

## **THE ESTABLISHMENT OF GEREJA KRISTEN JAWI WETAN (GKJW) TUNJUNGREJO YOSOWILANGUN SUBDISTRICT LUMAJANG**

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### **Abstract**

Tunjungrejo is one of the unique village located in the region of Lumajang. The uniqueness of the village can be seen in the presence of Protestant religion. Other uniqueness are their house of worship, namely Gereja Kristen Jawi Wetan (GKJW). Brontodiwirjo has an important role to the development of Protestant in Tunjungrejo. Brontodiwirjo as forest loggers Tunjungrejo is also a teacher of the gospel in this region. Along Tunjungrejo forest clearing, many newcomers who are Christians and non Christians. To maintain the existence of Protestant Christianity, Brontodiwirjo as forest loggers Tunjungrejo apply the rule that people who want to settle in the region Tunjungrejo be Protestant. From this Tunjungrejo society formed by the belief in one religion. As a result of the continued development of the Protestant Christian church he built a house of worship that is GKJW Tunjungrejo.

**Keywords: Gereja Kristen Jawi Wetan (GKJW), Tunjungrejo, Brontodiwirjo.**

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## **Introduction**

The Protestant Church in Indonesia has been known since the time Vereenigde Oost Indische Compagnie (VOC). The VOC employees were members of the Protestant Church in the Netherlands. To meet their spiritual needs in Indonesia, with the approval of the VOC leaders in Batavia Church Assembly was formed in 1602. Furthermore, in January 1621 the Christian Church in Batavia celebrate Holy Communion. Worship performed regularly at various places in Indonesia, for example, in Batavia, Semarang and Surabaya; in line with the expansion of trade and VOC in these areas (End, TH. Van Den, 1982: 96-97).

The spread of Christianity in Java, started with the presence of Maluku residents who joined the Dutch soldiers. They were sent to the main Dutch military region, such as Batavia, Semarang and Surabaya. The early history of the Gereja Kristen Jawi Wetan (GKJW) is determined by two very different design the Father Emde and Coolen. They represent two conflicting methods of missionaries (End, TH. Van Den, 1985: 270). Emde Johannes was born in 1774 in Germany of family farmers. Emde grew up with a strong tradition of pietism. Pietism is movement within Protestantism in the 17-18th century which emphasized personal piety and appreciation of the aspects of faith as a Christian faith that need to be considered in addition to the true teachings. He grew up in the tradition of 'pietistic' which demands total surrender to Christ, but it soon turned into a reactionary (Guillot, 1981: 21).

End, TH. Van Den (1985: 271) mentioned by Emde is essentially a Christian must accept the "Christian Kebudayaan 'which

for him means European culture. From because it requires that those new converts Java, cut his long hair, leaving the typical Javanese clothes, including a dagger, and dressed in European style, even as far as possible to learn the Dutch language. Puppet was no longer allowed to watch, as well as in required baptism for those who convert to Christianity.

Coolen was born in Semarang around 1773, and died in Ngoro around 1873. His father was a Russian, her mother from among the Javanese aristocracy Solo (Akkerren, 1994: 69). There is interest from self Coolen namely, because it introduces the gospel by giving him a form of Java. In 1827 he obtained a plot of forest. The forest was, after the open, handed to the peasants in Java. Thus Coolen become landlords resident Ngoro, that's the name the new village was established that (End, TH. Van Den, 1985: 271). Nuance Java on the introduction of the Gospel is not just skin deep - like the use of language - but more than that. He presented the gospel in Javanese culture. By Coolen, gospel embedded in the mindset or world view, symbols, and expression are well known in the farming community of Java.

Ngoro member congregation member was not baptized and not celebrate holy communion, because the sacraments were seen by Coolen as things westernized alone. But several years later, members of the congregation were met with followers Emde. They heard about the sacraments, and they want to baptized too. Coolen became angry and drove them from Ngoro, so they are forced to set another village that is Mojowarno. Since 1844, which became the center of Christianity in eastern Java is Mojowarno congregation, under the

leadership of Paul Tosari. Policies taken Tosari and Jellesma, a representative of the Dutch missionaries, is to relieve extreme attitudes Emde and Coolen, by choosing the middle road (End, TH. Van Den, 1985: 272).

Jellesma many inmates who went on missionary activity in regions outside Mojowarno. So that in the area of the new evangelization sprung candidates congregation. It started from an attempt reciprocation to the people of Java, then J. Esser (Esser JP's father) in Amsterdam October 19, 1845 established the Committee on Java while cooperating with Zendeling in Batavia, evangelism institute is providing support the missionary artisans, the top envoy Gossner, Heldring and Witteveen. Area targeted is Madura and surrounding communities. For example Madura community in Bondowoso, Bondowoso popping up around New Christian communities, are like Tunjungrejo Lumajang, Sidoreno, Sidorejo, Rejoagung, Tulungrejo, Purwodadi, Ranurejo and Wonorejo entertained by Van Der Spiegel, who died in 1919. Substitute Spiegel is Dedecker assisted teachers of the gospel tartib Eprayim (Sayala GKJW catechetical materials confirmation Kriten Church Jawi Wetan, 2007: 23).

Missionaries were done by the people of Europe in the eighteenth century from non-church groups (groups that are not included on the group or church organizations, such as the Colen and Emde), as well as from the established church in East Java to produce a group of people called the Church (Kruger M, 1959: 28). As these areas are divided by the order; (1) 1845-1860 Brantas area (about Mojokerto), (2) 1860-1885 areas around central Brantas (about Kediri), (3) 1885-1910 south of Malang (Malang South), (4) 1910-

1935 thorough to the east and along the southern coast of Java. From here it is a continuation of the Church Tunjungrejo churches in East Java. The development of Gereja Kristen Jawi Wetan (GKJW) goes at the end of 1899 Mojowarno already has eight branches, namely; Bongsorejo, Kertorejo, Ngoro, Segaran, Guyungan, Iyug, Pule and Surabaya. In Malang city GKJW development begins in Swaru (1857), Peniwen (1880), Wonorejo-Bantur (1887), Podokrejo (Sitiarjo), Tambakrejo, Sumberagung. GKJW developments in Kediri residency begins in Maron-Blitar (1851), Purworejo-Wates (1894), Sindurejo Wonosari, Bulusari, Tulungagung, Banjarejo, Jatiwringin, Tonglur and Gagangan. In the regions of Besuki begins Tunjungrejo (1897), Tulungrejo (1911), Purwodadi (1915), Ranurejo (1922) Wonorejo (1926), Sidomulyo (1929), Jember (1931), Purwosari (1933) (Kruger, M, 1959: 28 ). It can be concluded that Tunjungrejo is the most early accept the teachings of Protestant and developments in the region Besuki GKJW.

Tunjungrejo village which is unique among them; (1) is the earliest villages in the region Besuki GKJW development; (2) 99% of the villagers are Christian Protestant Tunjungrejo; (3) Tunjungerejo village has only one house of worship that is GKJW Tunjungerejo. Tunjungrejo GKJW establishment is the work of Brontodiwirjo opener as forest and teachers of the gospel in Tunjungrejo. Tunjungrejo village which has many unique, then the village Tunjungrejo can be made the object of research. Through this background that researchers took the title "The establishment of the Gereja Kristen Jawi Wetan (GKJW) Tunjungrejo Yosowilangun Lumajang districts".

## **Research Methods**

In this study, researchers used qualitative methods. In accordance with a form of qualitative research and data types, the data collection techniques used in this study are as follows:

### *1. Research Setting*

This research was conducted in rural districts Tunjungrejo Rowokangkung Lumajang

### *2. Strategies*

Based on the issues raised in this research, by emphasizing the detailed description of the sentence, complete and profound that describe the actual situation in order to support the presentation of data, the type of research used in this study is a qualitative study description. Descriptive analysis is intended to obtain a clearer picture about the state of ongoing and more emphasis on the process and meaning. Researchers tried to analyze the data with all the richness of his character full of nuances, as close as possible to the original shape than the statement of the amount in the form of numbers (Sutopo, 2006: 40).

The strategy used is a single case study. Described by Sutopo (2006: 140) that a single case study focused on the goal by one characteristic. This means that research is done only on one target, one location or one subject of the village Tunjungrejo. In this study, considering the issues and focus of research has been determined in a focused and specialized so called case study stuck (embedded case study research).

### *3. Data Collection Techniques*

#### *a. Observations*

Observation conducted by researchers is the observation of passive participation. In this case Sugiyono (2010: 312) explains that

observation is a passive participation of researchers came across a research object, tetpai does not get involved in these activities.

#### *b. In-depth interviews*

This study used interview techniques in depth. According to Patton (in Sutopo 2006: 228) is flexible in-depth interviews, unstructured open tight, not in a formal atmosphere and can be repeated on the same informant. The question became more focused and lead to the depth of information and the nature of the question to switch over from one subject to another subject (Moleong, 2013: 200). In this case, researchers can ask questions to the informant about the facts of an event besides their opinion on events there. Interviews conducted by researchers here with pastors, elders, deacons and congregation GKJW Tunjungrejo.

#### *c. Registration Document Archive*

This technique is used to collect data originating of documents and archives. Source documents and archives is a source of data often has an important position in research (Sutopo, 2006: 80). Types of documents collected in the form of securities of the village Tunjungrejo, GKJW and baptism certificates,

### *4. The Validity of Data*

In this research, there are several ways that can be selected for the development of the validity of the research data. The validity of the data is an important concept that is updated from the concept of validity (validity) and reliability (reliability) according to the version of positivism and adapted to the demands of the knowledge criteria and paradigm itself. Testing the validity of the data in this study using triangulation to get valid data. Triangulation is a technique that utilizes data checking something else beyond the data for the purposes of checking or as a

comparison against the data. Triangulation is used in this research is triangulation of data sources and triangulation methods.

#### *a. Triangulation of data sources*

Triangulation in this study directs researchers to use various sources of data available means that the same or similar data will be more stable when excavated from the truth several different data sources. Researchers can obtain from sources (human) Different position with depth interview, so that information from sources that one can be compared with information from other sources (Sutopo, 2006: 93). The data used in this study of archives and documents and court records regarding profi, the diversity of the circumstances, the implementation of teaching history, constraints and ways to overcome that teachers face in teaching the history of local history.

#### *b. Triangulation method*

Triangulation methods can be carried out by a researcher by collecting similar data but using a technique or method of data collection different and even more clearly the effort leads to the same data source to test the stability of the information. From the data, the results are then compared and conclusions drawn stronger data validity (Sutopo, 2006: 95). In this study, collecting data about the profile GKJW Tunjungrejo, circumstances GKJW congregation, noting documents and direct observation.

### *5. Data Analysis Techniques*

The analysis conducted in this study is inductive. The nature of inductive analysis is closely related with the flexibility and openness of research and emphasize the importance of what is happening and are found in a field that is essentially based on the special characteristics of the context under

natural conditions (Sutopo, 2006: 105). The process of analysis in this study using an interactive model where each unit data obtained from diverse data sources always linked or compared with other data units to find a variety of things that are required according to the purpose of research. In this analysis model using the analysis developed by Miles and Huberman (in Sutopo, 2006: 113) consists of three grooves activities, namely; (1) Reduction of data; (2) Servings of data (3); Conclusion withdrawal and verification.

## **Results and Discussions**

### *Geographical Conditions*

Lumajang, is a district in East Java province, Indonesia. Its capital is Lumajang. The district borders on the north Probolinggo, Jember district on the east, the Indian Ocean in the south, as well as Malang regency in the west. Lumajang regency consists of 21 districts, divided again over 197 villages and 7 villages. The central government in the District Lumajang. Lumajang regency consists of 21 districts, namely: (1) Candipuro; (2) Gucialit; (3) Jatiroto; (4) Kedungjajang; (5) Klakah; (6) Kunir; (7) Lumajang; (8) Padang (9) Pasirian; (10) Pasrujambe; (11) Pronojiwo; (12) Randuagung, (13) Ranuyoso, (14) Rowokangkung; (15) Sukodono; (16) Summersuko; (17) Senduro; (18) Tekung; (19) Tempeh; (20) Tempursari; (21) Yosowilangun ([http://id.wikipedia.org/wiki/Kabupaten\\_Lumajang](http://id.wikipedia.org/wiki/Kabupaten_Lumajang)). Retrieved on June 12, 2016).

Tunjungrejo village located in the southern part of the District Yosowilangun, Lumajang with an area of 509 hectares. Tunjungrejo village bordering Yosowilangan Kidul and Lor village in the north, the village Wotgaleh west, Yosowilangun Kidul village east, and the village Wotgaleh south (see

attached map 3). Altitude Tunjungrejo village area approximately 10 m above sea level. Most of the population are farmers. Gaminten time is the main river and the only one in the Village area Tunjngrejo and be a source of irrigation water rice fields. The 3 km long river and flows from north to south to the South Seas (Trawaca, et al 1997: 22).

#### *Beginning Missionary in Tunjungrejo*

In those days the church VOC does not attempt to take the Gospel to the people of Java. Church in VOC was indifferent to the missions. That's because VOC concerns when the church to evangelize will increase indigenous resistance to VOC which adversely affects the VOC in the economy and will also cause a conflict of religions. VOC is a trade organization with interests mainly in the economic field. In connection with that, the direction of church development is also under the influence of economic policy VOC. VOC actually have the authority to support the church to make efforts spread of religion, but the VOC is less concerned with the problem that, to the extent they are not related to economic interests.

Churches that have formed since the VOC looked not fulfill their duties and vocation as a container formation and the growth of the Christian church, especially for the natives. In accordance with octroinya rights (license monopoly) that the funds and the power it has to be to help the process of evangelization that (End 1985: 270). The nature of the closed church services and all limited only for the elite of Europe and the Netherlands are making increasingly wide range of up never made it to the indigenous people, however the Zendeling working on it. Since the dissolution of the VOC in 1799,

churches in Indonesia used as a church by the name of -Indische Kerk, the church belongs to the state regulated, controlled and financed by the state (Kruger M, 1959: 135).

The entry of the interim administration of England from 1811-1815 (capitulation Tuntang) create new policies, including conduct of business missions to the natives of the first on the island of Java. Evangelism is done with the use of envoys from missions British association which is a new policy of Governor Raffles as the official representative of the British government on the island of Java.

Based on the approval of London in 1814 between the Dutch and the British then in 1815 returned to the Dutch Indonesia. The return of power into the hands of the Dutch East Indies government, the political situation in Indonesia such as the VOC era. About evangelistic efforts are always closely watched. With the Padri War and Diponegoro War is an experience of the Dutch East Indies. To avoid losses that are not expected, the Dutch set a ban on business missions to abiding society embrace Islam and closing the island of Java from a missionary (Kruger M, 1959: 158).

Evangelism in Java operated by someone Nederlandsche Zendeling Genootschap (NZG) fully hesitations, because Java is an area that many followers of his religion, Islam while evangelism is prohibited to people who are devout converts to Islam (End 1982: 187). Evangelism NZG institution which is an association of missionaries in the Netherlands have an important role in the history of the church in East Java, including in Tunjungrejo Lumajang.

Evangelism in East Java is done by people "lay off" of a missionary institute in

Europe. "Lay off" are people who do not have the educational background of Theology, but knowing or controlling the contents of the Bible. In the history of the Protestant religion in East Java was originally defined by two very different design namely Coolen and Emde. They represent two conflicting methods of missionaries (End, TH. Van Den, 1985: 270).

Coolen was born in Semarang around 1773, and died in Ngoro around 1873. His father was a Russian, his mother came from the Javanese aristocracy Solo (Akkerren, 1994: 69). Coolen introduce the gospel by giving him a form of Java, it had been the hallmark of Christian teaching is carried out by Coolen. Java community began to recognize a Christian without going through the explanation of the Dutch clergyman. It becomes something interesting for the spread of Christianity made by non-church circles. Coolen did not zending derived from any institution. After graduating from Europesche Lagere School (ELS), he worked as a picture of the temple and ancient relics in East Java. Having quit his job in 1821 he entered military service as a cavalry Surabaya during the reign Daendels (Guillot, 1981: 31). Then in 1824 he worked as a cinder blandong in Mojoagung. In his new job he knows an area that has an arable land and plenty of water in the area Kawedanan Mojoagung, pushing it intends to manage. After investigating the Ngoro forest, with a recommendation Wedono Mojoagung he requested permission to open it. The permit approved by Wedono Mojoagung immediately recall the good relations between Wedono Mojoagung with Coolen as cinder blandong in its territory. On July 3, 1827 he started to get a license contract for 30 years with a land area of 1,420 ha (Mestaka I, 1985: 52).

After the forest was opened, handed to the peasants in Java. Thus Coolen become landlords resident Ngoro, that's the name the new village was established that (End, TH. Van Den, 1985: 271). Since then Coolen and his followers began to depart from Mojoagung to Forest Ngoro to open a path. In a short time became more widespread forest clearing and in 1829 began to arrive people from the outskirts of the densely populated Brantas River, from the north, as well as from Central Java and Madura (Guillot 1981: 32). For the newcomers, the new village have better livelihoods from where they were before.

In further developments, Coolen felt called to teach Christian villagers Ngoro. He presented the gospel in Javanese culture. Guillot (1985: 33) explains that Coolen teach Christians to take the samples contained in a puppet or a local legend. By Coolen, gospel embedded in the mindset or world view, symbols, and expression are well known in the farming community of Java.

People who enter into Christian must understand Christian teachings well. Teachings to Christianity Coolen called three rapal teachings. Teachings are three rapal; The Apostles' Creed, the Ten Word and Sacrament. The Apostles' Creed is the recognition of a person becomes a Christian and acknowledge God, the Father, and Jesus Christ. Ten Word is God's ten commandments that show human relationships with God and with fellow human beings, there are also restrictions that must be shunned (Bible: Exodus 20). The third is the sacrament is something sanctified and sacred and must be endured by any people who claim to believe, in this case is the baptism and eucharist (Sarjonan 1981: 22). However, Member Ngoro congregation member was not baptized and

did not celebrate Holy Communion, because the sacraments were seen by Coolen as things westernized alone.

Coolen influence gradually reduced in Ngoro, this is due to differences of opinion about baptism taking place in society and also the expulsion of people who have received the baptism in Surabaya. In this issue it is necessary to outline the figure presented evangelist who teaches baptism to the Java community who embraced Christianity, namely John Emde.

Emde Yohannes was born in 1774 in Germany of a family farmer and died in 1859 (Walterbeek, 1995: 18). Emde grew up with a strong tradition of pietism. Pietism is movement within Protestantism in the 17-18th century which emphasized personal piety and appreciation of the aspects of faith as a Christian faith that need to be considered alongside the true doctrine. He grew up in the tradition of 'pietistic' which demands total surrender to Christ, but it soon turned into a reactionary (Guillot, 1981: 21). In 1811 Emde be a sailor on a ship VOC so get to Indonesia. His master was trying to prove a mismatch Scriptures Genesis 8: 22 in Indonesia, namely the prohibition of evangelism. Scripture Genesis 8: 22, namely:

"While the earth remains, there will cease season sowing and harvest, cold and heat, summer and winter, day and night".

After arriving in Batavia in 1813 he entered the military, then he settled in Surabaya as a watchmaker and married a Javanese woman (Wolterbeek 1995: 16). Since 1814 he began to be moved to the gospel, and as a result he was jailed by the government for their prohibition for evangelism. Emde wife and children actively participate in helping the missions in 1843, ie by distributing leaflets

containing footage of the Gospel passages (End, Th. Van, Den, 1982: 204). End, TH. Van Den (1985: 271) mentioned by Emde is essentially a Christian should receive a "Christian Culture 'which for him means European culture. From because it requires that those new converts Java, cut his long hair, leaving the typical Javanese clothes, including a dagger, and dressed in European style, even as far as possible to learn the Dutch language. Puppet was no longer allowed to watch, as well as baptism is required for people who convert to Christianity.

Javanese people who first get a baptism occurred on December 12, 1843 in the Protestant Church Surabaya (Anonymous: 1928: 79). Number as many as 35 people. They are called Christians first in East Java. Knowledgeable people have heard of their baptism, they are trying in every way to ask for permission to go to the Emde Coolen and as an intermediary for the baptism (Wahono, W, 1996: 5)

Ngoro first residents who receive baptism on 12 September 1844 is Tosari by the name of Paul, Singotruno with Yakubus name, Ditrotuno with Abisai name and Eliezer with Kunto its original name (Anonymous: 1928: 89-90). Those who have received the baptism back to Ngoro, but by Coolen they are not welcome anymore because they have been deemed in violation of the teachings of Coolen which do not include the sacrament of baptism, which rendered them expelled from Ngoro.

They were expelled Coolen, came back to their home areas there is also seeking new land for a place to stay. The new area is Keracil forest that is located 7 kilometers north next to Ngoro is now well known as Mojowarno. Since 1844, which became the

center of Christianity in East Java is Mojowarno congregation, under the leadership of Paul Tosari. Measures taken by the Tosari and Jellesma (a messenger zending Netherlands), is to relieve extreme attitudes Emde and Coolen, by choosing the middle road (End, TH. Van Den, 1985: 272).

Establishment Mojowarno village, Christians can flourish in this place and find progress. The village of Mojowarno, Christianity began to be recognized standing. In Mojowarno first established Christian hospital on June 6, 1894 named Zendings Ziekenwiste Mojowarno, and many Christian schools such as elementary school (1854), Sunday School (1876), Tk (1876), School Teacher (1900), HIS (1919) and School of Paramedical and Midwifery (1894), so that history to Christianity Java entering a new era (the Supreme Council, 1996 :: 21). The development of Christianity does not just stop at Mojowarno but they thrive and spread as far east as to Malang, Lumajang, Jember, Banyuwangi and up to Bali.

GKJW further developments as follows: at the end of 1899 Mojowarno already has eight branches; Bongsorejo, Kertorejo, Ngoro, Segaran, Guyungan, Iyug, Pule and Surabaya. In the area of Malang started from Swaru (1857), Peniwen (1880), Wonorejo-Bantur (1887), Podokrejo (Sitiarjo), Tambakrejo, Sumberagung. In areas kediri beginning of Maron-Blitar (1851), Purworejo-Wares (1894), Sindurejo Wonosari, Bulusari, Tulungagung, Banjarejo, Jatiwringin, Tonglur and Gadangan. In regions of Besuki begins Tunjungrejo (1897), Tulungrejo (1911), Purwodadi (1915), Ranurejo (1922) Wonorejo (1926), Sidomulyo (1929), Jember (1931), Purwosari (1933) (Kruger, M., 1959: 28).

The establishment of Gereja Kristen Jawi Wetan (GKJW) begins with the number of people who claim to believe in the Lord Jesus Christ as their savior and their holy baptism of the first on December 12, 1843 in Surabaya, East Java. Since that time their numbers grew and formed the ecclesiastical communion on December 11, 1931 under the name "Christian pasamuwan Djawi Pasamuwan-Ing Land Djawi Wetan". New on June 27, 1932 the name was changed to Gereja Kristen Jawi Wetan (GKJW) recognized by the government in the Besluit Governor General Indies number 53 (staatablat No. 372) that call this ecclesiastical communion with the name of Oost Javaansche Kerk (Wahono, W. 1996 : 2).

Tunjungrejo GKJW establishment can not be separated from the establishment of the village which was originally called Pedukuhan Tunjungrejo Tunjung White. No figures were instrumental in the founding of the White Forest hamlets namely Brontodiwirjo or Iprayim Setoe Brontodiwirjo who is the son Karulus Wirjoguno derived from Mojowarno (R. Wirosodarmo Jebus, 1930: 17). Brontodiwirjo as those who deforest Tunjungrejo contribute to the development of the next GKJW in Tunjungrejo.

Brontodiwirjo born on June 9, 1859 in Mojoroto, graduated from the School Teachers Mojowarno Gospel in the era of J. Kruyt Sr. Later became Master of the gospel in the Church Kertorejo. Brontodiwirjo married to Sarilan Surobrojo Loso's son, and blessed with five children namely Prawito Kertodiwirjo, Apriyun, Tartip Iprayim, Mursidi and Jinem. Brontodiwirjo life running smoothly, until the death of his wife Brontodwirjo. After Brontodiwirjo wife died, Brontodiwirjo affair with the wife of the Dutch people. Perbutan uncomplimentary was known by J.Kruyt Sr

and its citizens, which in turn Brontodiwirjo dismissed from Master gospel. Dishonorable dismissal due licentious acts that cause Brontodiwirjo embarrassed and decided to move from Kertorejo (interview with Mr. setyo Putranto, 10-06-2016).

Brontodiwirjo desire to move away from Kertorejo Purbowiyoto a relative unknown who became a teacher schools in Lumajang. Poerbowiyoto give advice to move from Kertorejo and open up new areas in the region, namely the Forest Tunjung White Lumajang which is covered land, uninhabited, owned by the government. This land can be opened with the permission of the Dutch government at that time (see annex I and maps document 1). Brontodiwirjo behavior due to improperly during in Kertorejo, cause Tunjungrejo village called Village of repentance.

Brontodiwirjo departing from Kertorejo together with Poerbowijoto towards the Forest Tunjung White, of Lumajang delivered an acquaintance peburu Poerbowijoto who used to hunt in the forest White Tunjung named Casino. After seeing the state of the forest White Forest Brontodiwirjo determined to move on and apply for a permit Kertorejo chronicle the forest. The circumstances surrounding forests Forest White among others west is a stretch Tanjung Flower (lotus) and white flowering shrubs interspersed with water plants and a variety of water birds, among others pelung, meliwis, and crane are having fun looking for food, and lay eggs. On the east side there are large trees, shrubs with a variety of sounds of birds and other animals such as tigers, snakes, wild boar, etc. Not only that, Brontodiwirjo propaganda to his relatives to participate chronicle Tunjung White Forest. After settling

in hamlets Tunjung White Brontodiwirjo widow remarried with one named Rasipah because Sarilan died, his marriage was blessed with a son named Erti (Trawaca, et al. 1997: 3-8).

As the opening of the White Forest Forest many newcomers who come from Christian or not of Christian background. The people who settled in the hamlet Forest White should be White Tunjung Christian congregation. Increasing the number of community Forest White Pedukuhan equal to the increasing number of citizens of the Christian Church Tunjung White. Increased congregation Tunjung White Reviews their lead spiritual coaching service led by Master gospel Brontodiwirjo. Teachers gospel Brontodiwirjo assisted by Masirun and Tartip I-Prayim, roomates Masirun then replace the task as a teacher of the gospel in the Church of the White Forest when Brontodiwirjo Died. Brontodiwirjo as a preacher in the Church of the White Forest hope that future generations continue to run on the truth and not make mistakes like that once he did (interview with mbah Nodo, 12-06-2016).

Forest White hamlet known Christian formation in 1905 by NZG, Rev. J. Kruyt Sr in Mojowarno. By geography, Tunjungrejo Participate Malang residency, but adjacent to the Besuki residency, whereas in Bondowoso are messengers zending "Java Comitee" that Rev. Van der Spiegel (interview with Rev. .. Adi Sucipto). Another pastor Silphorst at that time stationed in Kangean island of Madura. The Committee on Java task is to preach the gospel to the Madurese.

Forest White hamlet layout is closer to Bondowoso than Mojowarno, then about 1905 Rev. J. Kruyt Sr as messenger services zending NZG submit the Christians in Tunjung White

to Van der Spiegel of Java Comitee. That's what led the congregation White Tunjung the the government Including Malang residency, but in the group of the Regional Assembly Besuki (Wolterbeek, 1995: 171).

After Brontodiwirjo, chairman of the White Forest Pedukuhan replaced by Prawito Kertodiwiryo, The Eldest son Brontodiwiryo. At the time of this Prawito leadership, Pedukuhan White Tunjung converted into Pedukuhan Tunjungrejo. (Trawaca, dkk.1997: 8).

In 1914 the leadership of Pedukuhan Tunjungrejo replaced by Dinar Wirjosoemarto, one Brontodiwirjo law. At that time Tunjungrejo changed to rural hamlet with the village name Tunjungrejo meaning (= the name lotus flower, rejo = crowded) therefore Wirjosoemarto Dinar is the first village chief in the village Tunjungrejo. To advance Tunjungrejo village, Dinar Mirjosoemarto establish polyclinics and seeking funding for the clinic life. The Polyclinic is located in the village hall (now). Fees collected for the daily needs of the villagers and the community Gathered by the search committee funds the clinic. In 1929 the village head Tunjungrejo replaced by Srojo Titiwardojo roomates is also one Brontodiwirjo law (interview with mbah Nodo, 12-06-2016).

The initial activity of the church in evangelistic Efforts to the community Because it was very well received not only the Ecclesiastical ministry related in rituals, but Also aspects of daily life, for example the economy, especially in agriculture. In addition the service IS ALSO manifested in the field of education with the establishment of schools and health field Zending the clinic.

During the Japanese occupation, since 1942, official government duties Runs as usual, but in terms of youth activities, the Japanese government formed a line to increase of its military forces in Indonesia. The military force recruited from Indonesian Youths with Heiho name, folder, Kaibodan and Seinendan, while young women from Indonesia in the form of Fujinkai, and Sukarini. The term village head was replaced by the term "kuco", while the government area is divided into "asuco" and kumico "that is level with the Neighborhood region Rukun Tetangga (RT) and Rukun Warga (RW) (Trawaca, et al. 1991: 11).

Tunjungrejo village formed a youth among the body's defense Keibodan Tunjungrejo village with Supratik leadership. The activities include holding Keibodan Tunjungrejo marching drill 2 times a week, building barracks guard from south to north of the village at a distance each 500 m. Among youth under the age of 20 years formed ranks to Become rearguard Seinendan Keibodan. Among Tunjungerjo village women formed Fujinkai led Wonodyatsih. Peasants are people who are not included Keibodan and Seinendan required to follow romusha is becoming the workhorse for building castles defense of Japan (interview with mbah Nodo, 12-06-2016).

Tunjungrejo public economy at that time was completely in control of Japan, people should not keep rice at home, crops must be paid in Japan. Village barn, granary famine, and the church closed barns. The activities are prohibited Also the village clinic opened. Efforts to meet the needs of clothing, food, rural communities Tunjungrejo finally accustomed to eating rice maize, cassava vegetables, velvetleaf and kale to fill his

stomach (interview with setyo pack putranto, 10-06-2016).

Upheaval East Java Christian Church in Tunjungrejo result, the missionary who take care of and support the financing of schools zending are all captured by the Japanese occupation army for the title of "Christian" is identified with "Accomplice Dutch" (Supriya, 1981: 180 ). In Tunjungrejo Sriadi preacher at that time being held, thanks to the schoolteacher Suyatno Sriadi released by East Java Governor at that time items, namely Takara. Takara at the time Dutch was the ruler of rice mills in Yosowilangun, at the time that Takara know Suyanto who founded and runs the Cooperative in the village Tunjungrejo. That relationship continued until the time of Japan and Takara Become Governor of East Java (Trawaca, et al 1997: 14).

At the time of Japan Sekolah Rakyat (SR), known as zending school was taken over by the Japanese government. School children do not receive a full education for schools teaching more focused on military activities. Preferred subjects are Japanese who taught first grade until graduation. Every day before class held a Japanese flag ceremony by singing Kimigayo (interview with mbah Nodo, 12-06-2016).

After the proclamation of independence of Indonesia, East Java Christian Church eager to bounce back. Among the congregations there were still Able to maintain the viability of the former schools zending, by forming a committee in charge of managing the local school. In general, using the name Christian Education Governing Body (BPK), each Stood no relation to one another. To be Able to take care of Christian schools more, then in 1950, the Supreme Council has established the Christian Education Board

(BPK-GKDW). Due to the increasing number of problems faced, then for the sake of agility-step motion, based on the decision of the 44th session of MA tgl.30 October to 1 Nop.1963, then in 1964, the CPC-GKDW has established the Foundation called "Foundations of Christian Education Board Geredja Djawi Wetan (YBPK-GKDW)" (Supriya, 1981: 212). it is seen in the village school, the which he founded Tunjungrejo TK. Thabita YBPK and junior Christian YBPK under the auspices GKJW Tunjungrejo.

### **Conclusion**

The establishment of Gereja Kristen Jawi Wetan (GKJW) in Tunjungrejo not be separated from the role Brontodiwirjo. Brotodiwirjo as opening the village he was Also a teacher of the gospel to the Church Tunjungrejo. Rules set by Brontodiwirjo that people who want to settle in the village must Tunjungrejo Protestant cause all people who live in Tunjungrejo Protestant. This makes the village Tunjungrejo as one Christian village in Lumajang region.

The spread of Protestants who do Brontodiwirjo received appreciation from citizens Tunjungrejo, the which resulted in the increasing number of Protestant believers in Tunjungrejo. The amount of the congregation, demanding Reviews their proper place of worship, it can be the Tirrenus in 1953 with the construction of the building GKJW eligible to worship.

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