to evangelism.

All People Universally

The scope of Gospel ministry includes all people regardless of religious, cultural, or social background, reflecting the universal nature of God's redemptive mission.



Local Communities

Local communities serve as primary relational spaces where the Gospel is embodied through interpersonal relationships, social solidarity, and acts of love. The Church's presence contributes to social regeneration and communal transformation.

These findings are in line with the principles of mission theology that place man as the object of God's love and potential recipients of gospel transformation. The focus on the marginalized reflects a characteristic of the Gospel mission to the weak and oppressed. In the Indonesian context, the approach to reach the marginalized is still a significant challenge. Many theologians and mission practitioners have shifted their perspective on contextual and transformative mission: the gospel is presented through real engagement in social life, not just words (Anas, 2021). In addition, the goal of gospel ministry in Indonesia cannot be understood only in the religious category, but also in the social and existential category. Every individual, regardless of religious, cultural, and social status, is part of the scope of God's mission. Therefore, evangelism must be understood as participation in God's mission.

Chart 3. Research Findings on the Target of Gospel Proclamation Ministry

3.3. Daily Life as a Strategic Field for Christian Education in Indonesia

Evangelism is not just a specific activity, but a lifestyle of the believer: to be a witness of Christ in every dimension of life, not just in worship or spiritual events (Onyechere, 2023). Living as "the salt and light of the world" (Mt 5:13-16) is interpreted as an everyday social role: an agent of reconciliation, humanitarian solidarity, and a dialogical witness in the midst of pluralism (Franz Magnis-Suseno, 2023).

Studies show that daily life is a very strategic field of gospel ministry in the Indonesian context. The world of work, the educational environment, the family, and the community are the main spaces where believers live and witness the gospel. In this context, professions and social activities function not only as economic means, but also as means of service and witness of faith.

The results of the analysis also show that evangelism in Indonesia often occurs through living testimony that reflects Christian values, such as integrity, love, honesty, and social concern. This approach is highly effective in the context of pluralistic societies, where living testimony is often more acceptable than confrontational verbal approaches.

Table 1. Research Findings on Daily Life as a Strategic Field for Gospel Proclamation in Indonesia

No.	Sphere of Daily Life	Key Findings	Missiological Implications
1	Workplace and Professional Life	Professional environments serve as	Every profession becomes a missional vocation,

		strategic missional spaces where believers express the Gospel through ethical conduct, integrity, responsibility, and interpersonal relationships. Work is not only economic activity but also a medium of faith witness.	transforming secular work into a theological space for participating in <i>missio Dei</i> .
2	Family and Social Relationships	Family and social environments provide relational contexts where the Gospel is embodied through love, care, and authentic Christian living. Faith is demonstrated through daily interactions rather than formal proclamation.	Evangelism becomes relational and incarnational, emphasizing presence and lived faith within close human relationships.
3	Educational and Community Settings	Educational institutions and community life function as natural environments for demonstrating Christian values such as honesty, compassion, and social responsibility.	The Gospel is communicated through moral credibility and social contribution, enhancing its acceptance in pluralistic contexts.
4	Everyday Life as Holistic Mission Field	Gospel proclamation occurs through holistic life witness, integrating being, action, and verbal expression. Daily life becomes the primary arena of missional engagement beyond formal church activities.	Mission shifts from institutional programs to a missional lifestyle, where all believers actively participate in God's mission through daily existence.
5	All Believers as Missional Agents	Every believer, regardless of profession or social status, has a missiological role and responsibility. Mission is not limited to clergy but is an existential calling for all Christians.	This reinforces the paradigm of the priesthood of all believers and the universal participation in <i>missio Dei</i> .

These findings suggest that the field of gospel ministry is not limited to formal religious activity, but encompasses the entire dimension of the believer's life. This perspective is in line with holistic mission theology, which understands evangelism as an integration between life and witness of faith. In the Indonesian context, this approach has strategic relevance because it allows the Gospel to be present naturally and contextually in people's lives.

In addition, daily life as a field of gospel ministry shows that every believer has a missiological role, regardless of his position or profession. This reinforces the paradigm that mission is not only the institutional responsibility of the church, but is the existential calling of every believer. Thus, daily life becomes a theological space where the Gospel is presented in real terms through the existence and actions of believers in the midst of the world.

4. CONCLUSION

The field of Christian education in Indonesia encompasses all dimensions of human life, including geographical, social, and existential contexts. Christian education is not confined to formal institutional settings such as schools or churches, but extends into the broader reality of daily life as part of the *missio Dei*, where God actively works within a pluralistic society. In the Indonesian context, the field of Christian education includes local communities, pluralistic environments, and marginalized groups who require holistic educational engagement for intellectual, moral, spiritual, and social formation. This affirms that Christian education constitutes a universal calling, expressed through meaningful presence, relational engagement, and lived example within society. Therefore, the field of Christian education must be understood as a dynamic and contextual space in which faith, knowledge, and character are nurtured in transformative ways.

Furthermore, this study confirms that everyday life including the spheres of work, family, and social relationships represents a strategic educational environment for Christian formation in Indonesia. Effective Christian education does not rely solely on formal instruction, but on the integration of teaching, lived example, reflective practice, and acts of love that embody educational values. The novelty of this study lies in the development of an integrative educational and theological framework that systematically maps the field of Christian education based on spatial and relational dimensions within the Indonesian context. This framework contributes conceptually to the advancement of Christian education theory and practice, affirming that every believer participates actively in the educational mission through all aspects of life, so that Christian education becomes a transformative force in shaping individuals and society.

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