

## A MISSIOLOGICAL ANALYSIS OF THE SYNERGY BETWEEN THE NORTH SULAWESI PROVINCIAL GOVERNMENT AND THE EVANGELICAL CHURCH IN MINAHASA TO ANTICIPATE THE FOOD CRISIS THROUGH AGRICULTURE AND LIVESTOCK ACTIVITIES

Ramli Sarimbangun<sup>1</sup>, Jefry Kalalo<sup>2</sup>, Yeanly Wuenia Pinaría<sup>3</sup>

<sup>1,2,3</sup> Universitas Kristen Indonesia Tomohon, Indonesia

Email: andrissarimbangu@gmail.com

### ABSTRACT

*From a review of previous research on global reactions to food crises, most studies have focused on economic aspects. This review identified the following gaps: (1) There is no study discussing the synergy between the church and the government in addressing food crises; (2) No research is available on the role and social anticipation of communities in the context of food crises. This research is urgently needed because synergy between the government and the church is crucial in the context of food security in North Sulawesi. The objective of this research is to fill this research gap through a holistic and comprehensive approach to the synergy between the Provincial Government of North Sulawesi and the Evangelical Christian Church in Minahasa in anticipating the global food crisis by enhancing farming and livestock activities in North Sulawesi. The research method used is a descriptive qualitative design through content analysis combined with a missiology analysis approach of the church. Data collection was carried out using participatory observation, interviews, and literature studies. The novelty of this research includes: (1) The synergy between the Provincial Government of North Sulawesi and the Evangelical Christian Church in Minahasa in responding to and anticipating the global food crisis; (2) The combination of content analysis methods with church missiology analysis as a new approach. The output of this research is a conceptual framework and a strong missiological approach strategy in building and optimizing relevant and effective synergy.*

### KEYWORDS

*Masehi Injili Church in Mianahasa; Food security; Global food crisis, Church missiology, Government and Church synergy.*



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**How to cite:**

**E-ISSN:**

**Published by:**

Ramli Sarimbangun et al. (2024). A Missiological Analysis Of The Synergy Between The North Sulawesi Provincial Government And The Evangelical Church In Minahasa To Anticipate The Food Crisis Through Agriculture And Livestock Activities. *Journal Eduvest*. 4(9): 7828-7839

2775-3727

<https://greenpublisher.id/>

## INTRODUCTION

The global food crisis is one of the most serious challenges faced by many countries around the world. The number of people experiencing hunger and malnutrition has increased significantly. According to a report by the Food and Agriculture Organization (FAO), by 2021 the number of hungry people in the world will reach 828 million, an increase of 46 million since 2020 (1). Factors such as climate change, environmental degradation, rapid population growth, and an imbalance between food production and consumption have contributed to the escalation of this crisis (2). In facing the challenges of the global food crisis, collaboration and synergy between governments and other social institutions is crucial. In North Sulawesi Province, Indonesia, the Evangelical Church of Minahasa has long been a significant social and religious force in the community and has a wide network and strong influence especially in the Minahasa region (3). On the other hand, the North Sulawesi Provincial Government is responsible for resource management and development policy in the region. Although North Sulawesi has considerable agricultural and livestock potential, it is still exposed to threats due to unfavorable global market conditions, such as food security issues (4). To strengthen food security in North Sulawesi, we need to continue to encourage the primary sector in agriculture, while also developing the secondary and tertiary sectors (4). There is thus a challenge in meeting the ever-increasing demand for food in line with population growth, along with the global food crisis further exacerbating this situation, thus requiring collaborative and innovative efforts in anticipating and overcoming its impact (5). However, despite the potential synergy between the provincial government and the church in dealing with the global food crisis in North Sulawesi, not many studies have specifically addressed the church's missiological analysis of this synergy. Previous studies have focused more on reactions to the global food crisis regarding economic, political or environmental aspects only (6-10). There are still few that discuss the reaction, role and anticipation of the social community in the context of the food crisis. Therefore, this research aims to fill this knowledge gap and provide a deeper understanding of the roles, interactions and potential synergies between the North Sulawesi Provincial Government and the Evangelical Church of Minahasa in facing the global food crisis.

The formulation of this research problem can cover several aspects related to the synergy between the government and the church in facing the food crisis in North Sulawesi Province, namely, What is the role of the North Sulawesi Provincial government in facing the food crisis and what are the potential synergies between the government and the church in this context? What is the role of the Evangelical Church in Minahasa in facing the food crisis in North Sulawesi Province and how can the synergy with the government be improved? What are the perceptions and expectations of the community regarding the synergy between the government and the church in overcoming the food crisis in North Sulawesi Province? What are the obstacles and constraints faced in building synergies between the government and churches in overcoming the food crisis in North Sulawesi Province? What are the benefits and results that can be achieved through synergies between the government and the church in dealing with the food crisis in North Sulawesi Province?

### **Problem Solving Approach.**

The problem-solving approach in this research can involve several steps and strategies to overcome the challenges that exist in the synergy between the government and the church in facing the food crisis in North Sulawesi Province, namely: Theoretical and Methodological approaches.

- Theoretical Approach. In solving this problem, a theological approach is used, which includes, (a).Social Concern Theology, developed by Walter Rauschenbusch, Reinhold Niebuhr, and Martin Luther King Jr. Social Concern Theology emphasizes the church's responsibility to be involved in social, economic, and political issues facing society. The church is seen as having a prophetic role to defend the rights of the poor and fight for social justice, including in the issue of food security. (b). Creation Care Theology, developed by contemporary Christian theologians, such as Sallie McFague, Calvin DeWitt, and Steven Bouma-Prediger. This theology emphasizes the church's responsibility to maintain and restore the integrity of creation, including the issue of food security. The church is seen as a steward of creation who must fight against environmental degradation and injustices that impact food security.
- Methodological approaches include, (a) **Qualitative approach**. In solving this problem, a qualitative approach of content analysis was used to gain an in-depth understanding of the synergy between the government and the church. Data collection methods such as interviews, field observations, and document analysis are used to obtain direct perspectives from stakeholders and affected communities, as well as analyze the context and related policies. (b) **Church missiology analysis**. This approach is a new method because it is used simultaneously with content analysis to analyze the synergy between the government and the church in anticipating the global food crisis in the context of church mission in North Sulawesi Province. With this approach, researchers can gain an in-depth understanding of the local context, the roles of key actors (congregations, religious leaders and policy makers) as well as the dynamics of cooperation and the challenges that exist. Combining these approaches enabled the researcher to develop a holistic understanding of the synergy between the government and churches in overcoming the food crisis. The theoretical approach provides a strong conceptual framework, while the methodological approach provides tools and strategies to collect relevant data and analyze it effectively.

### State of the art

The state of the art of this research, departing from a number of studies on economic aspects that have been carried out and have been published in the last 6 years (6,10-15) to the latest research and how global reactions react to it. After analyzing these previous studies, the novelty that can be offered in this research is the novelty of using the method of church missiology combined with content analysis to analyze the synergy between the government and the church in anticipating the global food crisis in the context of church mission. This is not found in previous studies, at least in the last 6 years. Researchers traced seven studies that have been tested for scientific credibility, namely:

1. **Hari Hermawan, and Harmi Andrianyta**, (2023), *Policy Responses to the Potential Global Food Crisis*, the results of this study are "Sorghum plants have the potential to support food security because of the potential and advantages of sorghum can be planted on sub-optimal soils." This research uses the Library Research method.
2. **Tranggono et al** (2023), *Food Security Crisis Causes Import Dependence of Food Crops in Indonesia*. The results of the study are Shifting the focus from food security to food sovereignty, and empowering farmers to produce enough food. This research uses Descriptive Analysis.
3. **Fachrur Rozi et al**, (2023), Indonesian market demand patterns for food commodity sources of carbohydrates in facing. The research results achieved

are The availability of highyielding varieties of rice, corn, cassava, and sweet potatoes, the implementation of food reserves by the Indonesian National.

4. **Hotma P. Sibuea et al**, (2022), *Food Sovereignty as the Foundation for Overcoming the Global Food Crisis in the Perspective of the Welfare Law State*. The abstraction of the results of research achievements is that Indonesia, which has reached the level of food self-sufficiency since 2018, is a great achievement to be proud of. However, Indonesia's hope as the Presidency can invite and mobilize cooperation and work together to overcome the global food crisis by starting from the paradigm. Approach method, juridical-normative.
5. **Fajar Rahmanto**, (Rahmanto et al., 2021), *Food Diversification: Strengthening Strategic Efforts to Reduce Social Inequality through Sustainable Food Security Development in Indonesia*. Research results, Food diversification leads to food diversity that can improve economic welfare. Food diversification is one of the instruments that can be used by the government to increase the household income of the population in reducing (Food diversification leads to food diversity that can improve economic welfare. Food diversification is one of the instruments that can be used by the government to increase the household income of the population in the decreasing area). Approach method, descriptive literature analysis.
6. **Nelson Mango et al**, (2018), *The role of crop diversification in improving household food security in central Malawi*. Crop diversification, cattle ownership, access to credit and attaining of education have a positive and significant effect on the household Food Consumption Score. In addition, crop diversification and attaining of formal education by household head were found to have a negative and significant effect on Household Food Insecurity Access Score and were all significant at 1% level (Crop diversification, cattle ownership, access to credit and level of education have a positive and significant effect on the household Food Consumption Score. In addition, crop diversification and formal education of the household head also had a negative and significant effect on Household Food Insecurity Access Score and were all significant at the 1% level). Ordinary least squares and some descriptive statistics approach.
7. **Jonas Stergaard Nielsen and Henrik Vigh**, (2012), *Adaptive lives: Navigating the global food crisis in a changing climate*. The abstract of this research is "Adaptation understood as adjustment in human systems in response to actual and/or expected climate stimuli as well as resilience, adaptive management, and transformation theories provide such frameworks. That this research agenda has coincided with calls for large-scale international assistance to finance adaptation to climate change only makes understanding how and what local people adapt to all the more urgent" (Adaptation understood as adjustment in human systems in response to actual and/or expected climate stimuli as well as resilience, adaptive management, and transformation theories provide such frameworks. That this research agenda coincides with calls for large-scale international aid to finance adaptation to climate change only makes understanding how and what local communities adapt to all the more urgent. The approach used, ethnographic fieldwork.

## RESEARCH METHOD

Research is a careful study and investigation to discover and explain knowledge. While the research method is a scientific activity carried out in stages starting with determining the topic, collecting data and analyzing data so as to obtain an understanding and understanding of certain topics, symptoms or issues (Creswell & Creswell, 2017). The author uses a descriptive qualitative method with a combination of two analyses, namely content analysis and missiology.

## **RESULT AND DISCUSSION**

### **Biblical foundation.**

Biblically, the involvement of the Evangelical Church in Minahasa (GMIM) in agriculture and animal husbandry is based on the understanding that humans were created by God to be stewards of His creation, including the earth and everything in it. In Genesis 2:15, it is stated that "the LORD God placed man in the garden of Eden to cultivate and maintain the garden." This shows the call of man to be actively involved in managing and utilizing existing natural resources, including in agriculture and animal husbandry. The Old Testament also records that God instructed His people to engage in agricultural activities, as seen in Leviticus 25 regarding the Sabbatical and Jubilee years. This shows that involvement in agriculture and animal husbandry is part of a life of faith that is pleasing to God. Caring for and managing God's creation, including farming and livestock activities, can be seen as a form of worship and adoration of the Creator. The theological background of GMIM's involvement in farming and livestock activities is based on an understanding of human vocation as stewards of creation, appreciation of nature as a place to witness God's greatness, and God's command for His people to engage in farming and livestock activities (Vanhooser, 2019).

In Genesis 2:15 - "The Lord God placed man in the garden of Eden to cultivate and maintain it. "From the point of view of historical criticism, the phrase "the Lord God placed man" indicates an ancient cosmological concept that views God as the creator and ruler of the universe. The placement of man in the Garden of Eden was part of the divine plan to manage His creation. The words "cultivate" (abad) and "maintain" (shamar) reflect man's duties and responsibilities. In an agrarian society, "cultivating" means engaging in farming activities, growing crops, and utilizing natural resources. While "nurturing" denotes the call to guard, protect and preserve God's creation.

The historical context also shows that the Garden of Eden is understood as a representation of an ideal world, where humans live in harmony with God, others, and nature. The task of managing the garden of Eden is humanity's responsibility to realize the state of the world in harmony with God's plan. Thus, this verse affirms the calling of humans as stewards of God's creation, including involvement in agricultural and livestock activities as part of the task of maintaining and cultivating His created world.

### **The Evangelical Church of Minahasa (GMIM).**

The Evangelical Church in Minahasa, abbreviated as GMIM, is one of the local churches in the land of Minahasa, North Sulawesi Province. Historically established definitively on September 30, 1934. In 2016, it changed its basic system

and stated that GMIM became a Local, National and Global church. With the change in the basic system, GMIM can stand institutionally in the USA, Japan, Hong Kong, Australia. Nationally, apart from being on the island of Sulawesi, but also on the islands of Java and Bali. The number of GMIM congregation members based on data from July 2024, amounted to 829,737 people. Of this number, 73,373 people from those aged 17 years and over are in the agriculture and livestock sector. GMIM views that the agricultural sector is a vital sector of the economic center.

One of GMIM's social responsibilities is to mobilize the agriculture and livestock sector. Building food security, maintaining food independence and sustainability is an integral part of the call of faith. The church does not only focus on aspects of worship, but is also responsible for the welfare of society as a whole. Involvement in food security issues reflects an understanding that the Christian vocation includes a socio-economic dimension.

### **Food Security**

From the perspective of Protestant Christian missiology, food security is an important issue in anticipating the global food crisis. As part of the call to "serve and care for" God's creation, Christians are called to ensure the availability and equitable access to food for all. This is in line with the principles of social justice and shared prosperity that are at the core of the Gospel teachings (Potts, 2018). Churches can play an active role in encouraging policies and programs that support food self-sufficiency, the development of sustainable agriculture, and the empowerment of local communities. Strong food security is one of the manifestations of the presence of the Kingdom of God in the world. To realize food security at the local community level, the church has a strategic role.

Miller emphasized that as part of its mission calling, the church is called to pay attention to issues related to food, poverty and environmental sustainability (Miller, 2018). The church can be a leader and catalyst for efforts to empower small farmers, develop organic farming, and manage natural resources wisely. Examples of church practices in supporting food security include establishing seed banks, providing access to water and fertilizer, and facilitating training for farmers. The church liaises between local communities and the government and non-governmental organizations for technical and financial support. It is also important to build awareness among congregations and communities on food security issues through sermons, catechesis, and other empowerment programs. Such a step would make the church an agent of change that encourages socio-economic transformation towards equitable and sustainable food security. As an institution close to the community, the church can be a platform for farmer empowerment programs, providing access to agricultural resources, as well as technical and financial assistance, facilitating cooperation between local communities and other parties, such as the government, and the private sector, to develop an ecosystem conducive to local food security. The church can serve as a liaison and facilitator in this process, so that local communities can gain access to the resources, technologies and markets needed to develop sustainable agriculture and food systems.

### **The Global Handling Crisis and How to Overcome It.**

The global food crisis is a complex issue that requires multidimensional efforts and collaboration of various stakeholders. Effective handling must consider social, economic, political and environmental aspects in an integrated manner. In addition, strengthening food security and sovereignty at the local, national and regional levels is also key to improving global food security in the long term. These efforts must be supported by strong political leadership, adequate investment, and more sustainable changes in food production and consumption patterns. This issue has become a global concern in recent decades, especially after significant food price volatility occurred in 2007-2008 and 2011 and 2020-2024.

The food crisis has many impacts such as: The number of people experiencing food insecurity has increased significantly, especially in poor and developing countries, the high prevalence of stunting, malnutrition, and various nutrition-related health problems, food scarcity and rising food prices can trigger social tensions and political turmoil in various countries, uncontrolled population movements and urbanization, and efforts to achieve sustainable development goals, especially those related to poverty and hunger alleviation, are hampered (Black et al., 2011).

The challenge of addressing food security for the world's 9 billion people in the future, Godfray et al. outlined important steps to address it including technological development, and better agricultural infrastructure (Godfray et al., 2010). In terms of technological development, as an author I emphasize the need to develop and adopt more efficient and productive agricultural technologies as this can include cultivation, post-harvest, processing, and food distribution technologies that can increase productivity and strengthen food systems. Likewise, adequate infrastructure can help streamline food production, distribution and access during emergency situations. The development of better agricultural technologies and infrastructure aims to improve the overall productivity, efficiency and resilience of the food system. This can help maintain adequate food availability and access, even under crisis conditions or complex emergency situations.

Pingali Alinovi and Suton, encourage the consumption of diverse local foods, including traditional agricultural products, to reduce dependence on mainstream commodities. The authors emphasize the importance of consuming a variety of local foods, rather than relying solely on mainstream commodities. This can increase the availability and access to food for the wider community. The point is to encourage diversification of food sources, especially by utilizing local food and traditional agricultural products, as a strategy to improve food security and reduce dependence on main commodities that are vulnerable to shocks, such as rice and corn.

### **Church missiology.**

Missiology is a branch of theology that focuses on the study of church mission and evangelism (Bosch, 2011). In the context of the contemporary church, missiology plays a vital role in understanding the call, purpose, and strategy of the church in realizing the Great Commission of the Lord Jesus in a changing world. Over the past seven years, the study of missiology has evolved significantly, producing new perspectives that can enrich the church's understanding of mission.

One of the main focuses is understanding the cultural and social context that the church faces today. There are still many problems related to poverty, economic disparity, and social injustice in various regions, including in the Evangelical Church in Minahasa (Sunquist, 2013). The church is called to be actively involved in poverty alleviation, economic empowerment, and advocacy for marginalized groups through transformative social ministry, but is also challenged to deliver the gospel in a way that is relevant and acceptable to modern society.

Global issues such as poverty, injustice, and climate change are also important concerns in contemporary missiology. It is important that the church is actively involved in the realization of the Kingdom of God on earth through transformative social services and concern for humanitarian issues. The development of digital technology also brings new challenges and opportunities for church mission. So whether we want it or not, we have to utilize digital media in evangelism and equip the congregation to be witnesses of Christ in an increasingly dominant digital world. Cross-cultural empowerment and leadership in the global mission movement is also a major emphasis of missiology. The church is called to appreciate cultural diversity and foster strategic partnerships with churches around the world to achieve more effective evangelistic missions.

In the Indonesian context, church missiology should also consider specific issues, such as ethnic and religious pluralism, and the dynamics of the relationship between church and state (Luzbetak, 2015). The predicate of the church is salt and light (Matthew 5:13-16) for society, engaging in interfaith dialog and cooperation, and participating in nation-building, such as the economic sector. Christian missiology has evolved into a more comprehensive approach, emphasizing contextualization, social sensitivity, the use of technology, and cross-cultural and interfaith collaboration. With a deep understanding of God's mission to the world, the church is expected to play a transformative role in society and realize the vision of God's Kingdom on earth.

As an institution, the Evangelical Church in Minahasa has strategic steps to increase congregational participation in social services, namely: Strengthening social awareness, Developing congregational capacity, Creating a conducive environment, Synergy and partnership with all institutions including the government of North Sulawesi Province, Monitoring and Evaluation. The elaboration of these strategic steps is carried out in stages, starting from the congregation, region and synod levels. The goal is to increase the congregation's awareness of the church's call to be involved in social transformation through preaching, education and coaching, and small groups. Helping congregations understand the relationship between faith and social care and integrate it into a practical lifestyle of faith. Not only that, but encouraging congregations to use their talents and abilities in transformative social ministry, using the evaluation results to improve and develop the church's social ministry strategy.

### **Synergy between North Sulawesi Provincial Government and the Evangelical Church in Minahasa.**

Through a field research process with data collection procedures, namely participatory observation, in-depth interviews with 10 respondents, data were



obtained regarding synergy that there is informal collaboration between the North Sulawesi Provincial Government and the Gereja Masehi Injili di Minahasa (GMIM) in supporting agricultural and livestock programs. Although informal, this collaboration shows that there is good synergy between the local government and the church in an effort to build food security in North Sulawesi. This collaboration is based on a shared understanding that agricultural and livestock development is an important foundation for community welfare. The local government and the church share data and information related to the condition of agriculture and livestock. This allows for a better understanding of the potential, challenges and needs of the community. GMIM in this case acts as a potential partner to support government programs, even encouraging the enthusiasm and motivation of farmers and breeders, which is very important and strategic. The North Sulawesi Provincial Government views the global food crisis as a serious threat that must be anticipated. Several forms of threats, such as the potential for natural disasters and climate change that can disrupt stability and security in the region. This is directly related to agricultural activities. In response to this challenge, the North Sulawesi Provincial Government has implemented various policies and programs, such as the development of local agriculture, counseling to farmers, as well as assistance programs for superior seeds and agricultural technology. The North Sulawesi Provincial Government also recognizes the important role of the church, especially the Church of the Evangelical Church in Minahasa (GMIM), in supporting the food security program through counseling and motivation to the community to farm and raise livestock. Therefore, there have been several cooperation programs between the North Sulawesi Provincial Government and GMIM, such as training for farmers and breeders, as well as integrated agricultural pilot projects.

However, the implementation of food security programs in North Sulawesi is not free from various challenges, including limited funding, lack of skilled human resources, and erratic climate change. The North Sulawesi Provincial Government measures the success of the food security program through indicators such as increased yields, increased number of farmers involved, and stable food prices in the market. To face these challenges, the North Sulawesi Provincial Government plans to develop food security programs in the future, by expanding agricultural land, increasing agricultural technology training, and developing crop varieties that are resistant to climate change. These efforts demonstrate a commitment to ensuring food security and capitalize on the potential for collaboration with GMIM to achieve this goal. The interviews provide a comprehensive picture of the North Sulawesi Provincial Government's efforts to anticipate the global food crisis, as well as the expected strategic role of GMIM in supporting food security programs in the province. An in-depth analysis of the synergy between the government and the church can provide valuable insights for the development of more effective and sustainable food security policies and programs in the future.

The agriculture and livestock sector is currently facing various threats that could destabilize global food production. One of the main threats is the attack of pests and plant diseases that can significantly reduce crop yields. In addition, the impacts of climate change, such as extreme weather, droughts and floods, also have the potential to disrupt food production. Dependence on imports of food and animal

feed can also create vulnerability to global price volatility. Moreover, the emergence of animal disease outbreaks can also impact the availability of livestock products. Food safety threats due to unsustainable agricultural and livestock practices, such as excessive pesticide use and unhygienic practices, are also a concern. To anticipate these threats, it is necessary to develop early warning and surveillance systems to detect and prevent the spread of pests and diseases. Diversification of food and animal feed supply sources is also important to reduce dependence on imports. In addition, the promotion of environmentally friendly, efficient and sustainable agricultural and livestock practices needs to be encouraged. Investment in research and development of agriculture and livestock technology that is adaptive to climate change is also key. Strengthening information systems and data management related to food production, availability and distribution is also needed.

In this context, organizations or institutions related to agriculture and livestock have an important strategic role. They can become centers of coordination and information exchange at the regional and global levels. In addition, they also serve as key stakeholders in the formulation of policies and regulations related to food security and food safety. Such organizations can also facilitate technology transfer and knowledge transfer in innovative and environmentally friendly agriculture and livestock, as well as provide technical assistance and funding to support the development of the sector in developing countries.

To realize this, regional and global cooperation is needed that covers various aspects. Cooperation in developing early warning systems and management of outbreaks of plant and animal pests and diseases is very important. Exchange of information and data related to food production, availability and distribution also needs to be done in a coordinated manner. Harmonization of regulations and standards related to food safety and sustainable agricultural and livestock practices also needs to be established. In addition, collaboration in research and development of climate change-adaptive agriculture and livestock technologies, as well as coordination in mitigation and adaptation efforts to the impacts of climate change in the sector are also key.

## CONCLUSION

From the results of the field research conducted, it can be concluded as follows: First: That the synergy between the Provincial Government of North Sulawesi and the Church of the Evangelical Church in Minahasa (GMIM) in supporting agricultural and livestock programs as a step to anticipate the global food crisis, is a very positive and strategic step. This informal collaboration shows a common vision and goal in building food security. Although faced with various challenges, such as limited funding and climate change, this collaboration provides hope in the development of the agriculture and livestock sector in North Sulawesi. With strong and sustainable cooperation between the North Sulawesi Provincial Government and the Evangelical Church of Minahasa, it is expected that the food security program can continue to grow and provide significant benefits to the community. The commitment to overcome challenges, such as through agricultural land development, agricultural technology training, and diversification of food

supply sources, shows the seriousness in ensuring food security in North Sulawesi. Thus, the synergy between the North Sulawesi Provincial Government and the Evangelical Church of Minahasa in supporting food security is an example of successful collaboration and has the potential to serve as a model for other regions in facing global challenges related to agriculture and livestock. In line with the vision to ensure the sustainability of the agriculture and livestock sector, this collaboration provides a strong foundation to achieve the common goal of building resilient food security in North Sulawesi. Second: The missiological aspect in this context can be seen from the active role of GMIM as a religious institution that does not only focus on spiritual aspects, but is also involved in efforts to improve people's welfare through involvement in food security programs or socio-economic issues that affect people's lives. This shows that GMIM carries out its social mission in line with the government's efforts in facing the challenges of the global food crisis. This analysis shows that GMIM has adopted a holistic and contextual approach to missiology in responding to food security issues in North Sulawesi. This approach reflects a deep understanding of the role of the church in contemporary society, where mission is not only understood as evangelism in the narrow sense, but also as an effort to realize shalom (overall well-being) for all of creation.

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