

The Redesign of Theology of Giving as a Catalyst for Loving Humanity in a Pandemic Era

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Abstract: Theology in Giving greatly influences a person's helping, giving, and sowing wealth. However, the redesign of the theology of giving needs to be emphasised to anticipate primordialism in giving as a catalyst for helping human needs in this pandemic era. The pandemic has taken away human happiness and peace, and increased death rates, poverty, and neglect are happening everywhere. The first question is, how does theology of giving according to the Bible? Second, how does applying the theology of giving become a catalyst in loving humans in the era of the pandemic? The purpose of this study was to find out the truth of the theology of giving based on the Bible and the steps in applying the theology of giving as a catalyst for aid in a pandemic. Qualitative research with a literature study and observation approach. The research results on the theology of giving according to biblical truth are 1. They are giving with love. 2. Give by faith. 3. Giving willingly, sincerely, and joyfully. 4. Give your best, not what's left. 5. Giving in all circumstances. 6. Sow bountifully you will reap; sow will reap little. 7. Giving impacts this world and the life to come. This application of the theology of giving is threefold: teaching, modeling, and organising.

Keywords: loving theology; pandemic era; sowing theology; theology of giving

A. Introduction

The pandemic has taken away the happiness and peace of most of humanity. The impact of this pandemic is undoubtedly vast, such as health, economic, social, cultural, and so on. The increase in the number of poor and neglected people is happening everywhere. Coronavirus Disease 2019 (COVID-19) has infected hundreds of millions worldwide. The economic impact is sure to cause a global recession. Millions of people are in poverty. In Indonesia, the economic impact is quite severe. According to research by Suryahadi, Al Izzati, and Suryadarma in 2020, the baseline for Indonesia's economic growth is 5 per cent and is projected to decrease by 1-4 per cent, with the poverty rate increasing from 9.2 per cent in September 2019 to 9.7 per cent by the end of 2020. This is happening—an increase of 1.3 million poor people. Projections are more severe for a 12.4 per cent increase. That means 8.5 million people will be poor.¹ The number of poor people in Indonesia in 2020 is 27.55 million since the COVID-19

¹Asep Suryahadi, Ridho Al Izzati, and Daniel Suryadarma, "The Impact of COVID-19 Outbreak on Poverty: An Estimation for Indonesia (Draft)," SMERU Working Paper, vol. April 2020.

outbreak. When viewed from the composition of the number of poor people in rural areas, it is higher than in urban areas.² Meanwhile, reports from the Central Statistics Agency (BPS) for March 2021 amounted to 27.54 million people, a decrease of 0.01 million people from the previous year.³ The implication is that Indonesia needs to expand its social protection program to help the new poor in addition to the existing poor.

The word money, humanitarian aid itself, has become something that many people on this earth await. Job losses, the impact of the global economy, and an inflationary recession are on the way. There is no quick and easy way out for all of these things. Ani's study shows that sociological poverty is not only a personal phenomenon but also a social phenomenon.⁴ All mankind should work hand in hand together to give what they have as a medium to help each other. Some tribes already have their customs, such as the Margugu Tradition as a Helping System for the Community in Marubun Lokkung Village, Dolok Silau District, Simalungun Regency, North Sumatra, and the Kaseise culture in the Muna community, South Sulawesi.⁵ The church itself often associates helping only to the extent of sharing and compassion, not a capacity to give from awareness to help human life. Moreover, not a few pastoral teams forget this ministry in their church.⁶ In the face of this pandemic, various reactions arise, such as some are afraid, some want to save themselves, so they don't care about others. The attitude of tolerance and social care towards others shows symptoms of fading along with the development of ethnicity, ethnicity, and religion, and it has a major impact on the life of the nation⁷.

Religion is one of the factors that greatly influence the practice of giving. True religious teaching makes people become loving individuals and can love others which

² I'm Fatimah Timorria, "The Number of Poor Population Reaches 27.55 Million Due to Covid-19," *Bisnis.com*, 2020.

³ Fika Nurul Ulya, "BPS: There are 27.54 million poor people in Indonesia as of March 2021," *Kompas.com*, 2021.

⁴ Nurul Aini, "Religious Responses to Poverty: Sociological Perspectives," *Indonesian Journal of Sociology of Religion (JSAL)* 2, no. 1 (2021): 47-59, <https://doi.org/10.22373/jsai.v2i1.1260>.

⁵ Adi Mandala Putra, Bahtiar, and Ambo Up, "The Existence of the Culture of Please Help (Kaseise) as a Form of Social Solidarity in the Muna Community," *Neo Societal* 3, no. 2 (2018): 476-83.

⁶ Daulat Tambunan, "The Church, The Poor, And Pastoral Services," *Binus University*, 2021.

⁷ Yuni Maya Sari, "Development of Tolerance and Social Care in Efforts to Strengthen Student Citizenship (Civic Disposition)," *Journal of Social Science Education* 23, no. 1 (2016): 15-26, <https://doi.org/10.17509/jpis.v23i1.2059>.

are expressed through gifts and sacrifices made. In addition, the pattern of sectarianism and exclusivity has divided society so that they only give to those who fit their group for their benefit.

Previous research has suggested that Christianity taught early Christian philanthropic practices in their various complexities within a larger patristic vision of human development. For patristic writers (second to fifth centuries), human development is based on God's creative purpose for material creation, including nature and material goods, which should be shared for common use and the common good, and also to be a means of distributive justice.⁸ But now, this practice has been abandoned.

In 2 Timothy 3:1-4, it has been explained that the human condition at the end of time, in which difficult times will come, humans will become selfish, love themselves, and become slaves of money. They will brag and boast, and they will become slanderers, they will rebel against their parents and are ungrateful, do not care about religion, do not know love, do not want to make peace, like to speak ill of people, can not restrain themselves, fierce, do not like the good, likes to betray, does not think long, pretends to know, more to follow lust than to obey God. Even more terrifying is that outwardly they practice their worship, but in essence, they deny its power. That is the human condition of the end times, which is a picture of mankind today. This is the challenge of ministry in these last days.

Therefore, the truth about giving is needed—the right mindset about loving and giving. The wrong mindset in terms of giving will affect one's actions. The wrong mindset is like: if we continue to give, it can lead to poverty, we must give only to those who share our religion, wait for me to be rich, then I will give, and so on. The presence of theology of giving following the truth of the Word of Christ is very necessary so that it can be a catalyst for loving others during this pandemic era.

We love one another, but who is our neighbour? Our neighbours are the people who are around us, whatever the conditions. Whether rich or poor, official or not, religious or not, and so on, they are all our neighbours. The Bible explains that the first and second commandment is to love the Lord God with all your heart and with all your soul and with all your strength and with all your mind, and the second commandment is to love your neighbour as yourself. (Mt 22:36-40; Mark 12:29-31; Luke 10:27).

⁸ Helen Rhee, "Philanthropy and Human Flourishing in Patristic Theology," *Religions* 9, no. 11 (2018): 1-21, <https://doi.org/10.3390/rel9110362>.

Therefore, in loving others, one should not be selective. Just as Jesus loves humans without discrimination, with unconditional love, without limits, and accepts them as they are.

Helen Rhee expresses the theory of God's philanthropy as the basis in the practice of giving alms to the poor and sharing as a reflection of God's originality. He continued that Christianity is identical to Jesus, who is not greedy and benevolent with the target of salvation itself by restoring the lives of suffering humans.⁹ In addition, it refers to the history of the church to illustrate how the church, as an agent of change, is called to react to the challenges of poverty¹⁰. Theologians are also keen observers of cultural and social changes and their shifts and impacts on biblical interpretation, especially having to be responsive to natural disasters such as the current global COVID-19 pandemic. The decision to become a pioneer in redefining the "future of life" approach after the pandemic¹¹.

Therefore, the formulation of the problem in this research is: First, how does theology give according to the truth of the Word of Christ? Second, how is the implementation of the theology of giving so that it can be a catalyst in loving humans in the pandemic era? The purpose of this research is, first, to find out the truth of the theology of giving based on the Word of Christ. Second, to find out how to implement the theology of giving so that it becomes a catalyst in loving others in the pandemic era.

At least the theology of giving can be the basis for solutions from churches and congregations to take part in the economic recovery of the surrounding community to the national level. Irwan Widjaya, Abraham, Simanjuntak, et al. stated that history is an important legacy in the present and is needed to 'support' people and events. The COVID-19 pandemic has caused various crises in human life, especially those related to social, and economic problems that are directly related to faith issues.

⁹ Rhee.

¹⁰ Johan M. van der Merwe, "Poverty and the COVID-19 Pandemic: A Challenge to the Church," *HTS Theologiese Studies/Theological Studies* 76, no. 1 (2020): 1–6, <https://doi.org/10.4102/hts.v76i1.6221>.

¹¹ Stephanus J. Joubert, "Embracing an Embodied Theology in the Time of Corona: Mimetic Synchronization with the Theological Rhythms and First Responder Stance of the Apostle Paul during the Time of Famine," *HTS Theologiese Studies / Theological Studies* 76, no. 4 (2020): 1–8, <https://doi.org/10.4102/hts.v76i4.6101>.

B. Theology of Giving

Theology of giving is a value of trust that teaches us to help each other with finances, possessions, experience, and certain skills that are taught to be used in building life.

The theology of giving in this study will be built on the truth of the Word-centered on Christ, who is the source of all things. Therefore, in this theology of giving, we will discuss the truth of the theology of giving taught by the Lord Jesus and its implementation in everyday life. Truth in giving:

Give with love

In Christianity, the basis of giving is love. For God's love gave His only begotten Son so that everyone who believes in Him should not perish but have eternal life (John 3:16). Love is the driving force for one to give, and without love, one cannot give with a sincere and sincere heart. Therefore, everything starts with love. Love enables one to act.¹² A person can only love if he has received love from God first (1John 4:10,19) because God is love (1John 4:8), God is the source of love. When a person knows God, he will surely love his neighbour. If a person does not love his neighbour, it shows that he does not know God. One should show his love for others by imitating God's love¹³.

Christ's love was expressed by the way He gave Himself as a sin offering on the cross (1Co 15:3); this shows how great His love is for us humans who are weak, ungodly, and sinful (Romans 5:6-8). When a person realises how great His grace in his life has saved him, then from his heart will flow streams of Christ's love for others. Love is an intensive form of solidarity with others.¹⁴ So someone who lives in love encourages him to love others as a reflection of faith.

Give with faith

The truth that must be realised when giving is to believe that God can provide for his needs. When a person gives with love, God can bestow all grace on him so that he may always have enough in all things and even have more in various virtues (2 Cor 9:8).

¹² Sensuous Amon Karlau, "True Love: Understanding Mission in Text, Context, and Community Based on John 17:18 in PTT/AK," *Journal of Theology Practical* 1, no. 1 (2020).

¹³ Julius Thomas Bilo, "CHARACTERISTICS OF CHRISTIAN LOVE ACCORDING TO 1 CORINTHIANS 13," *PHRONESIS: Journal of Theology and Mission* 1, no. 1 (2018).

¹⁴ Pe Jose Maia, "Faith, Hope, and Love Are the Main Virtues of the Christian Life," *JUMPA VII* (2019), <https://ojs.stkyakobus.ac.id/index.php/JUMPA/article/download/58/60>.

The next belief that must be had when someone gives is that everything he has is not his but belongs to God. Confidence and trust in Allah is a determination, a determination that must be possessed.¹⁵ That God has provided seeds to sow and bread to eat, He also provides seeds to be multiplied and to grow the fruit of righteousness (2 Cor 9:10). When a person gives, God will multiply what he sows. So the aspect of faith is an important part for Christians¹⁶.

Giving Willingly, Sincerely, and Joyfully.

Giving willingly is not under compulsion, or sadly will not bring joy. But when someone gives willingly, joyfully, that is what pleases God (2 Cor 9:7). The Word of God also says that it is more blessed to give than to receive (Acts 20:35). This principle seems to be contrary to the mindset/views in general because, in general, people will be happy when they receive it. However, it is happier to give than to receive. That effort makes God's joy a part of every individual¹⁷.

Giving with a sincere heart is giving without expecting praise or reward. Whatever we give does not need to be shown to people. In this sophisticated era, many people give in photos or videos and then spread them on social media. Of course, this can be seen from various sides, such as to motivate others in giving or as a form of accountability to donors. But on the other hand, in terms of social or psychological factors, those who receive assistance and then are exposed to social media can cause embarrassment, inferiority, and so on.

The Bible teaches us not to flaunt alms in public, in meeting places, or at crossroads so that people will notice and praise or pretend to be a good person. If a person does such a thing, he will not receive a reward for his good deeds from the Father in heaven. So when someone gives alms, give it in secret; others don't need to know because the Father in heaven sees and gives the reward (Matt 6:1-4). Sincerity (integrity) is a visible quality of one's motivation and actions.¹⁸ That is giving willingly and sincerely.

¹⁵ Dessy Handayani, "Theological Review of the Concept of Faith and Actions for Salvation," *EPIGRAPHE: Journal of Christian Theology and Ministry* (Journal of Christian Theology and Ministry) 1, no. 2 (2017).

¹⁶ Yohanes Yotham, "Faith and Reason from a Biblical Perspective," *Simpson Journal: Journal of Christian Theology and Education*, 2015.

¹⁷ Paulus Eko Kristianto, "Understanding the Construction of Beauty Theology," *KURIOS* (Journal of Theology and Christian Religious Education) 5, no. 2 (2019): (151-165).

¹⁸ Yohanes R Suprandon, "Living in Sincerity According to Psalm 26:12 as a Counter Against Corruption Culture," *Jurnal Kharisma* 10 (2012).

Give the Best, not the Leftovers.

Give the best because God has given the best to mankind, namely His son Jesus Christ (John 3:16; Romans 8:32). Nothing is more valuable than a child. Love makes a person give the best for the person/neighbour whom he loves.

Giving the best here is not measured by how much money/wealth we give, but by what percentage of our possessions we give. When viewed from the story of a poor widow who gave an offering of two pennies, namely one money (Mark 12:42-44). Peters is the smallest currency known to the Hebrews.

When viewed from the condition of this poor widow, she should have a reason not to give, or even she should get help. But what happened on the contrary, instead he gave out of his lack; all that he had was his entire living. This gift of a poor widow shows personal existence both in terms of social status and position in society¹⁹. Thing This was so extraordinary and caught Jesus' attention that Jesus commended him and stated that this poor widow gave more than all those who put money in the offering chest.

So even though the number of poor widows seems to be giving the smallest offering, the Lord Jesus sees her heart giving all that she has. That is the best gift, which is to give all you have with a heart that is based on love.

Giving in All Circumstances

Some people feel deprived, so he does not give. They think to wait until they are rich, then they will learn to give. But actually, giving does not depend on how much wealth you have but depends on the heart. The Bible explains that where your treasure is, there your heart will also be (Matthew 6:21; Luke 12:34). When our hearts are set on God and full of love, then we will love others through giving.

The apostle Paul tells of the grace that was bestowed on the churches in Macedonia (2 Cor 8:1-5). While being severely tried in various tribulations, their joy overflows, and though they are very poor, yet they are rich in generosity. This was an extraordinary thing for the Macedonian church. Judging from the situation, they should have a basis for not giving, and it should be them who get the attention and help because they are very poor and are being tempted with various sufferings. But their very poor circumstances did not stop them from giving. They willingly asked and urged that they might partake of God's grace to support the ministry of the saints. They

¹⁹ Jane Octavia Rismawat Wainarisi, "Examining the Problem of Poverty Through Narrative Offerings of the Poor Widow (Mark 12:41-44)," *Journal of Luxnos* 5, no. 1 (2019).

give according to their ability, even beyond their capabilities. They deliver more than expected.

So a limited financial situation is not an excuse not to give. Even when there is no money, you can give time, energy, thoughts, feelings, and so on to help others.²⁰

Sowing bountifully will reap bountifully, sowing sparingly will reap sparingly

When a person gives, then he is actually sowing. 2 Cor 9:6 explains that those who sow sparingly will also reap sparingly, and those who sow bountifully will also reap bountifully. The context of this verse speaks of collecting money for Jerusalem, so it is clear that money is given/sown for God's work. Therefore he who sows bountifully will never lack, for he will also reap bountifully. This misunderstanding/misunderstanding about sowing is what causes someone not to give²¹.

What is sown that will be reaped. The more seeds you sow, the more you will reap. In sowing, to reap, pay attention to where the seed is sown. If the seed is sown in good soil (according to and right on target / to those in need), it will reap. Even the Word of God says: whoever gives even a cup of cold water to one of Christ's followers/disciples of Christ, he will not lose his reward, God sees and repays him (Matt 10:42; Mark 9:41).

Giving Makes an Impact, both in This World and in the Future Life

Generosity / rich in generosity makes a person give what he has to help others. This, of course, has an impact on the lives of those who receive it²². Amazingly, the impact of giving is not only in this world but also in the kingdom of heaven (the life to come) because by giving will give thanks to God for the gift received, meet the needs needed, glorify God because of obedience and generosity in sharing all things (2 Cor 9:11-13). A person who gives is actually training himself and proclaims that his heart is not attached to the love of money²³. The love of money is the root of all evil and

²⁰ Susilo Susanto, "Analysis of Grace in Willingness to Give to the Macedonian Congregation Based on 2 Cor 8:1-5 and Its Implementation in GPIA New Life Batam Services," *Angewandte Chemie International Edition*, 6(11), 951-952. 5, no. 2 (1967): 5-24.

²¹ Desi Roa and Dicky Dominggus, "MEANING OF THE LAW OF SOW AND RESEARCH ACCORDING TO GALATIANS 6: 7-10 AND ITS IMPLICATIONS FOR BELIEVE IN TIMES" 4, no. 1 (2021): 27-44.

²² "Teaching Character Education Through Matthew 5:6-12," nd, <https://www.sttpb.ac.id/e-journal/index.php/kurios/article/view/128/82>.

²³ Agustina Christina Patty and Gugus Irianto, "Church Tithing Accountability," *Multiparadigm Accounting Journal* 4 (2013), <https://doi.org/10.18202/jamal.2013.08.7191>.

makes a person deviate from the faith and torment himself with various sorrows (1tim 6:10).

Paul, after receiving all that was needed from the Philippians, even exaggeration, explained that the gift was a fragrant offering, a sacrifice that was pleasing and acceptable to God.²⁴ But he prioritised not the gift, but the fruit, which further increased the profits of the Philippians who had given. And Paul declared that his God would supply all the needs of the Philippians according to His riches and glory in Christ Jesus. (Phil 4:17-19).

Everyone should pay attention to how he manages his finances, especially for the rich people in this world, not to be arrogant and do not hope in something as uncertain as wealth, but in God, who richly provides everything to be enjoyed.²⁵ Rich people should do good, be rich in virtue, like to give and share. Thus accumulating a treasure as a good basis for himself in the future to achieve real-life (1 Timothy 6:17-19). When a person gives, he is actually accumulating treasure in heaven;²⁶ In heaven, moth and rust do not destroy it, nor do thieves break into it and steal it. So don't just accumulate treasures in this world because everything is temporary (Matt 6:19-20).

Implementation of the Theology of Giving

They were implementing the theology of giving starts with the teaching given to the people. The Lord Jesus taught and explained giving to His disciples when he saw a poor widow giving offerings (Mark 12:42-44). Paul also taught about giving to the Philippians and thanking the church for forgiving (Phil 4:10-20). To Timothy, Paul also gave a closing message to warn people to give (1 Tim 6:17-19), and many more. Stories about teaching giving are found in the Bible.

Paul, in teaching the Corinthian church to give, tells the example of giving which can be seen from what the Corinthian church did, even though it was very poor, hit by various kinds of trials and sufferings, but their joy overflowed, they were rich in generosity and even urged the apostle Paul to accept their offerings so that they may share in God's grace for the ministry of the saints in Jerusalem (2 Cor 8:1-15).

²⁴ Jeni Sembi, "LIFESTYLE OF A SERVANT OF GOD WHO wants TO LIVE IN LUXURY BUT BORROWING THE CHURCH'S MONEY," nd, <https://osf.io/gxy7b>.

²⁵ Daniel Ronda, "What Factors Caused Servants of God to Do Business?" 411, no. 411 (2009): 35-47, https://ojs.sttajffray.ac.id/JJV71/article/view/45/pdf_40.

²⁶ Sri Lina Lamsihar Betty and AM Sumarno, "Theological Review of the Abundant Life Concept in Prosperity Theology Perspective," *Ritornera - Indonesian Pentecostal Theology Journal* 1, no. 2 (2021): 61-87, <http://ojs.pspindonesia.org/index.php/JPI/article/view/17>.

Exemplary can be an inspiration and motivate those who hear and see it to do the same.

Next in its implementation, organising the offerings given by the congregations for service becomes a very important thing to do, as happened in the Acts of the Apostles, where the disciples collect a donation according to their respective abilities and send it to others. Brethren live in Judea. Also sent it to the elders through Barnabas and Saul (Acts 11:27-30). With the organisation, it will be easier, more effective, and efficient in the distribution of existing funds.

C. Research Result

The truth accepts a primary influence on one's actions. Moreover, the information received from the surroundings, the situation, the internet, or social media can influence their mindset. When the information obtained is correct, it will form the right paradigm. With the right paradigm, there will be a core belief in him, and the true believers will affect feelings, feelings will affect desires, desires will affect decisions, and decisions will result in the right actions. Repeated actions will affect the future. Abdul Kadir approached the rejuvenation of the lost intellectual dimension of religion by establishing the connection between the past and the present in the project of formulating what he called, a new national culture.²⁷ Timothy saw that in the era of the Industrial revolution 4.0, spiritual services were not only spiritual but holistic. The involvement of professionals in spiritual service is mainly to answer this challenge because they have multi-functional abilities.²⁸ Pancasila is the unifying ideology of a pluralistic nation. He provides a fully broad, open, and flexible framework and discursive space. Anyone can accept universal values such as divinity, humanity, unity, democracy, and even social justice.²⁹ The social fact of poverty has occurred in society since time immemorial, but it was bold occurred during the covid 19 pandemic. Poverty is an eternal human matter, and materially is a never-ending challenge for the

²⁷ Abdul Kadir Riyadi, "Tasawuf Dalam Cengkeraman Materialisme Historis: Kajian Pemikiran Husein Muruwwa," *Jurnal THEOLOGIA* 31, no. 2 (2021): 277, <https://doi.org/10.21580/teo.2020.31.2.6746>.

²⁸ Timotius Haryono, "Pelayanan Multifungsi Profesional Kristen Dalam Konteks Era Revolusi," *Gamaliel* 3, no. 2 (2021): 72, <https://doi.org/https://doi.org/10.38052/gamaliel.v3i2.76>.

²⁹ Alamsyah M Dja et al, *Hak Atas Kebebasan*, 2016: 15.

church.³⁰ Therefore, the Indonesian people must unite in overcoming the economic crisis. As one nation and one soul, the gap between religious and racial differences put aside able to work together. The narratives that encourage the growth of mutual respect among human beings and the ideals of humanism are stronger.³¹ Martina wrote that the Nostra Aetate declaration is an alternative solution that can be taken in Indonesia to convey God's love to humans in a dialogical, pastoral, and harmonious way.³² Hakim and Syahputra examined the personal actions of religious people about better attitudes and behavior, people accustomed to sharing and giving gifts to people in need, as well as to leaders to uphold justice and social structures that are free from oppression, exploitation, and concentration of riches.³³ Therefore, the church as a religious community must lead the movement in providing social assistance. The church's action is to renew theological studies to bring solutions to discrimination and intolerance experienced by various groups of people from other religions and groups.

Theology of Giving as a Catalyst in Loving Others

From the process of influencing information, it can be seen that the importance of correct information is formed so that the right mindset is formed and will affect one's actions and even one's future. When a person has a community (associating with good people) who have good/correct information with the right mindset, then this mindset will affect his mindset. The situation, the internet, social media (what is read, seen, and faced) are sources of information that must also be considered. But the most important thing is the right information and mindset that comes from the Bible. From the Bible, you will get the right principles in life. Therefore we need the right mindset about giving so that through this research, we get the truth about giving (theology of giving). The theology of true giving is very important and can be a catalyst in loving others, especially during this pandemic.

³⁰ Marthen Nainupu, "Pelayanan Gereja Kepada Orang Miskin," *Aletheia* 16, no. 7 (2014): 70–93, <https://doi.org/10.47596/solagratia.v2i2.28>.

³¹ Ihsan Ali-fauzi Diah Kusumaningrum et al., *Ketika Agama Bawa Damai, Bukan Perang: Belajar Dari "Imam Dan Pastor,"* 2017: 13.

³² Martina Novalina et al., "Nostra Aetate: Sebuah Alternatif Menuju Keharmonisan Di Tengah Suburnya Intoleransi Dan Diskriminasi," *Kurios* 7, no. 2 (2021): 338–44, [https://doi.org/NOVALINA, M. et al. Nostra Aetate: Sebuah alternatif menuju keharmonisan di tengah suburnya intoleransi dan diskriminasi. Kurios, \[s.l.\], v. 7, no 2, p. 338–344, 2021.](https://doi.org/NOVALINA, M. et al. Nostra Aetate: Sebuah alternatif menuju keharmonisan di tengah suburnya intoleransi dan diskriminasi. Kurios, [s.l.], v. 7, no 2, p. 338–344, 2021.)

³³ Lukman Hakim and Ahmad Danu Syaputra, "Al-Qur'an Dan Pengentasan Kemiskinan," *Jurnal Ilmiah Ekonomi Islam* 6, no. 3 (2020): 629, <https://doi.org/10.29040/jiei.v6i3.1310>.

Figure 1.
Effect of Information



Based on the truth that comes from the Bible, the truth of the theology of giving is obtained, namely: 1—giving with love. Love is the basis of one's giving. The more a person realises and experiences how great God's love is for him, the more he loves God by loving others who are real through his gifts. Both gifts are in the form of material or other forms. 2. Give by faith. The belief that all wealth belongs to God comes from God, and it is God who has blessed and will preserve his entire life, and will continue to make a person give what he has. 3. Giving willingly, sincerely, and joyfully and giving willingly, joyfully. Giving sincerely means giving without expecting praise or reward. When a person gives willingly, sincerely, and joyfully, that is what pleases God. 4. Give the best, not the leftovers. Giving the best here is not measured by how much amount/money is given but from the willingness of the heart, namely how much of what is given or what percentage is given of what is owned/received. 5. Giving in all circumstances. When a person has love and a heart that gives willingly, sincerely, and joyfully, he will always give in all circumstances. Either in a state of a lot of money or in limitations. 6. Sowing bountifully will reap bountifully; sowing sparingly will reap sparingly 7. Giving has an impact, both in this world and in the life to come. Impact in this world, one who gives will increase his profit because God saw what he did and repaid him. Besides, it makes his heart not love money / material things because the love of money is the root of all evil. At the same time, the impact on eternal life is that he will receive a reward from God.

In the implementation of the theology of giving so that it becomes a catalyst in loving others in the pandemic era, three things must be considered, namely: First is teaching. This theology of giving must be communicated to everyone, and particularly within the churches. The spiritual space teaches millennial children to be the focus of service in making them a blessing to other fellow communities. And they become targets of the baton in humanitarian ministry with other religious elements in the future.³⁴ Leaders use the inculturation method as a bridge for theological understanding to young people in providing insight into the practice of religious life through community fellowship. A spiritual leader to be able to teach and discipline the younger generation in educational and constructive qualities.³⁵ Teaching can be done in the form of seminars, sermons, training, or workshops. With the right teaching about the theology of giving, it will raise awareness and motivate loving others by giving. The second is Exemplary. Everyone who has understood this theology of giving will be an example to others. Exemplary can be done personally / individually or in groups. Everyone who sees this example can see and feel the impact of this theology of giving and be inspired and motivated in giving. The third is organising. What is meant by organising here is to carry out movements in giving that involve/invite many people. This giving movement can be done through existing institutions, such as churches, foundations, or non-profit organisations as a forum. This movement will help the government in overcoming suffering/problems in the pandemic era. or a foundation or non-profit organisation as a forum. This movement will help the government in overcoming suffering/problems in the pandemic era. or a foundation or non-profit organisation as a forum. This movement will help the government in overcoming suffering/problems in the pandemic era.

The more a person realises how great God's love is, and with a heart full of love, willing, sincere, and knowing the purpose and impact of giving will give what he has,

³⁴ JMP Gultom, "Penggembalaan Yang Efektif Bagi Generasi Milenial Di Era Society 5. 0 [Effective Pastoring for Millennials in the Age of Society 5.0]," *Shiftkey* 11, no. 2 (2021): 102-104, <https://doi.org/10.37465/shiftkey.v11i2>.

³⁵ Joni Manumpak Parulian Gultom and Selvyen Sophia, "Kedudukan Bapa Rohani Dalam Penggembalaan Generasi Digital Menurut 1 Korintus 4:14-21 [The Spiritual Father's Position in Shepherding the Digital Generation According to 1 Corinthians 4:14-21]," *Gracia Deo* 4, no. 2 (2022): 303, <https://doi.org/https://doi.org/10.46929/graciadeo.v4i2.92>.

not even just the money is given, but his whole life. Therefore, this theology of giving becomes a catalyst for loving others in the pandemic era.

The church must determine a strategy to respond to this pandemic. For example, pastors attend workshops/training/seminars, which are expected to be able to improve skills and develop and strengthen the congregation's economy during the pandemic.³⁶ Another strategy is reporting with the theme of the economic crisis as the impact of the pandemic on the millennial generation. The main concern is the principle of faith preparation and action in the service of fellow human beings.³⁷

While in his book, Robert Schnase mentions that all believers practice generosity while some people are specifically gifted by the Holy Spirit to give in extraordinary sizes.³⁸ This pandemic teaches believers to give generously but is special. Even churches that practice Generosity don't talk about stewardship, but they emphasise the believer's need to give more than the church's need for money.³⁹

D. Conclusion

The conclusion of this research is the theology of giving according to biblical truth is 1. They are giving with love. 2. Give by faith. 3. Giving willingly, sincerely, and joyfully. 4. Give the best, not the leftovers. 5. Giving in all circumstances. 6. Sowing bountifully will reap bountifully; sowing sparingly will reap sparingly. 7. Giving has an impact, both in this world and in the life to come.

Theology of giving is information that must be owned by everyone to form the right mindset, which will become the right belief in him, influence his feelings, and desires, and will influence decisions and actions to be taken. Thus the theology of giving becomes a catalyst in loving others in the pandemic era.

³⁶ Fransiskus I. Widjaja et al., "Fruit in the Unfruitful Season: A Case Study of the Indonesian Bethel Church's Response to the COVID-19 Pandemic," *Verbum et Ecclesia* 42, no. 1 (2021): 1–9, <https://doi.org/10.4102/ve.v42i1.2247>.

³⁷ Joni M. P. Gultom et al., "Strategi Musik Dan Kerygma Influencer Kristen Berdasarkan Kepemimpinan Daud Dalam Membangun Motivasi Diri Native Digital [Christian Influencer Music and Kerygma Strategy Based on David's Leadership in Building Native Digital Self-Motivation]," *EPIGRAPHE* 5, no. 2 (2021): 171, <https://doi.org/10.33991/epigraphe.v5i2.304>.

³⁸ Robert Schnase, *5 Characteristics of a Growing Congregation*, ed. Yulia, First (Tennessee: Gandum Mas, 2016), 114.

³⁹ Schnase, 123.

In implementing this theology of giving, three things must be considered, namely: teaching, modelling, and organising. Teaching can be done in the form of seminars, sermons, training, or workshops. At the same time, exemplary can be done personally / individually or in groups. Organising can be done through existing institutions, such as churches, or foundations, or non-profit organisations as a forum. With these three things, everyone will consciously be motivated to love others through giving during this pandemic.

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