



CATHARSIS 10 (3) 2021
295-304

p-ISSN 2252-6900 | e-ISSN 2502-4531

Catharsis: Journal of Arts Education



<http://journal.unnes.ac.id/sju/index.php/chatarsis>

Trumpet Playing in Worship Ceremony At Higher Than Ever Church As A Christian Character Education Media

Septian Cipto Nugroho✉, **Wadiyo Wadiyo**, **Agus Cahyono**
Email: septianbrass@students.ac.id

Universitas Negeri Semarang, Indonesia

Received 29 July 2021, Accepted 31 September 2021, Published 23 December 2021

Abstrack

Trumpet is an ancient instrument from a sheep's horn found in the Bible. The worship ceremony at the Higher Than Ever Church incorporates the Trumpet instrument with modern musical instruments. This study aims to explain the value of Christian character education in the Trumpet game. The research method used was qualitative, and the research approach was the art education approach. The data were obtained through observation, interviews, and document studies. Then data was validated using the triangulation of sources and data analysis contextualization of the synthesis model. The study results show the value of art education in the Trumpet playing in worship ceremonies at the Higher Than Ever Church, namely having characteristics of spiritual, respect, creativity, and solidarity. These four values of Christian character are implied through the Trumpet instrument, which the congregation can apply in their social life. The conclusion from the results of this study is that the Trumpet playing has implications for Christian character values and can be applied in social life.

Keywords: Church Music, Trumpets, Character Education

DOI : <https://doi.org/10.15294/catharsis.v10i3.55669>

INTRODUCTION

The Higher Than Ever Church is a Christian church in Semarang City. This Church is a charismatic Christian movement, where the liturgy of worship used is unwritten. According to Manurung (2019:38), a charismatic church is a church with faith in believing in God's work based on the gift of the Holy Spirit and miracles that can approach every human being who believes in the Lord Jesus the Savior.

The transcendental value contained in a worship ceremony, especially a Christian worship ceremony, is a form of gratitude for all the blessings received from God. Transcendental values in church worship ceremonies are implemented through attitudes and actions when praise and worship are raised. The congregation will experience the presence of God and feel the brotherly love in each congregation (Marianti & Azeharie, 2019:289).

Music becomes a language conveyed through sound in the form of melody, rhythm, and harmony (Heffner & Slevc, 2015:1). Music and singing or hymns cannot be separated from the Church. Music and Church are closely related. In any kind of Church, it always connects with music. Musical playing cannot be separated from worship services in the Church. Music and Church are an important combination in worship services in the Church. All sects of the Church do not deny the existence of music. According to Durikase & Purba (2020:37), the existence of music in worship ceremonies has been around since the early Church after the preaching of the gospel by the disciples more or less in the 375-1400 century. The form of music used is one-voice music or monophony. At the beginning of the spread of the Church in the world, the church music was called Gregorian music, namely vocal music without accompaniment.

Music is a part of the liturgy of worship ceremonies in the Church, which provides a grand, festive atmosphere and other atmospheres when the worship ceremony takes place (Durikase & Purba, 2020:38). In line with

Durikase, according to Wijayanto (2010:2), music is part of worship ceremonies in the Church. Almost all Christian church worship uses music in singing or musical instruments without human vocals. According to (Lontoh, 2016:7), musical accompaniment dominates in worship ceremonies, where the existence of music itself as a form of gratitude is carried out to worship God.

The purpose of music's existence in the Higher Than Ever Church is to bring the congregation to feel and enjoy God's presence and communicate with God. Johnson (2011: 75) stated that music is a medium to interact and communicate.

Wijayanto (2015:127) argued that the condition of the hearts and minds of the congregation would move dynamically when praise and worship are raised. It is a manifestation of worship activities. The presence of accompaniment music has a great influence when praise and worship take place. This influence can be seen from the expressions that emerge from each congregation.

The music minister becomes a mediator to bring the congregation into the nuances of worship. God Himself sees and is present in the worship service. The congregation takes part in giving music roles by clapping, singing, dancing, and doing other things that are in harmony with the rhythm of the accompanying music during worship, all of which are dedicated to God (Pranesta, 2017:93). Musicians in a church worship liturgy have a very important role, so they must focus and be disciplined in playing every sound. Likewise, the so-called trumpet players must also focus and be disciplined in playing every sound because they make the sounds in worship ceremonies conveyed to God, not to humans.

The Higher Than Ever Church uses the Trumpet instrument as an instrument to accompany worship ceremonies because it is one of the ethnic instruments found in the Bible. The tradition of playing the Trumpet instrument was written from the Torah, the Zabur, to Revelation, where the three books are part of the Bible. According to Sasongko

(2019:37), ethnic instruments are closely related to certain ethnicities or tribes that have them. Ethnic instruments and traditional music depend on the dogma or ideology, perspective, and spiritual level of the owner's ethnicity; in other words, the culture that is built is based on the ethnic point of view.

The Trumpet, as an ethnic instrument, cannot be played carelessly in worship services at the Higher Than Ever Church. Every trumpeter needs to receive assistance and training so that the intent and purpose of blowing the Trumpet is understood by every player, namely the basics of God's Word in the Bible and also the atmosphere whenever the worship praise is taking place. Therefore, art education is needed for the mentoring and training of Trumpet players.

It is important for the church institutions to have someone who is competent in music education. Chrisnahanungkara (2019:72) said that a music educator in the Church does not always have to be a graduate of a formal school of music because many people in the Church learn to make music themselves and do not go through a formal institution of music education. People who are competent in music are important to help with music learning and training in the Church.

Triyanto (2016: 5) defined art education as an educational structure that uses art as a medium to achieve the targets that have been made. Art education can be defined as education through art as a medium (education through art). According to Soehardjo (in Kristanto 2017:123), art education is a structured act of preparing students by guiding, teaching, and training them to master artistic abilities according to their roles.

The existence of the Trumpet instrument in Christian worship ceremonies is still not often found. The interesting thing is that the novelty of this research is the values of Christian characters in the Trumpet playing.

The urgency of this research is that there are very few studies related to the Trumpet instrument. In contrast, research must continue to develop, so it is hoped that this thesis

research can contribute to future studies. In addition, there are still few church institutions that know the importance of using the Trumpet instrument, even though it has a broad meaning. It is written in the Bible, but there are still few churches that are responsive to its use in worship. This research was made to contribute to research related to the Trumpet instrument.

The previous research relevant to this research, namely Wijoyo's research (2014) in the Journal of Musical Arts volume 3, number 1 explained that the function of praise and worship songs in Sunday worship is to be able to enter the presence of God and make the congregation be able to enjoy God's presence. The function of hymns and other worship is to prepare the hearts and minds of the congregation before receiving the Word of God.

Based on field phenomena such as the symptoms that have been conveyed, as well as the uniqueness of the existence of the Trumpet instrument as an accompaniment instrument in worship at the Higher Than Ever Church, a problem was formulated, namely "How are Christian character values realized through playing the Trumpet instrument in worship ceremonies at the Higher Than Ever Church?".

The values above are closely related to a good attitude toward something. The distinction between value and goodness is also important to understand for a better understanding of education because something can happen that is seen as good but does not contain the value for someone. In short, goodness is more focused on the case, while value is more focused on a person's attitude towards something good (Hartoko, 1985:38).

The education of value is likened to a person taking an attitude towards something both to fellow humans, the environment and God. So, the education of value is a person's view of life about the universe and God as a whole (Hartoko, 1985:40–41). The education of value in the Church is in the form of teaching and guiding us to live together in love for others, to serve each other, and to live a life of

dedication to God (Hartoko, 1985:45). Christian value education will certainly have implications for character education values. The values of character education are the goals of education in the Church.

Character education is an effort to teach character values that come from a culture or religious teachings (Ningsih, Triyanto, & Sumaryanto, 2019:98). The character values cultivation in the Higher Than Ever Church is an effort to instil the values that are sourced from the Bible, where these values are expected to be applied by the congregation in social life. According to Lathifasari, Widodo, & Wadiyo (2021:208), the noble character values that have been conveyed through character education can be applied through daily behaviour or actions in social life.

The highest value in Christian education is "spiritual nature". The spiritual nature can be reflected in God's Word (1 Corinthians 13:13), which states that there are three spiritual qualities, namely faith, hope, and love. The second Christian value is "respectful", which is reflected in God's Word (Matthew 25:40). It is mentioned in this verse that people should respect everyone, even the most despicable person. Things that tarnish respect for humans are blasphemy to God because they do not respect His creation. Furthermore, the third is the value of "creativity", which is reflected in God's Word (Genesis chapters 1 and 2). The focus is on God's commandment for humans to expand their creativity to cover the entire earth. It is certainly the creativity to make good for the universe. Then the fourth Christian value of education is "solidarity". It is also reflected in the Word of God (Genesis chapters 1 and 2). Solidarity is related to social life, namely the social nature of humans towards their environment. Solidarity can also be said to be a group nature (Hartoko, 1985:42-43).

METHODS

This research is qualitative with the approach of art education in the community. The primary data sources are from the

interviewees related, while the secondary data sources are from various sources, including observations conducted in Higher Than Ever Church, interviews with the informants as the interviewees, and relevant documents. In addition, the data were collected, and its validation was checked using the triangulation technique. Patton, in a book written by Sutopo (2006:93) said that source triangulation makes the ratio and the collected information and data are re-checked.

The researcher used the church contextualization data analysis techniques synthesis model. According to Lopuhaa (2019:2), contextualization or supplication means the process of combining what is written in the Bible with conditions that occur, which are also adjusted to the environment and cultural context. According to Bevans (2002:48), contextualization is a term that prioritizes the description related to the theology by considering the culture with all the cultural dynamics changes. The contextualization adapts to the local cultural environment, but it does not dismiss the Bible doctrines, which means that it truly attempts to balance.

The contextualization of synthesis model is a contextualization model that focuses on the current lifestyle of humans related to their experiences, cultures, social location, and social changes, then they are combined with the past events in the Bible. The contextualization of the synthesis model maintains and prioritizes the preaching of the gospel along with the formulation of doctrines from the Holy Bible. In addition, it is also very concerned about the culture, which must be included in theology in order to approach the community. The following is a synthesis model chart.

RESULTS AND DISCUSSION

Music in the liturgy of church worship services must have the aim of uniting the congregation, making the congregation focus on the presence of God during the worship praise (Mahrt, 2018:7). Music influencing the

human soul is an important fact in using music in a liturgy (Elders, 2019:7).

Music is rapidly growing, and it continues to experience various complex changes in various underlying aspects (Mauch & Levy 2011:489). One aspect that changes in music is the aspect of religion, especially in Christianity which uses music in every worship ceremony.

The concept of the music beauty in a church liturgy is not based on the beauty of art for art, but what is meant by the beauty of liturgical music is that every congregation can enjoy God's presence in praise and worship (Orakwe, 2018:10).

In accordance with the theoretical basis related to Christian character value education, the research results will be presented and discussed according to the concepts that make up the theory of Christian character value education. Hartoko (1985:41–43) conveyed that there are four concepts in Christian character value education, namely spirituality, respect, creativity, and solidarity. In the following, the results of the research will be presented and discussed one by one based on the four concepts of Christian character value education.

Spiritual Nature

The Church as a place of teaching for Christians will form a spiritual character that is in accordance with the Bible. In the New Testament Bible, it is mentioned in 1 Corinthians 13:13 regarding the spiritual nature, which includes three aspects, namely faith, hope, and love. According to Dakhi (2021:138), the maturity and quality of human resources in the Church must be based on spiritual characteristics according to the Bible. The following will discuss faith, hope, and love that are manifested through the playing of the trumpet instrument in worship services at the Higher Than Ever Church.

Faith

The Word of God that will be the basis for understanding faith in Christianity is found

in Hebrews 11:1, where the essence of this verse says that faith is the basis of hope, as well as evidence of what has not been seen. From the main point of the verse, it is known that the Christian life must "yes" or "confirm" what is expected before all is granted. A concrete example of faith can be read in the story "The Syrophenician Woman" in Mark 7:24-30. It is about a woman who begged the Lord Jesus to heal her son, and because of the strong faith that was spoken with words, the child was healed.

Faith in worship ceremonies as the Higher Than Ever Church is practised by believing in the restoration, victory, and salvation that God has given and believing that the Lord Jesus will soon come at the end of time. Living pleasing to God will bring our lives to the glory that God promised, namely heaven. Sumarto (2018:2) conveyed that faith is implemented in worship ceremonies through singing, Psalms, and prayers. Faith during worship at the Higher Than Ever Church is manifested through the sound of the trumpet playing.

The sound of the trumpet playing, which is a sign of faith, is usually a combination of the playing sound of Teru'ah and Tekiah Gedolah. Where in the worship service at the Higher Than Ever Church, in praise and worship, the congregation believes in recovery, victory, and salvation and believes in the second time God's end-time will come, one of which faith arises when hearing the sound of the Teru'ah and Tekiah Gedolah trumpet playing. The following is the sound notation of the trumpet playing combining Teru'ah and Tekiah Gedolah.



Notation 1. *Teru'ah and Tekiah Gedolah*

Hope

The Word of God that will be the basis for understanding hope in Christianity is found in Hebrews 6:19. Hope is like an anchor or a strong and secure anchor to protect humans,

and it has been firmly anchored behind the veil. Then, only in God do we place our hope as it is written in 1 John 3:3 because *He is a God who will not disappoint people who hope in Him.*

As with faith, hope in worship services at the Higher Than Ever Church is hoping for God's mercy so that all sins are forgiven, restored, and won. Hope also will be restored from the various problems of life that squeeze so that humans may be re-qualified and purified in order to be able to appear before the throne of the Most Holy God and have a better future that really exists, as written in Proverbs 23:18.

Hope in God, in God's mercy so that all sins are forgiven, restored, and won, and hopes to be recovered from various life problems, can be realized through the sound of the trumpet playing.

The sound of the trumpet playing, which is a marker of hope, is usually a combination of the sound of Shevarim's playing and the sound of Teru'ah's playing. The following is the sound notation of the trumpet playing, a combination of Shevarim and Teru'ah.



Notation 2. Sheravim and Teru'ah

Love

Love is the foundation of all Christian teaching. Because all that is received and all that is done is based on love. When God gave the commandment, the ten words of God were Exodus 20:3-17. This commandment was given because of His love for humans so as not to deviate from God's will. Therefore, when God Himself gave His Son to be a helper for mankind John 3:16, it was because of God's love and mercy for humans. Then also, the prophecy of the end times, to remind humans to have eternal life, is God's love for humans.

Love begins with God; God, who is love first, has loved humans, as written in 1 John 4:8 and 1 John 4:19. God has also formulated love in two laws of love which are written in Matthew 22:37-39, which then the values of

love are described by the Apostle Paul, which is written in 1 Corinthians 13:4-8. Paul wrote down the forms of love that Christians should have.

The expression of love in Christianity cannot be limited to a few words or a few Bible verses because all of the essences of Christian teaching refer to love. Starting from the beginning, the Bible is written to the end about prophecy. Everything is written about how great God's love for humans is. The highest or greatest spiritual nature tendency is to love 1 Corinthians 13:13b. The foundation of a man of faith and hope is love.

Love is practised in all ceremonial activities at the *Higher Than Ever Church*, both love for God and for others. Everything that is received or everything that is offered is based on love. Pastor Victor further explained that the worship ceremony was not carried out solely for fear of punishment. Moreover, it was just a formality. However, the worship ceremonies are carried out more than the idea of punishment, namely because they love God, and longing for His presence touches every heart. In worship services at the Higher Than Ever Church, love can be manifested through the sound of the trumpet playing.

The sound of the trumpet playing, which is a sign of love, is all the sounds of the game being blown. Love can be conveyed through various sounds of the Trumpet game, namely *Tekiah*, *Shevarim*, *Teru'ah*, and *Tekiah Gedolah*; all sounds signal that the members of the *Higher Than Ever Church* are sensitive to God's love for their lives.



Notation 3. *Tekiah*



Notation 4. *Shevarim*



Notation 5. *Teru'ah*



Notation 6 . *Gedolah*

Respect

The focus of worship services at the Higher Than Ever Church is honouring the presence of God. When the worship service took place, all focused on God, both pulpit ministers, multimedia ministers, and all congregation focused on God's presence. Pastor Victor further explained that the respect for God's presence is a "sensitivity" that can be expressed in various forms of expression. Laughing, smiling, crying, and kneeling are forms of one's personal longing when meeting God.

In the worship ceremony at the Higher Than Ever Church, one of the qualities of respect is manifested through the sound of the trumpet playing. It becomes a sign of God's presence, and then God grants forgiveness, restoration, victory, and salvation. One of which is marked by the sounds of the Trumpet playing. Therefore, through the worship ceremonies at the Higher Than Ever Church, the congregation is trained to have a respectful nature.

The nature of respect has implications for the daily basis of the congregation because everything that humans do to each other, God will feel it too. This is explained when God likens Himself to the lowest of people in Matthew 25:40. Here, God explains if a man respects the lowest of people, then he has respected God.

Self-respect is manifested through the sound of the trumpet playing, namely recovery, victory, and salvation. It can be obtained by humans when they leave the deeds of the flesh, written in Galatians 5:19-21, which include:

obscene, unclean, outward lust for other than partners, worshipping idols, witchcraft, strife, jealousy, hate, revenge, emotional or temperament, prioritizing ego, injuring, breaking the spirit, envy, drunkenness, and debauchery. When a person does these things, he actually does not respect himself, even surrenders himself to sin.

Respect for others is manifested through the sound of the trumpet playing, which is a sound that hints at safety (the sound of the Tekiah Goolah paly). In everyday life, salvation is synonymous with life and death. Life and death are interpreted broadly, both life and death of work, life and death of a household, life and death of a career, to the life and the death. Therefore, respect is carried out in various aspects of the life of oneself and others. So the value of respect for others is not to step on, do not be concerned with your own ego, do not put others down, and do not kill other people in any way. These are all forms of giving respect to each other.

The trumpet playing also has implications for the attitude of "respect", which is carrying out all life activities on the basis of respecting God and others. It is in line with what was conveyed by Hartoko (1985:42), who said that respect must be manifested to anyone, anywhere, anytime, and under any circumstances because it becomes one of the values of Christian character education.

Creativity

Creativity is an attempt to present something different, not only creating but also receiving something else to increase resources (El, Astitisar, Utomo, & Cahyono, 2021:2). Praise and worship music, namely liturgical music, has increased (Busman, 2015:43). One of the improvements that occurred was the forms of creativity of Church musicians. This is what makes church music always changing according to the cultural context and following the times. It is in line with Rafapa's idea (2019:21) that the progress of pulpit services occurs because of cultural exchanges, especially the cultures of the servants.

The development of science, technology and art that is moving very dynamically today is a form of human creativity. Humans continue to expand various knowledge in order to manage the earth. The power that God has given to humans to be creative in managing the earth cannot be done arbitrarily, but it must be returned to God's glory, as written in the Bible, namely in Psalm 8:10.

The Word of God in Psalm 8:10 is the basis for the churches to be creative in carrying out worship ceremonies and various other religious activities. The pulpit of the Church can be a place for creative people to glorify God, namely to praise and worship God. Each denomination of the Christian Church has its own creativity in its worship services, including the Higher Than Ever Church. It cannot be forced to have the same way of worship between one Church and another. Wood (2014:119) stated that the Church is starting to divide a lot, but it must stay within the corridors of the Bible and don't blame each other.

The Church strongly adheres to a set of doctrines that are adapted to the teachings of the Bible (Neder, 2016:175). It is the guide in making creativity in worship ceremonies. It is permissible to be as creative as possible but not to be separated from Bible doctrine.

Creativity is also present in worship services at the Higher Than Ever Church. As for the creativity that exists in the Higher Than Ever Church, among others: (1) choir. The choir is creative because not all churches use a choir in every routine worship service. (2) dancers. Dancer is creative because not all churches use dancers in every routine worship ceremony. (3) full band. The full band consists of piano 1, piano 2 (layer string and brass), electric guitar, acoustic guitar, bass guitar, drum, and violin. The full band is creative because not all churches use a full band in every routine worship ceremony. (4) trumpets. The use of trumpets in routine worship services at the Higher Than Ever Church is very interesting creativity because it is very rare for churches in the world, especially in Indonesia, to use more than one *Tokea* to blow the trumpet

instrument in routine worship ceremonies. The point is the use of the Trumpet instrument in routine worship services at the Higher Than Ever Church itself is creativity.

Overholt et al. (2011: 164) stated that traditional instruments move stagnant, which allows the rise of traditional instruments is the evolution of the instrument itself, which is currently mostly done by making it from traditional musical instruments to more modern musical instruments. However, the Higher Than Ever Church has created creativity by combining modern musical instruments with trumpets, which are traditional instruments.

There are four types of musical instruments in the Bible, namely the types of instruments that are plucked, swiped, blown, and beaten. One of the types of wind instruments is the Trumpet which is used by the Israelites to give signs in various activities (Kolyada, 2010:50). The creativity in using the trumpet instrument, which is based on the strong Word of God and has been presented in the previous discussion, has become a new model of creativity in church music. The Pastoral Team, as church leaders, believes in using the Trumpet instrument in every worship service.

Creativity in using the Trumpet as an accompaniment instrument in routine worship ceremonies at the Higher Than Ever Church can also be heard from the sound of trumpet playing. The *Tokeas*, as trumpeters, must really feel the worship atmosphere that has been built so that the combination of the sounds of the trumpet playing does not disturb and damage the worship atmosphere.

In a regular worship service at the Higher Than Ever Church, *Tokea* leaders devise the trumpet blasting formula. It is because there are no specific rules regarding the formula for the sound of the trumpet playing in routine worship ceremonies at the Higher Than Ever Church. The *Tokeas*, especially the leader, must focus on entering the worship atmosphere so that the sound of the trumpet playing formula being blown does not disturb and damage the

worship atmosphere that has been built. Here is one of the trumpet blowing formulas created by *Tokea's* creativity.

Shevarim – Tekiah – Shevarim – Tekiah – Teru'ah – Tekiah – Tekiah Gedolah.

The trumpet play sound contains self-development full of "creativity", namely carrying out all life activities with creativity in upgrading knowledge, all of which will be returned to the glory of God and also to help others. According to Choi et (2015:7), the advantage when a person consistently plays a wind instrument is that it will have an effect on the structure and function of the brain, one of which is for musical sensitivity or, in other words increasing someone's musicality. Choi's opinion is in line with what was conveyed by Hartoko (1985:43), who said that human creativity must continue to develop with the times because humans are partners with God the Creator. They must understand that every work is for the glory of God for the organization of life on earth.

Therefore, creativity is one of the educational values of Christian character values.

Solidarity

Actually, the fellowship of worship in the Church itself is a form of solidarity. Hartoko (1985:43) said that one of the characteristics of solidarity is having a group nature. It is consistent with the fact that the Church is a group of Christian religious organizations. In Matthew 18:20, God Himself also recommends people gather together to pray and praise God.

The focus of solidarity in worship services at the Higher Than Ever Church is namely the *altar call*. The *altar call* is an activity to pray for each other, either prayer from the Pastor to the congregation, the congregation to the congregation, or prayer from the congregation to the Pastor.

The trumpets will sound during the *altar call*. The sound of *Shevarim* and *Tekiah Gedolah* is often heard as a sign of confession of sin, repentance, and a sign of God's presence to provide salvation.

Family altar worship activities are another thing to strengthen solidarity to care for one another. During the family altar worship, the congregation will be more open to telling stories to each other because the congregation can talk, share, and pray for each other during the family altar worship activity. In worship ceremonies at the Higher Than Ever Church, the nature of solidarity can be manifested through the sound of the trumpet playing.

The sound of the Trumpet playing becomes a sign of God's presence, and then God grants forgiveness, restoration, victory and salvation, one of which is marked by the sounds of the Trumpet playing. Therefore, through the worship services at the Higher Than Ever Church, the congregation is trained to have high loyalties to friends by caring for one another.

Not only in the congregation, but the nature of this solidarity occurs in all sub-services, one of which is the sub-servant of the trumpets or *Tokea*. Only some people can blow the trumpet instrument because it is blown with a blowing technique.

One of the forms of solidarity is through the trumpet instrument. With the Trumpet instrument, the Higher Than Ever Church congregation is taught to strengthen the solidarity with a high sense of friendliness and concern, which will later be applied to their life in the community.

Higher Than Ever Church has provided a broad platform for the congregation to carry out their social activities for the community. Through the "Outreach Team" of the Higher Than Ever Church, whose activities include Public Kitchens, Free Medical Treatment, and Disaster Response. Public Kitchens are related to the distribution of free food to the general public. Free Medical Treatment is also carried out to provide free medical facilities to the community. Then, the Disaster Response is a team prepared to visit places that are being hit by a disaster, where this team will provide assistance, including food, clothing, medicine, and prayers for people who are being hit by a disaster.

The nature of solidarity, one of which appears when the sound of the Trumpet is heard, is also stated in the Higher Than Ever Church mission. The missions are: (1) Building the spiritual life of the congregation through the Family Altar (MK). (2) Preach the good news to everyone by doing kindness. (3) Conduct skills training to alleviate poverty. (4) Establish relationships and cooperation with churches and other Christian institutions. (5) Send missionaries to other nations.

CONCLUSION

The position of music is very important in the liturgy of worship in the Higher Than Ever Church. The vital role of music in worship services at the Higher Than Ever Church is used as a means of conveying Christian values through the sound of music when praise and worship are raised. Musical instruments as a means of the Higher Than Ever Church instilling the Christian values through sound, including the trumpet instrument. The sound of the Trumpet playing has implications for Christian character values. The implication of the value through the sound of trumpet playing is to instil in the congregation to have spiritual qualities (faith, hope, and love), also mutual respect, creative nature, and solidarity.

REFERENCES

- Bandi. (1992/1993). *Batik Gedog Tuban*. Tuban: Bagian Proyek pembinaan.
- Darmawanto, Eko. 2015. "*Wuwungan sebagai Simbol Identitas Budaya Lokal*". Tesis. Program Studi Pendidikan Seni. Program Pascasarjana Universitas Negeri Semarang.
- .Djoemena, Nian S. 1990. *Ungkapan Sehelai Batik*, Jakarta: Djambatan
- Kartika, Dharsono Sony. (2004). *Seni Rupa Modern*. Bandung: Rekayasa Sains.
- Moleong, Lexy J. 2004. *Metode Penelitian Kualitatif*. Bandung: Remaja Rosda Karya.
- Ocvirk, O.G. et al. 2001. *Art Fundamental: Theory and Practice*. New Jersey: The McGraw-Hill Companis
- Prasetyo, Anindito. 2010. *Batik Karya Agung Warisan Budaya Dunia*. Yogyakarta: Pura Pustaka.
- Purwanto. 2015. "*Ekspresi Egaliter, Motif Batik Banyumas*" dalam *Imajinasi* Vol.9 No.1 Januari 2015. Hlm.13-24
- Rohidi, Tjetjep Rohendi. 2011. *Metodologi Penelitian Seni*. Semarang : Cipta Prima Nusantara Semarang.
- Sari. 2012. "*Batik Sari Kenongo di Desa Kenongo Kecamatan Tulangan Kabupaten Sidoarjo: Kajian Motif dan Fungsi*" dalam *Chatarsis: Journal of Arts Education*. Program Studi Pendidikan Seni, Program Pascasarjana Universitas Negeri Semarang. Hlm.67-75.
- Sedyawati, Edi (Ed). 2014. *Kebudayaan di Nusantara: Dari Kersi, Tor-tor, sampai ndustri Budaya*. Jakarta: Komunitas Bambu.
- Sunaryo, Aryo. 2009. *Ornamen Nusantara*. Semarang: Dahara Price.
- Supriono, Primus. 2016. *The Heritage of Batik- Identitas Pemersatu Kebanggaan Bangsa*. Yogyakarta: CV Andi Offset.
- Susanto, Sewan. 1974. *Seni Kerajinan Batik Indonesia*. Yogyakarta : Balai Penelitian Batik dan Kerajinan
- Sutopo, Heribertus. 2002. *Metodologi Penelitian Kualitatif*. Surakarta: UNS Press.
- Triyanto. 2017. *Spirit Ideologis Pendidikan Seni*. Semarang: Cipta Prima Nusantara.
- Wulandari, Ari. 2011. *Batik Nusantara: Makna Filosofis, Cara Pembuatan, dan Industri Batik*. Yogyakarta: CV Andi Offset.