



The role of the church through MDT ministry in poverty alleviation

Author Name(s): Maya Djawa, Arriyon Prata, Sulistyastuti Sutomo

Publication details, including author guidelines

URL: <https://jurnal.konselingindonesia.com/index.php/jkp/about/submissions#authorGuidelines>

Editor: Mufadhal Barseli

Article History

Received: 14 Sept 2025

Revised: 20 Oct 2025

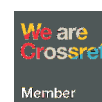
Accepted: 29 Oct 2025

How to cite this article (APA)

Djawa, M., Prata, A., & Sutomo, S. (2025). The role of the church through MDT ministry in poverty alleviation. Jurnal Konseling dan Pendidikan. 13(3), 226-244. <https://doi.org/10.29210/1172100>

The readers can link to article via <https://doi.org/10.29210/1172100>

SCROLL DOWN TO READ THIS ARTICLE



Indonesian Institute for Counseling, Education and Therapy (as publisher) makes every effort to ensure the accuracy of all the information (the "Content") contained in the publications. However, we make no representations or warranties whatsoever as to the accuracy, completeness, or suitability for any purpose of the Content. Any opinions and views expressed in this publication are the opinions and views of the authors and are not the views of or endorsed by Indonesian Institute for Counseling, Education and Therapy. The accuracy of the Content should not be relied upon and should be independently verified with primary sources of information. Indonesian Institute for Counseling, Education and Therapy shall not be liable for any losses, actions, claims, proceedings, demands, costs, expenses, damages, and other liabilities whatsoever or howsoever caused arising directly or indirectly in connection with, in relation to, or arising out of the use of the content.

Jurnal Konseling dan Pendidikan is published by Indonesian Institute for Counseling, Education and Therapy comply with the [Principles of Transparency and Best Practice in Scholarly Publishing](#) at all stages of the publication process. Jurnal Konseling dan Pendidikan also may contain links to web sites operated by other parties. These links are provided purely for educational purpose.



This work is licensed under a [Creative Commons Attribution 4.0 International License](#).

Copyright by Djawa, M., Prata, A., & Sutomo, S. (2025).

The author(s) whose names are listed in this manuscript declared that they have NO affiliations with or involvement in any organization or entity with any financial interest (such as honoraria; educational grants; participation in speakers' bureaus; membership, employment, consultancies, stock ownership, or other equity interest; and expert testimony or patent-licensing arrangements), or non-financial interest (such as personal or professional relationships, affiliations, knowledge or beliefs) in the subject matter or materials discussed in this manuscript. This statement is signed by all the authors to indicate agreement that the all information in this article is true and correct.

Jurnal Konseling dan Pendidikan

ISSN 2337-6740 (Print) | ISSN 2337-6880 (Electronic)



The role of the church through MDT ministry in poverty alleviation

Maya Djawa^{*)}, Arriyon Prata, Sulistyastuti Sutomo

Institut Agama Kristen Negeri Kupang, Indonesia

ABSTRACT

Poverty remains a challenge in Kupang City and Kupang Regency, East Nusa Tenggara Province, requiring special attention from the government and society, including the church. This study analyzes what roles do churches play through the MDT Ministry in poverty alleviation, what strategies are utilized to implement its service programs, what are the impacts on poverty issues for beneficiaries, and what challenges are encountered in poverty reduction efforts. This study employed data collection techniques: interviews with 12 informants consisting of MDT Ministry administrators, members, and beneficiaries, observation, and documentation. The data were transcribed into Microsoft Word documents and subsequently imported into NVivo 11 for thematic coding. Word frequency analysis was conducted using Word Cloud and Word Frequency Query tools to identify the most frequently occurring words to determine the theme. To analyze each theme, the researchers utilized the Mind Map feature in NVivo 11 to create visual representations, which were then described and interpreted. The findings reveal that the role of the church through MDT Ministry implements five strategic programs: ecumenical solidarity through inter-church collaboration and unity; physical needs fulfillment through congregation needs surveys and provision of essential needs; spiritual needs fulfillment through prayer, worship, and biblical guidance; social welfare services through counseling, medical care, and support for vulnerable groups; and youth leadership development through training and mentorship, similar to the Luke 9:10-17 account of Jesus feeding the 5,000 people. These programs impact inter-denominational harmony that have the same concern for the poverty issue, family welfare, spiritual transformation, and youth unity, although challenges remain. This study contributes valuable insights for church practitioners, academics, and social institutions on effective strategies and challenges in implementing church ministries programs.

Keywords:

Church
Ecumenical
Feeding
Impact Kupang
Leadership
Poverty

Corresponding Author:

Maya Djawa,
Institut Agama Kristen Negeri Kupang
Email: mayabore97@gmail.com

Introduction

Poverty remains a significant challenge in Kupang City and Kupang Regency, East Nusa Tenggara (NTT) Province. Poverty leads to various issues, such as increased stunting among children (Nashriyah et al., 2023), crimes like theft, human trafficking, and others (Khalfani, 2023), and even dependence on government social assistance. This condition requires special attention from the government, society, and the church. The church needs to consider the poverty issues faced by the community in NTT and develop strategies to help its congregation overcome poverty (Benu, 2019). As one of the church's functions is missionary responsibility, where the church is called to exercise its prophetic function wherever it is (Nugroho, 2019). Therefore, poverty in Kupang City and Kupang

Regency demands special attention from the government, society, and the church to fulfill its prophetic role in assisting the community to overcome poverty.

Poverty is a broad concept, but it is generally associated with issues of life welfare, including the sufficiency of basic needs such as clothing, food, and shelter. Thus, when discussing poverty, it is inseparable from the need for food and non-food items (Sarila & Panggabean, 2025). According to the World Bank, one of the causes of poverty is the lack of income and assets to meet basic needs, including food (Ferezagia, 2018). Poverty is often linked to an inability to meet basic needs, such as food, which is caused by insufficient income and assets, affecting the overall well-being of individuals and communities.

Kupang City, the capital of East Nusa Tenggara (NTT) Province, is located in the southeastern part of the province and has an area of 180.27 km², consisting of 6 districts. Geologically, the area is formed from hard and non-volcanic materials. The unpredictable climate in Kupang City is a common issue, with the dry season being longer than the rainy season (Badan Pusat Statistik Kota Kupang, 2024). The socio-cultural diversity in NTT affects political instability, leading to increased social and economic issues such as poverty and social injustice. This also impacts agricultural activities (Kolimon, 2022).

Kupang City and Kupang Regency continue to face significant poverty challenges. The poverty faced is primarily socio-economic in nature. This poverty has led to a dependency on government assistance, which can stifle innovative and creative capacities (Benu, 2019). Poverty encompasses two aspects: material deprivation or relatively low income (material poverty). According to BPS data, the per capita income of the community in NTT is approximately IDR 308,000/month in urban areas and IDR 218,000/month for poor residents in rural areas. Poverty is also related to a lack of ideas, thoughts, knowledge, and the ability to escape poverty (structural poverty) (Salean, 2017). Thus, poverty in NTT is a serious issue that requires special attention from the government, community-based organizations and civil society, as it not only involves the number of poor people but also the depth and severity of poverty, making it difficult for people to escape the poverty cycle. The percentage of people living in poverty in NTT Province has fluctuated from 2018 to 2022. In 2018, it was 21.35%, dropped to 21.09% in 2019, then rose again to 20.90% in 2020, increased to 20.99% in 2021, and finally dropped to 20.05% in 2022. This reduction in poverty is attributed to government programs that have positively impacted the community (Koja et al., 2024). Although there has been a decline, poverty remains a challenge in NTT.

The agricultural sector plays an essential role in the economy of NTT, contributing 29.43% to the GRDP in the first quarter of 2021, but the growth achieved is relatively slow, at around 8%. Although most of the productive-age population works in this sector, many of them manage small, poor plots of land, with 42.21% of farming households relying on land of less than 0.5 hectares, and 26.32% of them live below the poverty line (Sarila & Panggabean, 2025).

Several factors contribute to the increasing poverty in Kupang City. Sarila and Panggabean (2025) identified education level and cultural traditions, such as community ceremonies, as significant factors contributing to farmers' poverty in Kupang City. Based on primary data, 67.86% of farmers have only completed elementary school, making it difficult for them to absorb innovations to improve their productivity. Educational status significantly influences poverty status, with heads of households who have only completed elementary school being more likely to live in poverty than those with higher education. Additionally, cultural ceremonies drain household resources, leading to "ceremonial debt" that burdens families and prevents government and NGO programs from addressing this issue.

Furthermore, Sarila and Panggabean (2025) report that the government has launched several initiatives, such as the Anggur Merah Independent Village Program (Desa Mandiri Anggur Merah/DEMAM), to reduce poverty by focusing on community empowerment, productive economic activities, infrastructure development, and strengthening human resources. However, the implementation of agricultural programs in Kupang City faces challenges due to policies that do not

align with local geographical conditions, limiting the ability of the Agriculture Department to design projects tailored to local needs.

Similarly, Kupang Regency also faces challenges related to poverty. According to research by Meka, C. E., Manoe, L. S., & Roen, Y. A. (2024), the harsh natural conditions, low rainfall, and poor access to groundwater, along with low education levels, poor public health, high rates of stunting, maternal and infant mortality, and rampant corruption, reflect the difficult conditions faced by the people in Kupang Regency. Despite efforts by the local government, they acknowledge that they cannot solve these issues alone and require the involvement of various parties or elements to address them.

Recently, the Indonesian government has promoted a free meal program for school-aged children to help create a brighter future with the vision of "Golden Indonesia." The government's efforts to address poverty in this context extend beyond merely reducing poverty rates, aiming to foster a society that is more prosperous, educated, and enjoys a high quality of life. This program has sparked both support and opposition, particularly concerning the availability of sufficient budget (Aji, 2025). Despite the debate, it is clear that the need for food is a crucial issue for humans. Speaking about human beings also means considering individuals from various backgrounds and ethnicities. Therefore, all citizens of Indonesia should receive the same program.

The aforementioned initiative demonstrates one of the government's efforts to address poverty in Indonesia, including in the NTT region. However, this endeavor requires support from civil society organizations, including churches. The church needs to devise strategies to tackle poverty. A pastoral appreciative circle, which involves meeting and expressing concern for the context of poverty by preparing a self-sufficient community that is ready for entrepreneurship. Unfortunately, this approach has only been applied to communities in rural areas of Java. Consequently, an approach tailored to the specific needs of regions beyond Java is warranted.

Elis Anggeria (2023) states that speaking about food relates to fulfilling someone's bodily needs. For churches working in the context of poverty, this is a significant challenge, as churches themselves may lack the means to meet people's basic needs (Pattiasina, 2021). Churches are part of this poor condition, yet they are called to proclaim the gospel, which is the grace and year of the Lord in such a context. The perspectives of Anggeria and Pattiasina converge on the imperative of meeting physical needs and the challenges of resource scarcity in the church's efforts to ensure food security. Despite these challenges, the church is called to embody its theology in practical and contextual ways.

During his service in Kupang in 2002, Pastor Gunawan came to realize the significance of collaborative ministry among God's servants in serving and sharing with the impoverished. This insight led to the establishment of the Food from God Ministry Program (Makanan dari Tuhan/MDT), a joint initiative with churches from various denominations. The MDT Ministry Program is built on the foundation that one of Jesus Christ's ministries is the service and care for His people. This is evident in the narrative where Jesus feeds 5,000 people. Although the disciples lacked food to feed the large crowd following Jesus, He firmly declared, "You must give them something to eat" (Luke 9:13).

Spiritually, giving them something to eat means providing the spiritual food necessary for the growth and development of faith. This means that as followers of Christ, we must share God's Word, love, and forgiveness with others so they can grow in faith and knowledge of Christ. Physically, giving them something to eat means providing basic human needs, such as food and drink. As followers of Christ, we need to care about the physical needs of others and strive to meet them. This aligns with the 2025 research theme set by the Ministry of Religious Affairs of the Republic of Indonesia, "Preparing the Future Generation," especially in the aspect of Religious Services: Focusing on improving the quality of religious services to the community to be more effective, inclusive, and responsive to the needs of the people. This is also in line with the direction of the Director General of Christian Community Guidance, emphasizing one of the main visions for

future education: Tolerance: Strengthening mutual respect and appreciation for religious differences as a manifestation of harmony in social life. Therefore, addressing the needs of others is essential, covering all people regardless of their social, religious, denominational, or ethnic backgrounds.

Verse 13 in Greek: (You give them something to eat) is an imperative verb, indicating that this action has not yet been done. The verb mode connects the speaker's intended action with a command (Tumelap & Lolowang, 2023). This shows that the action of giving food is a command from Jesus that must be carried out for those in need. According to Tumelap and Lolowang, the act of "feeding" is a command from Jesus that needs to be carried out for those in need. However, merely fulfilling Jesus' command without genuine concern would limit one's actions to mere task-oriented obedience, rather than demonstrating compassion akin to Jesus' concern for the marginalized. In other words, when we merely follow a command, our actions are confined to rule-keeping, whereas showing social concern involves implementing love and care for others.

Joas Adiprasetya explains that Jesus Christ is fully God, who directs His love toward all of humanity. Jesus Christ embodies all humanity's longing for the Divine. That is why: Woe to me if I do not preach the gospel (1 Cor. 9:16). Preaching the gospel, in this context, is about presenting the lifestyle that brings Christ into life, showing Christ to the world (Adiprasetya, 2023). In the context of giving food, this means bringing Christ into communal life. Adiprasetya posits that the act of "feeding" embodies the presence of Christ in community life. Nevertheless, his perspective about the concrete manifestation of this presence remains ambiguous within the framework of a strategic program.

The prior researchers have investigated strategic ministry programs through diaconal services. Daud Darmani and Munatar Kause (2025) examined Spiritual and Social Empowerment through Spiritual Guidance and Diaconal Services in Polo Village, South Amanuban District, South Central Timor Regency, East Nusa Tenggara. Their study focused on empowering the spiritual and social aspects of the Polo Village community through spiritual guidance and diaconal services. They found that the program successfully enhanced spiritual understanding among children and adolescents, while also meeting the basic needs of the community through food and clothing assistance and healthcare services. The difference between their research and this study lies in the focus on the church's role through the MDT Ministry in addressing poverty through food provision, analyzed through the lens of the biblical text (Luke 9:10-17) and the implementation of integral diaconal practices. In contrast, their study emphasizes spiritual and social empowerment through spiritual guidance and diaconal services.

Yunelis Ndraha's (2023) research focuses on Developing Reformatory Diaconia for the Poor in the Banua Niha Keriso Protestant Siofabanua Congregation. Ndraha's study explores the implementation of reformatory diaconia by the BNKP Siofabanua Church in addressing poverty. The background of this research is the poverty faced by the congregation, which prompted the church to engage in charitable diaconia. However, this approach has proven ineffective in alleviating poverty. The study aims to determine whether the BNKP Siofabanua Church has developed reformatory diaconia in its poverty alleviation efforts. The findings indicate that the church has only implemented charitable diaconia, which has not effectively addressed poverty. The study recommends that reformatory diaconia, which has implications for economic growth, is a more suitable approach for poverty alleviation. This research differs from the study on the Role of the Church through MDT Ministry in Addressing Poverty through Food Provision, which focuses on the church's role in providing integral food provision (material, spiritual, and skills) to alleviate poverty.

The study on the role of the church through MDT Ministry in addressing poverty through food provision seeks to implement God's work in line with the ministry's vision: to make Kupang and its surrounding areas an exemplary city, free from hunger and crime. The mission of MDT Ministry is to provide physical and spiritual nourishment to all God's people through His disciples, as stated in Matthew 14:15-16, which aligns with Luke 9:10-17. The vision and mission of MDT Ministry

support government programs, not only addressing physical needs but also spiritual ones (MDT Ministry Kupang, 2011). Spiritually, MDT Ministry shapes human spirituality in facing life, while physically, it provides basic necessities and facilitates training to develop skills that contribute to their efforts in working within society.

This research on the church's role through MDT Ministry in addressing poverty through food provision aims to implement God's work in alignment with the ministry's vision: to establish Kupang and its surrounding areas as an exemplary city, free from hunger and crime. The MDT Ministry's mission is to provide physical and spiritual nourishment to all God's people through its disciples, as reflected in Matthew 14:15-16 and Luke 9:10-17. The ministry's vision and mission support government programs, addressing both physical and spiritual needs (MDT Ministry Kupang, 2011). On a spiritual level, MDT Ministry shapes human character and spirituality in facing life's challenges, while on a physical level, it provides basic necessities and facilitates skill-building training to enhance individuals' employability and contributions to society.

Therefore, research questions in this study, that is, what roles do churches play through the MDT Ministry in poverty alleviation, what strategies are utilized to implement its service programs, what are the impacts on poverty issues and for the beneficiaries, and what challenges are encountered in poverty?

General objective of this research is to study the role of the church through MDT Ministry in addressing poverty through food provision in Kupang City and Kupang Regency. This general objective is elaborated into specific objectives, that is: to analyze what roles do churches play through the MDT Ministry in poverty alleviation, what strategies are utilized to implement its service programs, what are the impacts on poverty issues and for the beneficiaries, and what challenges are encountered in poverty reduction efforts.

Research objectives for this study includes: church practitioners involved in MDT Ministry, academics interested in poverty studies, community development, and church mission, social institutions collaborating with MDT Ministry in food provision and community empowerment programs, and governments responsible for developing policies and programs for poverty alleviation.

Methods

This study employs a qualitative approach, specifically utilizing phenomenological methods to gain an in-depth understanding of the phenomenon of the church's role through MDT Ministry in addressing poverty through food provision. Through this approach, the researchers seek to comprehend individual experiences and perceptions, identify emerging themes and patterns, contextualize the findings within the social and cultural milieu, and develop a nuanced understanding of the church's role in poverty alleviation through MDT Ministry program.

As researchers with a background in theological, and linguistic studies and experience working in churches and higher education institutions, we have a keen interest in the role of the church in community development. The researchers had a prior relationship with MDT Ministry as a guest community service team, invited to provide guidance and creativity training, which facilitated access to the research field. However, researchers endeavored to maintain objectivity and self-awareness throughout the research process.

The primary data sources for this study were derived from 12 informants consisting of MDT Ministry administrators, members, and beneficiaries. Researchers also utilized secondary sources, including books and articles related to the research topic, published within the last 10 years. However, two notable exceptions were made: an article by W.C.K. Poon published in 2003 and the historical document of MDT Ministry published in 2011, which were deemed essential to the research despite being published beyond the 10-year timeframe.

Twelve informants were selected for this study based on their direct involvement in the MDT Ministry program as illustrated in Table 1. The initial contact was facilitated by a governing body of MDT Ministry. Informants were formally approached via a letter (No. 5307/Ikn.01/VII/TL.00/08/2025) issued by IAKN Kupang, followed by interviews. The researchers also obtained a research completion letter from MDT Ministry Kupang Region (No. 03.016/MDTM-KPG/X/2025) and ensured adherence to ethical standards through informed consent.

Table 1. Profile of Informants

Initials	Gender	Role in MDT Ministry	Location	Interview Date
AS	Male	MDT Ministry Member	GSJA Filipi Oebelo in Kupang Regency	August 29, 2025
DDC	Male	MDT Ministry Member	GMII Petra Boneana 2 in Kupang Regency	August 28, 2025
DDT	Female	MDT Ministry Member	Church in Kupang Regency	October 02, 2025
HC	Male	MDT Ministry Member	GSJA Tuatuka in Kupang Regency	August 27, 2025
HJ	Male	MDT Ministry Member	GPP Pemulihan in Kupang City	August 27, 2025
IJP	Female	MDT Ministry Member	GPdI Kupang Regency	
MKM	Female	Head of MDT Ministry for Kupang City and Kupang Regency	GMIT Imanuel in Kupang City	August 26, 2025
MN	Female	Beneficiaries of MDT Ministry	GMII Petra Boneana 2 in Kupang Regency	September 13, 2025
RBP	Female	MDT Ministry Member	GPdI Jemaat Oehau in Kupang Regency	September 30, 2025
SA	Female	MDT Ministry Member	GPPS Jemaat Siloam Batakte in Kupang Regency	October 03, 2025
SLK	Female	MDT Ministry Administrator for Education and Children	GMIT Koinonia in Kupang City	October 01, 2025
YP	Male	MDT Ministry Member	Gereja Pentakosta Tabernakel Kristus Gembala in Kupang City	August 26, 2025

To ensure data credibility, this study employed data collection techniques including interviews, observation, and documentation. The data were transcribed into Microsoft Word documents and subsequently imported into NVivo 11 for thematic coding. Word frequency analysis was conducted using Word Cloud and Word Frequency Query tools to identify the most frequently occurring words to determine the theme. To analyze each theme, the researchers utilized the Mind Map feature in NVivo 11 to create visual representations, which were then described and interpreted.

The device used for recording was an audio recorder. Transcriptions are done in Microsoft Word format, followed by data coding, theme categorization, and analysis of each theme. To maintain informant privacy, this study employed an anonymization protocol using initials to replace informants' names.

Results and Discussion

Researchers have interviewed 12 informants, consisting of 5 males and 7 females, who were MDT Ministry administrators and also pastors of MDT Ministry beneficiaries. They represented churches from various denominations within the service area of Kupang City and Kupang Regency. To maintain informant confidentiality, the researcher used initials in this study, such as AS, DDC, DDT, HC, HJ, IJP, MKM, RBP, SA, SLK, YP, MN. The researcher compiled interview, observation, and documentation data from the 11 informants into transcripts, which were then imported into NVivo 11 software for analysis. The researcher also conducted observations of MDT Ministry activities at one of the churches in Kupang Regency and observed the interview transcripts. The researcher then recorded the observations in transcript form using Microsoft Word. Additionally, the researcher collected documentary data on the history and vision-mission of MDT Ministry implementation and recorded it in document files using Microsoft Word. The researcher compiled interview data from 11 informants into transcripts, along with observation and documentation data, which were then imported into NVivo 11 software for analysis.

The Word Frequency Query feature in NVivo software supports researchers to visually analyze the frequency of words in the data. By utilizing this feature, researchers can identify the most frequently occurring words and gain insights into the themes and patterns embedded in the data. The results of this analysis are presented in Figure 1. The term 'ministry' dominates the conversation with informants, observational findings, and documentation results, with a frequency of 5.95%. Furthermore, this concept is followed by terms such as 'church,' 'service,' 'mission,' 'spiritual,' 'Christ,' and 'physical,' as illustrated in Table 2.

Table 2. Word Frequency Query Results

Word	Length	Count	Weighted Percentage (%)
ministry	8	336	006
church	6	118	002
service	7	115	002
mission	7	63	001
spiritual	9	53	001
christ	6	41	001
physical	8	40	001
servants	8	40	001
serving	7	40	001
people	6	38	001
future	6	36	001
opinion	7	36	001
according	9	34	001
program	7	33	001
every	5	30	001
worship	7	30	001
leaders	7	28	001
public	6	28	001
children	8	27	001
challenges	10	26	000
churches	8	24	000
various	7	24	000
interview	9	22	000
providing	9	22	000
society	7	21	000
unite	5	20	000
congregation	12	19	000

denominations

13

18

000



Figure 1 The Most Frequently Occurring Word in The Data

The church's ministry through MDT Ministry is essentially a manifestation of God's mission to serve society. This ministry is carried out through five programs: ecumenical spirituality, physical needs fulfillment, spiritual needs fulfillment, social welfare service, and youth leadership development. These programs reach out to those in need, involving members of churches across denominations as beneficiaries.

Ecumenical Solidarity

Ecumenical solidarity is a tangible manifestation of holistic ministry (Siregar & Situmorang, 2025), where churches and their members unite to serve human needs comprehensively. Through ecumenical solidarity, churches demonstrate their commitment to restoring and empowering individuals and communities, fostering unity and love in Christ to serve together. According to the data, one of the roles of churches through MDT Ministry in addressing poverty is building ecumenical solidarity, as illustrated in Figure 2.

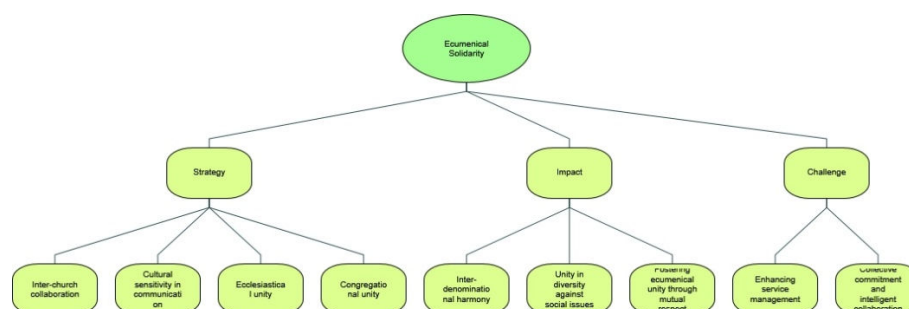


Figure 2 Ecumenical Solidarity

Ecumenical solidarity is implemented through several strategies, as articulated by the following informant.

HJ: Building partnerships with local churches willing to join MDT Ministry's services.

YP: Utilizing cultural approaches to enhance communication and build relationships with the community.

DDT: Uniting churches through the servants of God.

IJP: Gathering various denominations for joint worship services, involving the entire church membership.

There are strategies can be employed to build ecumenical solidarity, including: inter-church collaboration, cultural sensitivity in communication, ecclesiastical unity, and congregational unity. These strategies can help establish strong ecumenical solidarity and amplify the impact of ministry.

The impact of these roles and strategies is highlighted by 3 informants.

HC: Relationships among individuals from different churches have improved.

SLK: Diversity is unified in addressing social issues.

HJ: The community is encouraged to appreciate differences, fostering unity in a healthy ecumenical context.

The manifestation of unity among the servants of God in the MDT Ministry (inter-denominational), which demonstrates their spirituality through diaconal movements, is a commendable approach. MDT Ministry's historical documents reveal that the servants of God came from across denominations (MDT Ministry Kupang, 2011). This unity serves as a pathway to restoring a sense of brotherhood among churches. Moreover, by serving others, this ministry embodies the teachings of Christ and inspires individuals to live out their faith in practical ways. This, in turn, fosters a sense of togetherness and social cohesion, reflecting the values of love, empathy, and kindness that underlie this ministry. It means by coming together, churches create a shared space to devise collaborative solutions to address poverty in the community (unity in diversity against social issue). This unity also provides an opportunity for churches to train their congregations to appreciate differences and be tolerant of those who are different (fostering ecumenical unity through mutual respect). In this context, Rismarini's assertion that the church must recognize its existence in a dynamic, ever-changing world is particularly relevant (Rismarini, 2016). Amidst these changes, the church must also acknowledge the importance of unity in communal life (Gultom, 2018). Gultom emphasizes that this unity should be manifested through koinonia, or communal fellowship, and diakonia, or shared care, to enhance mutual well-being.

This effort aligns with the interpretation of Luke 9:10-17, which demonstrates Jesus' inclusive and compassionate nature, as He receives and ministers to all people without distinction. The narrative highlights Jesus' solidarity with individuals from diverse backgrounds, including non-Jews, the poor, people with disabilities, Samaritans, tax collectors, and others (Luturmas & Raharusun, 2025). By serving all people equally, Jesus emphasizes the importance of treating every individual with dignity and respect.

As the Body of Christ, the church is called to reflect this unity, transcending differences and diversity, and to serve in love and justice. United under one Head, Jesus Christ, the church's identity is no longer defined by individual characteristics but by its unity with Christ. In every time and place, the church is tasked with demonstrating its unity, reflecting the unity of the Body of Christ, and manifesting the diversity of gifts under the guidance of one Spirit (1 Corinthians 12:4). As the Body of Christ, the church embodies the values of love, compassion, and justice, serving as a testament to the transformative power of Christ's love (Laoli & Bambang, 2025).

Therefore, building and maintaining relationships, as well as maximizing communication with the community and churches, are essential components of ecumenical solidarity. By doing so, MDT Ministry seeks to establish strong trust and partnerships with the community, ultimately enhancing the quality of its services. Effective services will be responsive to the struggles and challenges faced by the community, including poverty.

Despite these efforts, challenges persist, as highlighted by 2 informants.

MKM: The need for service management improvements

SLK: The importance of commitment and intelligent collaboration among all stakeholders within MDT Ministry

The challenge lies in MDT's efforts to expand its service reach and engage churches to join as members, enabling collaborative ministry. However, effective empowerment within MDT Ministry

itself requires management improvements or enhancing service management. Therefore, enhancing service management based on commitment and collective hard work among MDT Ministry members is essential.

Physical Needs Fulfillment

The second role of the church in ministry is physical needs fulfillment. Physical needs fulfillment refers to efforts to meet basic human needs related to physical aspects, such as food, water, shelter, etc (Nurkhasyanah, 2025). Physical needs fulfillment is important for improving the quality of life and well-being of individuals. In the context of the church's role through MDT Ministry, physical needs fulfillment is carried out by providing logistical assistance, such as rice, and noodles, etc., as illustrated in Figure 3.

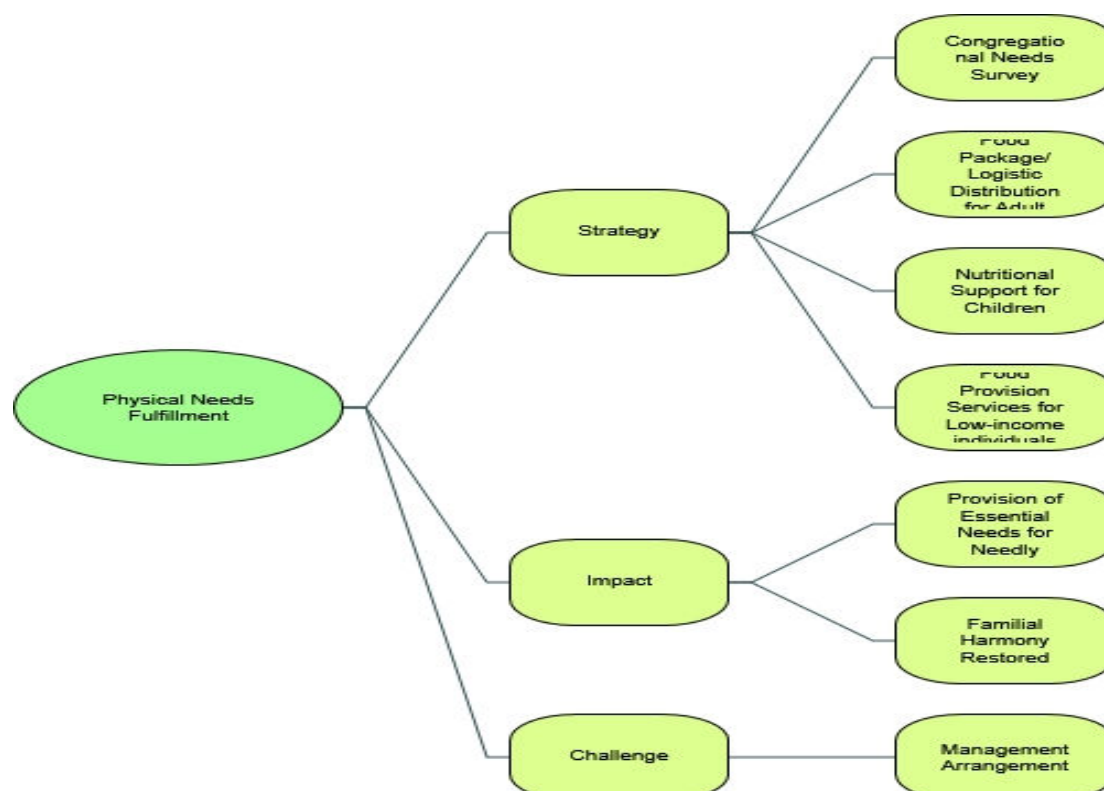


Figure 3 Physical Needs Fulfillment

The implementation strategy for physical needs fulfillment is carried out in some ways, as expressed by the following 4 informants:

HJ: Involving church leaders to identify and gather congregation members in need of MDT Ministry.

SLK: Distributing basic necessities, such as rice and noodles, to families in need on every month.

MKM: Providing rice for adults and healthy food for children.

SA: Supplying food to those who are in need and unable to afford it.

Physical needs fulfillment is carried out by involving congregational needs survey, food package/logistic distribution for adults, nutritional support for children, and food provision services for low-income individuals. These activities demonstrate a commitment to assisting those in need within the community.

The impact of physical needs fulfillment is highlighted by the following four informants.

MKM: It greatly benefits the congregation receiving diaconal services

HC The community receives the love and assistance they need

HJ: The community is blessed with physical provisions, such as rice and noodles, meeting their physical needs

SA: There is a change in family life, becoming more harmonious

The impact of the diaconal ministry is profoundly beneficial to both the congregation and the community, addressing their physical and spiritual needs. This is consistent with the historical document data from MDT Ministry, which shows that MDT Ministry provision the essential needs for needy (MDT Ministry Kupang, 2011). Consequently, positive changes occur in family life, that is familial harmony restored. This ministry brings blessings to the community, encompassing both material and spiritual aspects.

One crucial aspect of interpreting Luke 9:10-17 is the issue of food provision. Food is a fundamental and specific human need. Firstly, the role of the church through MDT Ministry's service, which provides food, aims to meet the basic needs of the community in need, similar to Jesus' ministry of feeding the 5,000 with five loaves of bread and two fish. SLK refers to this as a diaconal ministry of charity.

Secondly, the role of physical needs fulfillment aims to manifest care for those in need. According to Luturmas and Raharusun (2025), the narrative in Luke's account conveys a strong theological message about divine compassion and care for the needy. When God created the world, He said, "You may freely eat of every tree of the garden" (Genesis 2:16), underscoring God's boundless provision. Poon (2003) suggests that food provision symbolizes the joy of God's forgiveness and points to the eschatological banquet. While Poon's perspective focuses on the eschatological aspect, food provision is, in fact, a manifestation of God's limited yet tangible care. Further analysis reveals that poverty occurs when humans are unable to experience God's provision. In such instances, the church plays a important role in demonstrating God's compassion and care, which can foster hope in the community. This study finds that churches, through MDT Ministry, embody God's provision by meeting the fundamental needs of the most vulnerable, such as food. By providing food to those who need it most, MDT Ministry helps alleviate the burden of beneficiaries in the context of poverty.

Thirdly, the church's presence is essential in serving the poor by fulfilling their needs, which is not solely the government's responsibility (Zega, 2021). The church's involvement should be more than just a routine activity; rather, it should have a deep understanding of the economic conditions of its congregation affected by poverty and provide tangible assistance. For instance, the church can provide nutritional food support for children to address the growing issue of stunting in East Nusa Tenggara (NTT). Thus, the church can complement government efforts, particularly in areas where government assistance has not yet reached.

The implementation of MDT Ministry's physical needs fulfillment helps alleviate the economic burden on families and improves their well-being, ultimately fostering more harmonious family relationships. By addressing pressing needs, MDT Ministry empowers individuals and families to build a more stable and prosperous future. However, challenges persist, as highlighted by one of the informants.

MKM: There is a need for effective service management.

MDT Ministry should ensure the sustainability of the food provided, rather than relying solely on temporary solutions dependent on donations. Jesus' actions after feeding the 5,000, where He instructed the people to gather the leftovers and sent people home, convey a theological message that physical needs fulfillment should not create dependency but rather empower individuals. Similarly, in food package/logistics distribution, if reliant on donors, adequate management is necessary for effective logistics management.

Spiritual Needs Fulfillment

Spiritual needs fulfillment focuses on meeting individuals' spiritual needs, enabling them to discover meaning and purpose in life. This can be achieved through worship, prayer, or spiritual

counselling (Anatasya Puasa et al., 2025). The spiritual needs fulfillment by churches through MDT Ministry to address poverty is illustrated in Figure 4 below.

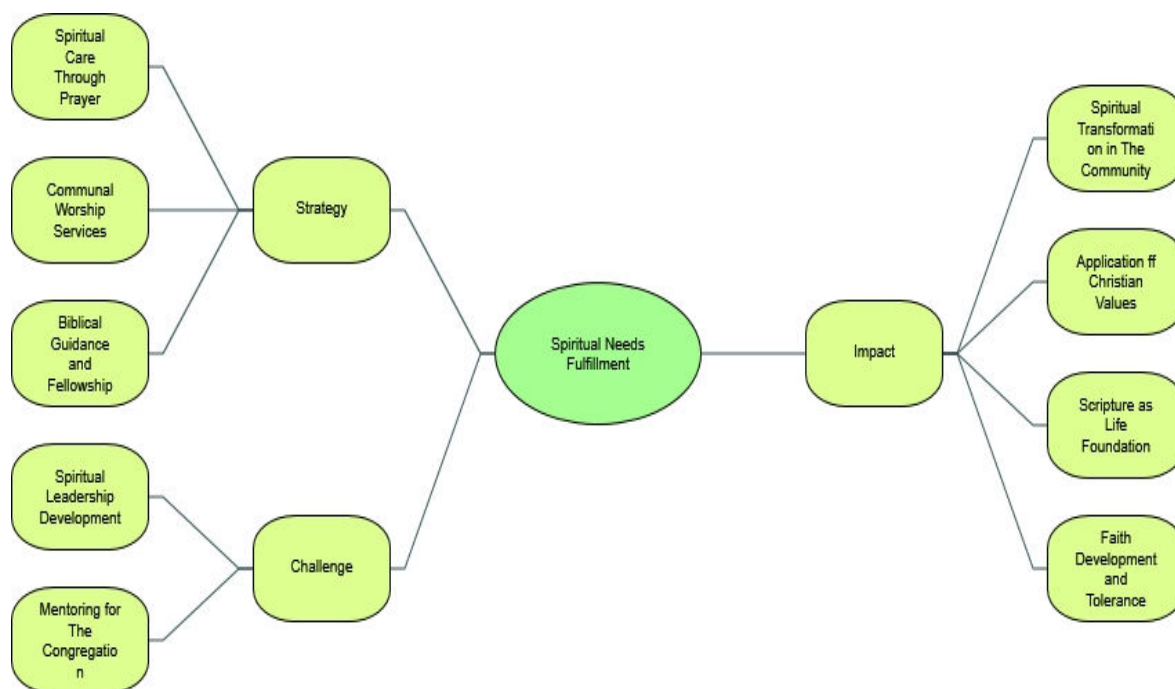


Figure 4 Spiritual Needs Fulfillment

Spiritual needs fulfillment is implemented through some strategies, as informed by the following:

SLK: Demonstrating Christ's love to those in need and supporting them through prayer and scripture.

DDC: Organizing joint worship services.

HJ: Joint worship services as a form of spiritual ministry, facilitated through liturgical worship and biblical guidance.

Spiritual needs are fulfilled through: spiritual care through prayer, communal worship services, biblical guidance and fellowship.

The impact was revealed by 4 informants as follows:

SA: There is a change in the community, namely a willingness to listen to God's Word.

AS: They can apply the principles of living in sharing within Christ's love and maintaining unity as children of God.

HJ: The community is blessed with spiritual blessings, namely God's Word as a guide for life.

IJP: Building faith for the congregation and tolerance.

The impact of implementing spiritual needs fulfillment is closely related to: spiritual transformation in the community, application of Christian values, scripture as life foundation, and faith development and tolerance. Poon (2003) in his writing, he emphasis the spiritual needs fulfillment in the account of Luke 9:10-17 highlights Jesus' teachings on gratitude for the abundance provided by God. However, Poon's focus on setting an example overlooks a spesific aspect, namely the importance of commitment. This is closely related to Jesus' commission to the twelve disciples in the preceding narrative (Luke 9:1-6), which emphasizes serving those in need without expecting rewards, serving with humility, and relying on God's power rather than human abilities. These

values are precisely what Jesus intended to emphasize when He took the bread and fish, gave thanks, and distributed them. This demonstrates the significance of spiritual service in empowering individuals to enhance their quality of life by applying Christian values that lead to transformation (metanoia). This transformation involves a renewal of the paradigm, characterized by correct thinking, feeling, and action. Such transformation occurs through the study of God's Word. Luke 9:10-17 demonstrates that Jesus' concern for the 5,000 people went beyond physical sustenance, as He also provided spiritual nourishment through His teachings. He endeavored to enable the crowd to understand God's ways and appreciate His provision for them. The opinion of Luturmas and Raharusun (2025) is relevant in asserting that Jesus aimed to educate the crowd about God's will for their lives.

Masao Takenaka (2019) conveys the significance of God's love for all people in the Bible, often symbolized through daily bread. Jesus declares, "I am the living bread that came down from heaven" (John 6:51). He teaches us to pray, "Give us today our daily bread" (Matthew 6:11). Jesus frequently illustrates the coming kingdom through parables of feasts where people from East and West are invited to dine together. At the Last Supper, He took bread, broke it, and gave it to His disciples, saying, "This is my body given for you" (Takenaka, M., 2019). Thus, when believers feed the hungry, they facilitate an encounter with God, the Sustainer of life. In the spiritual needs fulfillment program, MDT Ministry emphasizes not only the encounter between humans and God but also between humans with fellow beings, enabling them to listen to the Word together, give thanks together, and cultivate mutual respect.

This study shows that the implementation of MDT Ministry has impacts on the spiritual development of its beneficiaries, enhancing their faith, spirituality, and awareness of Christ's love. This, in turn, provides them with a strong and stable foundation to face life's challenges with greater resilience and independence. Furthermore, spiritual development fosters a sense of compassion and responsibility, encouraging beneficiaries to share and serve others, which can contribute to poverty alleviation and improved community well-being. However, an informan emphasized an important step to enhance the effectiveness of spiritual needs fulfillment:

HC: There is a need to increase leadership seminars for pastors

To maximize its impacts, an effective mentoring process is important to support the spiritual development of beneficiaries and empower them to break the cycle of poverty. However, the implementation of such mentoring requires servants of God with integrity, characterized by strong spirituality and mental resilience, enabling them to guide their congregations effectively.

Social Welfare Service

Social welfare services are initiatives aimed at enhancing the well-being of the community, particularly those in need. These services encompass a range of support, including food assistance, education, healthcare, and more (Setiawan, 2017). MDT Ministry works various social welfare service programs, as illustrated in Figure 5.

The strategies employed in social welfare services were highlighted by 3 informants:

HC: Providing assistance to orphanages, ministering to prisoners, and serving children and women.

YP: Offering counseling services to inmates.

SLK: Conducting health outreach programs.

AS: Providing free medical treatment to congregation members and the surrounding community.

This program prioritizes counseling services for prisoners, free medical care, services for women and children, and support for vulnerable groups. The same is noted in MDT Ministry's historical records (MDT Ministry Kupang, 2011). Supplementing the informants' opinions, researcher's observation data during a MDT Ministry activity in Kupang Regency on September 11, 2025,

revealed a creativity training session on making handicrafts from woven fabric scraps, targeting women and teenage girls (Balukh, 2025).

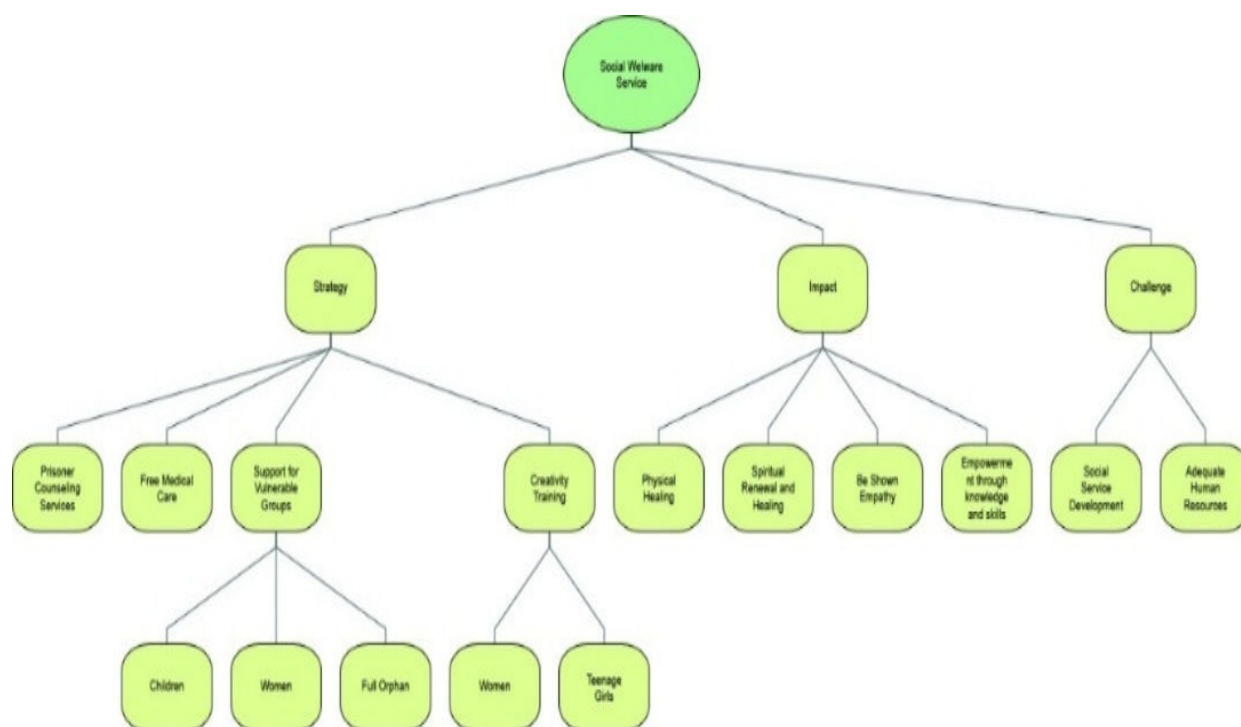


Figure 5 Social Welfare Service

The impact was highlighted by 3 informants:

RBP: he congregation is greatly blessed and returns to the right path.

SA: here is healing and care.

MN : I am deeply moved, proud, and happy about the team's concern. I am grateful for the knowledge and skills provided. With this knowledge and skills, we, the people of Boneana, can improve our household economies (Sutomo, 2025).

The impact of this activity has been overwhelmingly positive, encompassing physical healing, spiritual renewal and healing, be shown empathy, and empowerment through knowledge and skills. This aligns with Jesus' demonstration of social service, as seen in Luke 9:10-17, where He prioritized feeding the multitude despite the disciples' suggestion to send them away. According to Joas Adiprasetya, Jesus' act of providing food was not only about satisfying physical hunger but also about manifesting social concern and bringing the Kingdom of God to them (Adiprasetya, 2023). But notably, when Jesus fed the 5,000, He not only brought the Kingdom of God to them but also enabled them to participate in God's work. The phrase "bringing" implies something yet to be realized, whereas "working" implies applying something that already exists. This is the essence behind Jesus' words, "You give them something to eat." In the context of social welfare service, "giving them something to eat" means making the service functional and productive, yielding benefits for individuals and those around them.

The social welfare services provided by MDT Ministry demonstrate that what people in poverty and despair need most is solidarity and recognition of their existence. This study aligns with John Nelson-Campbell's (2022) assertion that marginalized individuals, often identified with the poor, are frequently advocated for by Jesus not because He despises the wealthy, but because poor rights are often manipulated by those with vested interests. In fact, the humanity of the poor is often overlooked in society, and it is here that Jesus defends them, declaring them blessed as heirs to the Kingdom of God. True humanity is realized when individuals live in social relationships and nurture

them well (Matalu, 2017). Humans are responsible for expressing God's love in their lives and building positive relationships with God and others. It means, "giving them something to eat" means embodying Christ and His peace in the world, discovering and caring for the marginalized, and advocating for their rights.

However, there is challenge that need to be addressed, as highlighted by one of the informants:

HC: The church, through MDT Ministry, needs to further develop its social services to reach more people in need.

MDT Ministry needs to provide clear direction that social welfare services can ensure improved quality of life for the community towards a better future, rather than just being involved in philanthropic actions that become routine and limited to specific areas. This requires adequate human resources for the service, such as counselors and medical personnel.

Youth Leadership Development

Youth leadership development focuses on enhancing the abilities and leadership skills of youth, empowering them to become effective and responsible leaders. This can be achieved through training programs, mentorship, etc. (Prihanto, 2018). MDT Ministry implements youth leadership development initiatives, as illustrated in Figure 6.

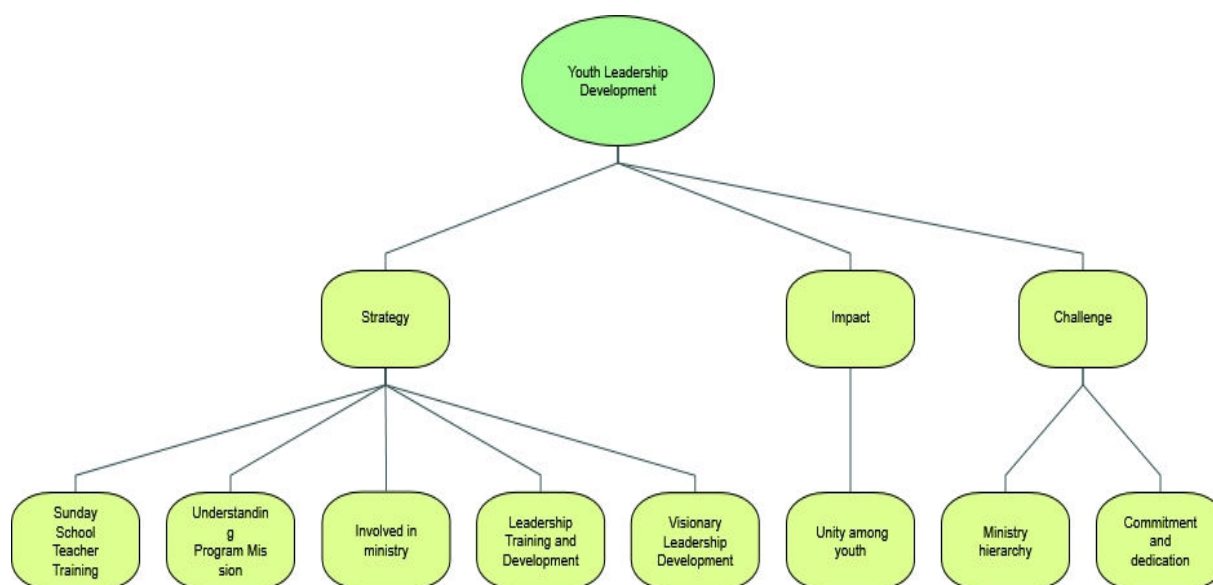


Figure 6 Youth Leadership Development

Youth leadership development is implemented through various strategies, as highlighted by 8 informants.

HC: Nurturing Sunday school teachers to develop young leaders.

DDC: Preparing cadres from a young age to understand MDT Ministry's vision and mission.

DDT: Involving youth in ministry services.

MKM: Organizing seminars and Christian Gospel Crusades for youth.

RBP: Providing positive motivation for youth.

SA: Offering leadership regeneration training.

HJ: Empowering young leaders with a heart similar to the founders.

YP: Hosting seminars specifically for young leaders.

The youth leadership development strategy focuses on Sunday school teacher training, understanding program mission, involved in ministry, leadership training and development, visionary leadership development.

The impact is evident in the statement of one of the informants:

IJP: Uniting the younger generation

This demonstrates that youth leadership can serve as an effective social glue, uniting individuals from diverse backgrounds and ages, and promoting unity and cooperation within society. Youth leadership can be a catalyst for improving human resources and service quality (Warouw & Kasingku, 2024). Phil Zarns interprets the story of Jesus feeding the 5,000 as Jesus preparing His disciples for their role as missionaries, proclaiming the Gospel with the help of the Holy Spirit (Zarns, 2021). However, this study differs from Zarns' perspective in two key ways. Firstly, Luke 9:10-17 emphasizes the disciples' responsibility, as Jesus entrusts them with the task of serving others, not only motivating them but also giving them the opportunity to take action, saying, "You give them something to eat." Empowering youth means giving them responsibility and trust. Secondly, Luke 9:10-17 highlights the importance of supervision, as Jesus oversees the disciples' ministry, ensuring their readiness and leadership capacity.

The role church through MDT Ministry fosters a new generation of change agents with a unified vision and spirit, contributing to solutions for societal problems, including poverty alleviation. This approach supports the development of a strong foundation for sustainable community development and positive social change. But according to one informant, two key considerations are important:

HJ: Providing young leaders with the autonomy to serve with sincerity and sacrifice.

SLK: The need for cadre development based on the activeness and commitment of youth in serving.

The challenges in preparing youth leadership include gaining trust and responsibility from older leaders for younger leaders to serve effectively. This requires a shift in perspective, where seniority is not misconstrued as a hierarchical structure that dictates decision-making. Instead, it should foster a culture of collaboration and empowerment. Another challenge lies in nurturing the commitment of youth to remain dedicated to serving, which is important for developing effective youth leadership.

Conclusion

The research reveals that the role of the church through MDT Ministry, in ecumenical solidarity, MDT Ministry implements some strategies through inter-church collaboration, cultural sensitivity in communication, ecclesiastical unity, and congregational unity, which have a positive impact on inter-denominational harmony, unity in diversity against social issues, fostering ecumenical unity through mutual respect. However, enhancing service management, collective commitment, and intelligent collaboration challenges remain. In physical needs fulfillment, MDT Ministry employs strategies such as congregation needs surveys, food package/logistic distribution for adult, and nutritional support for children, food provision services for low-income individual, which positively impact family welfare provision of essential needs for needy and familial harmony restored. Nevertheless, management arrangement remains a challenge. For spiritual needs fulfillment, MDT Ministry's strategies include spiritual care through prayer, communal worship services, biblical guidance and fellowship, leading to spiritual transformation community, application of Christian values, scripture as life foundation, and faith development and tolerance. However, challenges include the need for leadership seminars for pastors and mentoring for the congregation. In social welfare service, MDT Ministry implements strategies such as counseling services for prisoners, free medical care, services for women and children, and support for vulnerable groups, resulting in physical healing, spiritual renewal and healing, be shown empathy, and empowerment through

knowledge and skills. Nonetheless, challenges persist in expanding social services and enhancing human resources. In youth leadership development, MDT Ministry's strategies involve Sunday school teacher training, understanding program mission, involved in ministry, leadership training and development, visionary leadership development, which positively impact youth unity and human resource quality. However, one of the challenges is for older leaders to grant trust and responsibility to young leaders and nurture their commitment and dedication to serve with sincerity and sacrifice. It means every leader should eliminate the hierarchical structure in the ministry between older and younger leaders, rather strengthening collaboration.

This study contributes to understanding the strategic role of the church through MDT Ministry in addressing poverty through ecumenical solidarity, physical needs fulfillment, spiritual needs fulfillment, social welfare services, and youth leadership development. The findings provide valuable insights for church practitioners involved in MDT Ministry, academics interested in poverty studies and ministry issues, community development, and church mission, as well as social institutions, by highlighting effective strategies and challenges in implementing these programs, ultimately informing future initiatives and collaborations.

References

- Adi, S. (2022). Kemiskinan, Kewirausahaan, dan Perubahan Sosial: Rekonstruksi Kristologi di Pedesaan Jawa. In *Gereja Eksistensial: Paradigma Berteologi Secara Kontekstual Di Bumi*. BPK Gunung Mulia.
- Adiprasetya, J. (2023). *Berteologi dalam Iman: Dasar-dasar Teologi Sistematis-Konstruktif*. BPK Gunung Mulia.
- Aji, W. T. (2025). Makan Bergizi Gratis di Era Prabowo-Gibran: Solusi untuk Rakyat atau Beban Baru? *NAAFI: Jurnal Ilmiah Mahasiswa*, 2(2), 215–226.
<https://doi.org/https://doi.org/10.62387/naafijurnalilmiahmahasiswa.v2i2.134>
- Anggeria, E. et al. (2023). *Konsep Kebutuhan Dasar Manusia*. Deepublish Digital.
- Badan Pusat Statistik Kota Kupang. (2024, 28 Februari). *Kota Kupang Dalam Angka 2024* (Nomor Katalog: 1101001.5371; Nomor Publikasi: 53710.24001; ISSN: 2355-9810). Kota Kupang: BPS Kota Kupang.
- Balukh, S. R. (2025). *IAKN Kupang dan MDT Ministry Gelar Pengabdian Masyarakat di GMII Petra Boneana Kupang Barat*. [https://www.rakyatntt.id/](https://www.rakyatntt.id/2025/09/lakn-Kupang-Dan-Mdt-Ministry-Gelar-Pengabdian-Masyarakat-Di-Gmii-Petra-Boneana-Kupang-Barat/)
- Bambangan, A. L. M. (2025). Gereja sebagai Tubuh Kristus: Menelusuri Sejarah, Makna dan Panggilan Kita dalam 1 Korintus 12:12-13. *Sukacita: Jurnal Pendidikan Iman Kristen*, 2(1), 77–83. <https://doi.org/https://doi.org/10.61132/sukacita.v2i1.470>
- Benu, F. L. (2019). Gereja Menghadapi Tantangan Teknologi, Ekonomi, dan Kemiskinan. In P. Bolla (Ed.), *GMII Hadir Di Panggung Kehidupan: Rekonstruksi Keterlibatan Gereja dalam Berbagai Bidang* (pp. 231–232). Suara Harapan.
- Campbell-Nelson, J. (2022). Teologi Pembebasan dan Pembebasan Teologi: Refleksi dari Perjalanan Teologi di NTT. In Fredrik Y.A. Doeka; Isakh A. Hendrik (Ed.), *Gereja Eksistensial: Paradigma Berteologi Secara Kontekstual Di Bumi Indonesia*. BPK Gunung Mulia; UKAW.
- Darmadi, D., & Kause, M. (2025). Pemberdayaan Spiritual dan Sosial Melalui Pembinaan Rohani Dan Layanan Diakonia di Desa Polo Kecamatan Amanuban Selatan Kabupaten Timor Tengah Selatan Nusa Tenggara Timur. *SOCIETAS: Jurnal Pengabdian Kepada Masyarakat*, 1(1), 9–17.
- Ferezagia, D. V. (2018). Analisis Tingkat Kemiskinan di Indonesia. *Jurnal Sosial Humaniora Terapan*, 1(1), 1–6.
- Gultom, G. (2018). *Memberitakan Injil di Tengah Masyarakat Majemuk: Tiga Dokumen Kontemporer Gerejawi*. BPK Gunung Mulia.
- Khalfani, A. (2023). Tindak Pidana Perdagangan Orang Studi Kasus di NTT. *Nusantara: Jurnal Pendidikan, Seni, Sains Dan Sosial Humaniora*, 1(2), 1–25.

- Koja, M. T., Hudang, A. K., & Renggo, Y. R. (2024). Pengaruh Pertumbuhan Ekonomi, Indeks Pembangunan Manusia (IPM) dan Pengangguran terhadap Kemiskinan di Provinsi Nusa Tenggara Timur. *Jurnal Ilmiah Global Education*, 5(2), 1051–1064. <https://doi.org/10.55681/jige.v5i2.2662>
- Kolimon, M. (2022). *Misi Pemberdayaan: Perspektif Teologi Feminis*. BPK Gunung Mulia.
- Luturmas, J., & Raharusun, J. H. (2025). Yesus Memberi Makan Lima Ribu Orang: *Logos : Jurnal Pendidikan, Katekese, Dan Pastoral*, 12(1). <https://doi.org/10.62095/jl.v12i1.145>
- Matalu, M. Y. (2017). *Dogmatika Kristen (Christian Dogmatics)*. GKRR.
- MDT Ministry Kupang, (2011). *MDT Ministry Kupang: Badan Pelayanan Umat Tuhan*. <https://Mdtministrykupang.Blogspot.Com/>.
- Meka, C. E., Manoe, L. S., & Roen, Y. A. (2024). Sociological Study on the Participation of Pentahelix Elements in the Reduction of Stunting in Oefafi Bethel Church, East Kupang District, Kupang Regency, East Nusa Tenggara Province. *International Journal of Research and Innovation in Social Science*, 8(2), 225–230.
- Nashriyah, S. F., Makhful, M. R., & Devi, Y. P. (2023). Gambaran Spasial Hubungan antara Faktor Lingkungan dan Ekonomi dengan Stunting Balita di Provinsi Nusa Tenggara Timur. *Jurnal Spatial Wahana Komunikasi Dan Informasi Geografi*, 23(2), 1–8. <https://doi.org/10.21009/spatial.232.01>
- Ndraha, Y. (2023). Mengembangkan Diakonia Reformatif bagi Orang Miskin di Jemaat Banua Niha Keriso Protestan Siofabanua. *SUNDERMANN: Jurnal Ilmiah Teologi, Pendidikan, Sains, Humaniora Dan Kebudayaan*, 16(2), 80–94. <https://doi.org/10.36588/sundermann.v16i2.122>
- Nugroho, F. J. (2019). Gereja dan Kemiskinan: Diskursus Peran Gereja di Tengah Kemiskinan. *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat*, 3(1), 100–112.
- Nurkhasyanah, A. (2025). Analisis Kondisi Ekonomi Orang Tua Terhadap Pemenuhan Kebutuhan Anak Dalam Perkembangan Anak. *Journal of Early Childhood Education Studies*, 5(1), 116–131.
- Pattiasina, S. M. O. (2021). Pemberdayaan Kaum Miskin Sebagai Panggilan Gereja terhadap Masalah Kemiskinan. *BIA': Jurnal Teologi Dan Pendidikan Kristen Kontekstual*, 4(1), 125–140. <https://doi.org/10.34307/b.v4i1.238>
- Poon, W. C. K. (2003). Superabundant Table Fellowship in the Kingdom: the feeding of the five thousand and the meal motif in Luke. *Expository Times*, 114, 224–230. <https://www2.ph.ed.ac.uk/~wckp/feeding5000.pdf#page=1.23>
- Prihanto, A. (2018). Peran Proses Mentoring Pemimpin Kaum Muda Bagi Perkembangan Pelayanan Pemuda Di Gereja. *Jurnal Jaffray*, 16(2), 197. <https://doi.org/10.25278/jj71.v16i2.258>
- Puasa, A., et al. (2025). Pastoral Konseling: Strategi Efektif Mengembangkan Kesadaran Spiritual Pemuda Jemaat Kendagu Ruata Kombos. *HOSPITALITAS: Jurnal Pengabdian Kepada Masyarakat*, 2(1), 27–35. <https://doi.org/10.70420/hospitalitas.v2i1.102>
- Rismarini, M. (2016). Tantangan dan Sikap Gereja di Era Postmodern. *Prosiding Seminar Nasional Pendidikan Agama Kristen Sekolah Tinggi Teologi Simpson*, 20–28.
- Salean, F. J. (2017). Peran Gereja dalam Membangun Kekuatan dan Kemandirian Ekonomi Jemaat. In *70 Tahun GMIT Berhikmat dan Berbagi: Allah yang Hidup dan Pulihkanlah GMIT*. Panitia Pelaksana HUT GMIT ke-70 dan HUT Reformasi ke-500 Lingkup Sinode.
- Sarila, M.U, & Panggabean, D. (2025). Identifikasi Faktor-faktor Kemiskinan Petani Kota Kupang dan Upaya Penanggulangannya. *Prosiding Seminar Nasional Sains Dan Teknologi Seri III*, 2(1), 888–897.
- Setiawan, H. H. (2017). Penanggulangan Kemiskinan melalui Pusat Kesejahteraan Sosial. *Sosio Informa*, 3(3). <https://doi.org/10.33007/inf.v3i3.1048>
- Siregar, H.M.C, & Situmorang, M. (2025). Peran Gerakan Oikumene Terhadap Pembangunan Perdamaian Dan Toleransi di Indonesia. *Sabar: Jurnal Pendidikan Agama Kristen Dan Katolik*, 2(1), 123–128. <https://doi.org/https://doi.org/10.61132/sabar.v2i1.491>
- Sutomo, Y. (2025). *PKM IAKN Kupang Ciptakan Wanita Mandiri Lewat Pelatihan Kreativitas*. <https://www.Metrobuana-News.Com/Pkm-Iakn-Kupang-Ciptakan-Wanita-Mandiri-Lewat-Pelatihan-Kreativitas/>. <https://www.metrobuana-news.com/>

-
- Takenaka, M. (2019). *Nasi dan Allah: Kebudayaan Asia dan Iman Kristen*. BPK Gunung Mulia.
- Tumelap, X. Q. J., & Lolowang, D. K. (2023). Kamu Harus Memberi Mereka Makan: Analisis Naratif Lukas 9:10-17 Dan Makna Diaconia Transformatif. *Educatio Christi*, 4(2), 215–234. <https://doi.org/10.70796/educatio-christi.v4i2.103>
- Warouw, W. N., & Kasingku, J. D. (2024). Peran Pemimpin Pemuda dalam Membentuk Komitmen Melayani pada Orang Muda. *Jurnal Pendidikan Dan Pembelajaran Indonesia (JPPI)*, 4(3), 1267–1279. <https://doi.org/10.53299/jppi.v4i3.734>
- Zarns, P. (2021). Toward a Spirit-Led Orthopathy of Pentecostal Mission: Simultaneous Vectors. *Journal of the European Pentecostal Theological Association*, 41(2), 153–169. <https://doi.org/10.1080/18124461.2021.1954286>
- Zega, Y. K. (2021). Pelayanan Diaconia: Upaya Gereja dalam Mengentaskan Kemiskinan bagi Warga Jemaat. *Immanuel: Jurnal Teologi Dan Pendidikan Kristen*, 2(2), 88–102. <https://doi.org/10.46305/im.v2i2.64>