

Research Article

The Success of Ecological Leadership for the Church Expectations

Lexie Adrin Kembuan¹, Adiel Stevanus¹, Kevin Thomas Marlietama¹, Aji Sukrisno¹, Agus Suhariono¹, Yohanes Twintarto Agus Indratno¹, David Ming²

1. Department of Christian Religious Studies, Sekolah Tinggi Teologi Anugrah, Indonesia; 2. IAKN, Ambon, Indonesia

In implementing His plan in the effort to redeem the creations that are in His image, God (YHWH) has regulations, especially regarding leadership. However, this leader is very active in helping God plan to lead His people to the pinnacle of the work of redemption. Therefore, God so chooses and determines a leader in detail according to His own perspective from generation to generation, from the Old Testament to the New Testament, from the first century to the 21st century, regeneration always occurs. In the regeneration of the ecological system, leadership is needed in every church, especially in rural areas. A simple implementation is the regeneration of leadership ecology in the local church of GBT in Siliragung District, Banyuwangi Regency, East Java. Leadership ecology has been carried out since the initial pioneering of the church continuously starting from 1972 to 2022. In regenerating leaders, of course, they must have the expected pattern and according to the Bible that represents the general view. Conditions are put forward to recruit potential leaders who are expected to be in accordance with the expectations of God and the church in great detail, so that the church in carrying out the mission of the Lord Jesus does not fail and continues to be carried out perfectly. Indeed, there are several things that need to be considered when becoming a leader or in regenerating new leaders with an ecological system, so that it is efficient and the conditions proposed and the mechanism for regeneration of leadership ecology can run well and produce leaders with strong character and integrity in accordance with expectations. God's church.

Corresponding authors: Lexie Adrin Kembuan, oxelenovo@gmail.com; Adiel Stevanus, adielstevanus@gmail.com; Kevin Thomas Marlietama, kevinthomasmarlietama@gmail.com; Aji Sukrisno, ajisukrisno24@gmail.com; Agus Suhariono, agussuha288@gmail.com; Yohanes Twintarto Agus Indratno, yohanestwin@gmail.com; David Ming, davidmingming3@gmail.com

Introduction

The church from time to time has always needed the role of a leader, indeed it is not easy to determine and choose leaders, especially in the spiritual sphere. Individually too, many people aspire to be a leader wherever it is, and being a leader is a noble activity, this statement is explored from the concept of the Apostle Paul's thoughts in his letter to Timothy which is found in 1 Timothy 3: 1 "to want the position of overseer of the church is a noble duty and work ".

The church in the shepherding that God has entrusted to us has also experienced ups and downs in selecting leaders and entrusting the congregation with the guidance of a new leader (after the previous leadership had returned to the Father's house in Heaven). In a period of 48 years, the Beth-El Tabernacle Church of the Miraculous Christ Church has experienced 5 leadership regulations, even though our church is an autonomous synodal church, according to the bylaws it is the church that has the right to determine its leadership independently. The condition of the church, like the condition of our church, is also experienced by other churches, wherever they are. In determining a leader is not easy and not many people want to because there are many risks that will be faced later and will certainly carry heavy responsibilities. Not infrequently the reward is suffering, humiliation, rejection. Wherever and whenever there is something that endangers the congregation, it is the pastor or leader who must first suffer.

For neither from east nor west, nor from the desert, does exaltation come, but God is the Judge: He humbled the one and exalted the other. Psalm 75: 7, 8.

God in His existence is constantly looking for leaders and shepherds to take care of His church. And the Bible notes that GOD in choosing a leader or looking for someone often chooses with certain characteristics and what is pleasing to Him (1 Samuel 13: 14), Ezekiel 22: 30

Churches, small communities, youth communities and many other associations really need a leader who has a self-sacrificing heart, is humble and has behavior that is in line with Bible truth. The church must find and elect leaders who can bring the congregation to God's will and of course it takes quite a long time to guide the congregation. In undergoing the process of forming leaders in guiding His church, it takes a leader who has the appropriate character, full integrity and intelligent thinking concepts.

Of course, it is these criteria that cause the church, especially in rural areas, to experience difficulties in finding and determining a leader or pastor. The process certainly has the potential to have a long mechanism in recruiting leaders. Finally, many churches in rural areas use a genetic regeneration

mechanism, meaning that leadership will be transferred and continued by their own children to make it easier to guide or train prospective pastors or leaders who will continue their previous pastoral care.

In writing this work, the aim is to analyze, find, and find leadership solutions that are in accordance with the Bible with the figures described in the Bible. So that churches, especially in rural areas, can again find a congregational leader or pastor who has the character and pattern of leadership as described in the Bible.

According to Chemers, M. (1997): Leadership is a conclusion in the field of research as well as an expression of practical ability which includes the ability to do something in a person or organization to "lead" or guide and direct others, in the community team, or organization.

Pastor Ibrahim Imam in his paper as an extraordinary lecturer at STAS in 1988 explained that congregational leadership in the church or commonly referred to as the pastor of the congregation is an effort to mature one's spirituality within the scope of the church. God has a job that is not easy and often even sacrifices to mature the congregation in their spirituality.

He reiterated that being a leader like a shepherd deserves treatment that leads to an understanding of carrying a burden or a cross (Philippians 2: 5-11). Leaders must have a clear vision, have wisdom in implementing programs that make church management orderly and able to motivate congregations or teams in their pastoral organizations.

Leaders must fly, this statement is contained in the book "Rajawali" by Pdt. Jarot Wijanarko by interpreting that the leader or pastor of the congregation (in this case there is no distinction between leaders and pastors) must have effort or in other words have the ability to sacrifice price, sacrifice time, pay the price with energy, funds, feelings and don't miss self-sacrifice also have to really serve.

Ecology in the view of some experts is a branch of science biology who study interactive Among living things the one with other living things and also with the surrounding environment (www.merriam-webster.com, 2020). while the term ecology according to Abdul Malik, in the journal Understanding of the Sustainable Environment at Diponegoro University stated that understanding ecology first described by Ernst Haeckel as ecologist in 1866; the Greek word oikos itself is used as a root for the term economics which is the management of the household, while ecology is about the study of the household.

Ecology is multi-disciplinary and requires multi-stakeholder handling. George Evelyn Hutchinson (1903–1991) is referred to as the father limnology and the father of modern ecology. He comprehensively observes

and empirically measures organic and environmental factors that can affect the biota of a lake (community within the environment), as well as locates (Lynch, 2015)

Research Methods

This study used a field survey research type of GBT Miraculous Christ in Siliragung Village, Kec. Siliragung-Banyuwangi, observation and theoretical analysis of the Biblical Leadership Series from Dr. Bambang Budijanto "Inner Struggles-Joshua and Esther, analyzed descriptively qualitatively.

The use of this method to build facts according to field data and data sources obtained from literature and study studies (Absor, 2019). And it is hoped that this method can help provide solutions to churches in rural areas so that they can find and place quality and character leaders as expected by the Lord Jesus and the churches that are (M. Riggs, Missouri 1948).

Discussion

Congregational leaders or in Christian circles are often called pastors, which is a position or task that is popular today. Pastoral leaders or ministries are needed by the church to direct the congregation to Christ's likeness. All biblical figures including the Lord Jesus himself are aware of the need for pastoral ministry.

We can take this as an example, for example, like Moses in the book of Numbers 27: 16-17 it is said that Moses called on the LORD to appoint someone who could lead or lead the Israelites. In the new covenant in the Gospel of John 21:15-17 the Lord Jesus repeatedly told Peter to be willing to feed God's sheep.

In his YouTube channel, Dr. Bambang Budijanto taught and described that a leader is needed and to become a leader is properly prepared regarding education, training, coaching and guidance to become a leader. And in a leader must have a character that is credible, accountable or has full integrity accordingly (Budjianto, 2021).

Several biblical figures have inspired many of today's future church leaders, from the Old Testament to the New Testament. In this journal, several stories of extraordinary figures will be presented from the perspective of the Old Testament that God has appointed to guide the Israelites towards God's will and plan.

A. The Old Testament Ecological Leadership Perspective in the theoretical study of Dr. Bambang Budijanto

1. JOSHUA

The original meaning of the word Joshua in Hebrew is: יהושוע transliteration: yehôshûa, Phonetic: yeh-ho-shoo'-ah and has a meaning or definition: Joshua or Jehoshua = "Jehovah is salvation" or Jehovah is salvation (H3091 New Strong Concordance). Is the son of Nun, a substitute for Moses and led the war in seizing the land of Canaan. And Joshua acted as commanded by Moses written in the book of Numbers 17: 910, 33: 11.

As a leader fostered by Moses, of course Joshua had the character known to Moses as a person who deserved to be guided and trusted to lead the nation in war. In 1 Chronicles 1:26-27 and Numbers 2: 18 it is written that Joshua was the grandson of Elisama who was the chief or leader of the tribe, of course Moses knew Elisama and Joshua very well. This is the basis that strengthened Moses to appoint Joshua as a leader for the Israelites in the war against the Canaanites.

a. Character

1. In the book of Joshua 1: 1 that Joshua was the servant of Moses (new translation LAI). But the strength of Joshua is that he is called to fulfill, complete the task that Moses started. He is willing to be called upon, chosen to complete what is not his duty. Of course, this requires someone who has a strong character
2. Joshua was called to make his dream come true for many people. Moses could not fulfill his dream of capturing the land of Canaan. When the Israelites entered the land of Canaan, they received the promised land they had dreamed of since the time of Abraham (Joshua 1: 6).
3. The call of Joshua by the LORD under the guidance of Moses was to fulfill the LORD's promise for 2 million Israelites. This means that Joshua became a fulfillment of a promise that should have been made for someone else. have we never been willing or prayed to God; "Lord, make me an answer for the church, congregation, wife, children, other people or the fulfillment of God's promises for God's chosen people. Joshua was different, he was willing to be a "sacrifice" so that others would get God's blessings (Joshua 11: 23)
4. Joshua was in a situation of sacrificing himself to become a leader who dared to bring change from the desert session to a new risky change, namely leading the Israelites to cross the Jordan

river for a new change, which was desired by GOD (Joshua 1: 2). What used to be wanderers in the desert, now the Israelites have become farmers, ranchers in their own inheritance. Many leaders do not dare to bring changes from the old session to the new session, in the end the leader experiences an anticlimax in his life, not finishing.

b. Duties and responsibilities

1. Moses delegated his mission, what was received from the LORD to Joshua, was inherited.
2. Joshua's orientation is that every land that is stepped on is part of Israel.
3. Joshua is an extension of God's presence in the life of Moses (Joshua 1: 5) meaning that God will be with Joshua like when God was with His servant Moses. The word promise is the greatest asset or motivation for Joshua.
4. Joshua finally finished what Moses started (Joshua 11: 23).

c. Joshua's Performance Evaluation

The book of Joshua is a legacy of Moses, not a legacy of Joshua. Joshua only builds on the legacy of Moses, after Joshua and his generation died, the Israelites did not worship the LORD anymore (Judges 2: 6-10).

Moses did not educate Joshua to give birth to or guide a new generation who know GOD. When Joshua was successful in including God's promises, Joshua should have asked God "after I die, what about my children?, about the generations after me?, about my spiritual children? ", one thing to note, Moses trained Joshua, but Moses did not help Joshua to dream or have visions, so the impact of his life ended in the grave. During Joshua's life, he only won and won wars, only building the legacy of Moses.

2. ESTHER

In the encyclopedic dictionary, in the book of Esther 2:7 the Hebrew name of Esther is Hadasa ('myrtle tree'). The name Esther is thought to be the equivalent of the Persian word stara ('star') although there are some views that link it to Ishtar, who was a Babylonian female god.

Esther married Ahasuerus or Xerxes (486-465 bc). Esther is indeed a brave woman, who risked her life for the safety and survival of the Jewish people (4:11-17). His act of encouraging the Jews to slaughter their enemies in chapter 9 is written about, but is not praised in the Bible. In this respect Esther follows the custom of her time.

Some data and moments regarding Esther:

- Esther was Mordecai's cousin (Esther 2:7),
- Appointed as queen Ahasuerus (Esther 2:8-18).
- He was also motivated by his uncle Mordecai, to thwart Haman's plans to destroy the Jews (in Esther 3:1-4:17).
- Discovering Haman's bad intentions or plans for Ahasuerus, so that Haman was put to death (in Esther 7:1-10).
- The care of the Jewish people (in Esther 8:1-9:17).
- Mordecai was raptured (Esther 8:15; 9:4,10).
- Establishment of the Feast of Purim (Esther 9:18-32).

a. Character

In the book of Esther, it is clearly written that Mordecai prepared Esther in such a way that Esther was expected to have a strong character in facing the strong politics of that time.

Of course the mentoring activities between Mordecai and Esther produced some strong characters in Esther.

The first thing a mentor like Mordecai does is he builds the foundation of Esther's character;

- **Acceptance – Acceptance**

Of course acceptance is very important, especially for Esther. Because Esther was an orphan raised by Mordecai who was still Esther's sister (Esther 2:7). Mordecai in such a way guides, fosters, and even continues to convince Esther until Esther grows up and accepts Esther as her child. If this mentoring had not been carried out by Mordecai, Esther would surely have become a person who did not accept her own situation as an orphan, feelings of inferiority or low self-esteem would not have been far from her life.

- **Appreciation – Praise**

The feeling of being appreciated is everyone's dream, Esther has appreciation, praise from Mordecai for staying strong in his guidance, given confidence that she is strong and can do it. Under Hegai's supervision, Esther also received praise or appreciation because of her character (Esther 2: 9).

- **Belonging – Part**

If Esther did not have part of a large group or family (Jewish at that time), then surely she had an exclusive nature or did not care about others. (Budijanto, 2021). It was from the two things that Esther experienced above that ultimately made Esther have her national character. So he was

willing to go forward in the election of the queen of Persia (India – Ethiopia) whose mission was to save the Jewish nation.

- **Caring For The Other**

Esther has concern for others, always thinking of others. One of Esther's concerns was that when Esther faced King Ahasuerus and the King wished Esther to grant his request, Esther refused for the advice of Hegai (Esther 2: 15) the King's eunuch or the woman's guard.

- **Walk In Humility**

Esther imagined how happy Hegai would be for his success in guiding Esther in his success in choosing Ahasuerus the Queen. At this point, Esther has humility, Esther obeys Hegai's words or advice to win his heart (Budijanto, 2021). If Esther did not have humility, then Esther, who was already beautiful in stature, would have felt capable, capable of conquering the king's heart.

- **Live With Integrity**

Esther built integrity by continuing to follow what was suggested by Mordecai to remain anonymous as a Jewish nation (Esther 2: 20) even though at that time Esther was not physically close to Mordecai, but Esther still obeyed what Mordecai ordered like when he was in the care of Mordecai. Esther did not reduce Mordecai's orders in the slightest even though the directions, the advice had been given when Esther was still a child. And Esther kept on walking in integrity

b. Duties and responsibilities

A good leader is a leader who doesn't stay silent when something goes wrong or isn't right in the truth. In chapter 4 of the book of Esther, Esther takes on the duties and responsibilities of:

1. Helping Mordecai in preparing a plan to save the Israelites from the massacre planned by Haman (chapter 3)
2. Taking the risk to face King Ahasuerus in carrying out a rescue mission against the Israelites (chapter 5). As for the law before the king, it was a death sentence if he faced the king in a condition that the king did not like (if the king did not summon Esther 4: 11). Precisely in chapter 5, Esther dared to face the king for the mission of saving her people.
3. In chapter 7 of the book of Esther, Esther had the courage to determine the suspect of planning the massacre of the Israelites in Persia before King Ahasuerus. By disclosing data and facts. So the king believed and finally Haman was sentenced to death. A leader must have the courage to protect his nation, his people or the people he leads from plans of destruction. Of course these cases carry risks for both themselves and the community they lead.

4. Esther asked for a petition against King Ahasuerus in establishing an order or law on freedom of response against the Jewish people in facing each of their enemies in their respective regions (Persian regional context). Of course, whatever Esther does is the most risky thing. Especially if from the perspective of the current millennial year.

But from the activities that Esther did, it was carrying out the mission of saving and freedom for her people against the rulers of that time.

c. Esther Performance Evaluation

Whatever is done by a leader, even if it has an impact on others, must have a flaw that can be used as material for correction and evaluation. Indeed, if you look closely, what Esther did was because she felt the suffering of her people under the pressure of power at that time.

In the New Testament Bible, the Apostle Paul clearly and emphatically states that "Christians are one against another". This is the concept of the Apostle Paul broadly related to relationships between (Getz, 1993).

This is what Esther felt when she saw her people under pressure. If you look at the current era, it is clear that what Esther did was a provocateur against King Ahasuerus, which is still not quite right, but this activity was very relevant at that time.

Such as submitting legal certainty in the name of the king and the seal with the king's ring distributed to representatives of the government, regents, regional dignitaries with detailed written messages: "that the king gives permission to the Jews in each area to be able to defend their lives, exterminate the murderers who want to attack the Jews (Esther chapter 8).

And the result is in chapter 9 of the book of Esther, the freedom exercised by the Jews based on the law bearing the seal of the king's ring does indeed have an impact that creates terrible fear for people who hate Jews. So the Jews beat, killed, destroyed those who did hate and endangered the survival of the Jews.

However, when viewed from a contemporary perspective, this is of course lacking in ethics and humanity and contains elements of politicization.

However, as a leader, as a whole Esther was able to complete her task properly and perfectly to save the Jews from the arbitrariness of the authorities at that time, so that the Jews were saved even though they lived in exile.

B. Implementation of Ecological Leadership in the GBT Christ Miraculous Church

1. Rev. Timothy Sukat Winarko

In 1948, on the 11th of April to be precise, Timothy Sukat Winarko was born in the Sumberoto area of Malang, East Java. But then, following his parents, he moved to the Banyuwangi area in the southern region of Siliragung. He carried out his basic education in the surrounding area, then continued his education at a high school in Surabaya until he continued on to SPG. In 1971, Neliau attended the guidance of the Beth-El Tabernacle Church in Surabaya under the guidance of Pastor Gersom Soetopo (Po Guan Sin).

In the ministry school at GBT he met a young woman named Sumariana who was a student from the GBT ministry school who according to God's plan was also a young woman born in the city of Surabaya. In 1972, Timotius Sukat W invited the young woman named Sumariana to agree to get married and plan to start a pastoral ministry in the Banyuwangi area (back home).

A husband and wife then took the initiative to rent a house around the residence of the husband's parents. Then make the contracted place a place of worship. Initially God sent the souls of 1 family to be served, then the following year God sent souls little by little to be shepherded. In 1980, the ministry of this husband and wife moved to the land given by their parents. And with a patient, understanding and sacrificial shepherding service and care in dealing with souls with different characters.

God increasingly entrusts souls to grow under His leadership. So that in 1993 the number of people grew in quantity to 20 people. Finally, on Thursday, January 6, 1994, he was called home to his Father in Heaven.

Of course, the thing most of the congregation remembers is that Pastor Timotius Sukat was a visionary pastor or leader, who did not give up easily in defending the congregation from government pressure (at that time), a partner in his work as a teacher in private schools and neighbors who did not expect a church. in the area.

Until he remembered one of his hard efforts in maintaining a permit to build a church building, he was escorted from the Regency to the Provincial government and even to the Ministry of Justice and was accompanied by military officer General Umbas from Solo at that time, but it had not produced results.

But after his death, his wife Lea Sumariana was appointed by the GBT Synod to continue the ministry of Rev. Timothy Sukat Winarko.

There are several places of service that he pioneered, the GBT congregation in Siliragung District, Banyuwangi, where it exists to this day. The result of the next initiation is the Beth-El Tabernacle Church congregation in Sumberagung Village, Pesanggaran sub-district, which is currently being pastored by Pdm. Elifas Sunarto numbered 40 souls. Planting a church in the Genteng sub-district (30 km to the north from the Siliragung sub-district pastoral area), from 1985 numbered 20 people until 1990, and because the ministry was quite far away, he left the congregation he planted in the church around the Genteng area.



Rev's photo. Timothy Sukat Winarko

2. Pdm. Lea Sumariana

Born in the city of Surabaya on June 30, 1952 ago, in continuing the ministry of pastoral leadership at the church he started with her husband, of course Pastor Lea Sumariana had studied with her late husband, of course she understood the twists and turns of the ministry, especially in guiding and directing the congregation she leads and character of the church.

Of course, her readiness to lead the congregation, Ms. Lea, was obtained from her husband's direct guidance in ministry life when the two of them were involved in starting the ministry together, and that is what made Pastor Lea ready and firm in continuing her pastoral ministry at the local church's GBT with all its problems.

It is at this point that ecological leadership has actually occurred and was carried out when they

were still living together which eventually gave birth to new leadership.

In Mrs. Lea's leadership, of course the problems in the congregation varied according to the passage of time and its development. Particularly regarding church permits that have not been completed, only up to permits for houses of worship at the village level. But this has made the congregation relieved and able to worship freely.

So that with the leadership of Pastor Lea Sumariana, in 2000 there was a transformation of church administration by forming a pastoral team to assist her leadership so that the congregation grew rapidly, from a congregation of 20 people in 1994 (the year her husband died) to 60 people in a period of 6 years.

The shepherding team formed by Pdm. Lea Sumariana was divided into three teams.

Among them:

Leader of the Shepherd Team : Pdm. Lea Sumariana

1. Cords of the Worship Team : Pdp. Adiel Stefanus, S.Th
2. Church Household Team Kord : Rev. Gunawan Widjaya
3. Social Team Kord and Evangelism : Rev. Suhardi

Each team oversees several sub-coordinators.

In the leadership of young pastor Lea, she has a strong social mission, approaches congregations in need, surrounding communities, neighboring villages with social missions and moves the congregation to have the same vision as her, the impact is that the souls of God are sent in her shepherding, in 2011 the number of people grew to 120 people (data attached) until 2016.

On May 12 2016, Young Pastor Lea Sumariana passed away to the bosom of her Father in Heaven, so that the pastoral leadership was vacant. With the assistance of the Beth-El Tabernacle Church synod by the head of the Banyuwangi area, Pdt. Boas Suryantoro, S.Th, the synod temporarily appointed Pastor Lea Sumariana's protege who is also chairman of the social mission council, namely Rev. Suhardi (Reverend: Priest Pratama Special Task; is a special official for church expertise approved by the GBT synod).



Pdm's photo. Lea Sumariana

3. Pdptk. Suhardi

Mr. Suhardi was born in Banyuwangi on August 3, 1973.

Of the three coordinators of the local church pastoral team, Rev. Suhardi has the opportunity and is ready to temporarily replace the church pastoral leadership from Rev. Gunawan, this is because Rev. Suhardi has been a protege of Pdm Lea Sumariana for 20 years, and also because his place of work is the closest with the church's position.

With the assistance and supervision of the regional assembly under the leadership of Pdt. At that time, Rev. Suhardi led Boas Suryantoro, S.Th, guiding the congregation by continuing the leadership method of his predecessor, Pdm Lea Sumariana, without changing the basic principles that had been implemented.

Serving as a Manager in a private financial company, Pdptk Suhardi is also making improvements in the shepherding process under the supervision of the GBT regional assembly. This is because the daughter of Pdm Lea Sumariana is in the process of completing assignments within 2 years of working as a branch manager at a private financial company.

Because in the 2015 GBT statutes and households in article 8 point b or page 32 it is explained that: that the main priority is to continue shepherding when there is a vacancy because the pastor is called by God is the closest person to the previous shepherd.

Of course the priority is the pastor's wife who is already an executive member of the synod. If the pastor's wife dies too, then the child will continue to shepherd. This has become a provision in the

GBT bylaws. So while waiting for the time, Rev. Suhardi continued the shepherding baton until the specified time limit.

In the process of mentoring Pdp. Suhardi's leadership at GBT Siliragung it is similar to the mentoring process of Musa's leadership towards Joshua. Trained, fostered and guided by seniors directly and continue the legacy from the previous leadership. There are several implementations of faith that are implemented during the Pastor's shepherding. Suhardi like; increase morning prayer by visiting the congregation's house in rotation, reactivate social activities internally as well as for the surrounding community and hold church management regulations for the younger generation. Within 2 years of shepherding Rev. Suhardi and under the supervision and guidance of the GBT regional synod Pdt. Boas Suryantoro, S.Th, the synod also appointed Pdp. Adiel Stevanus to accompany the Rev. Suhardi as well as preparing Pdp. Adiel as a candidate for the leadership of the local church according to the statutes of the GBT synod.

The following are activities related to leadership training that he has participated in and carried out:

- Attended the KAuM ministry school (Bible for Service Course) at GBT Bethesda in Banyuwangi city for 9 months.
- Power Character leadership school in Malang by Dr. Yakoeb Ezra for 6 months in 2010
- Participated in the Hagai Institute in Genteng in 2011.
- Pastoral training by the GBT synod in Surabaya in 2014



4. Pdp. Adiel Stevens

In 1978 ago, Adiel Stevanus was born in Banyuwangi on Wednesday December 6th. Is the first child of husband and wife couple Timotius Sukat Winarko and Lea Sumariana. In terms of pastoral

leadership, Adiel Stevanus directly witnessed, followed, guided, taught, discussed and experienced the ministry processes carried out by parents in starting the church from the beginning until parents were called back to the Father's bosom in 1994 and 2016.

Is the implementation of ecological leadership from real parents and children. From the beginning it was prepared to be the successor to the parent's shepherding. Completed his early education at Pertiwi Kindergarten Siliragung in 1983-1985, continued his basic education at SDN 1 Siliragung and graduated in 1991. For secondary school education (SMP) at SMPN 1 Siliragung graduated in 1994, then further education was taken at SMAN Pesanggaran and graduated from high school in 1997.

The plan was to continue studying at the music faculty in Jakarta, but God had other plans, so he finally took a music course at Chick's Music in Bekasi, West Java in 1998. In 1999 he studied to serve in the field of music at the Beth-El Tabernacle Church, the Bethesda congregation in Banyuwangi, where he was pastored by Rev. Petrus Tirta Dihardja until 2004.

In 2000, he attended ministry training at the Salatiga Kopen Prayer Center under the guidance of Pdt. Samuel Saputra at the Youth Ministry event with the chief executive Pdt. Jonathan Pattiasina for 1 month. And in 2001 he took part in the Music Short Program at Pruskoneo Music Bandung led by Ps. Welyar Kauntu for 1 month. As well as some of the service training that was attended including:

- Following the guidance of the Bible Course for Service (KAuM) organized by GBT Bethesda Banyuwangi in 1999
- HAGAI Institute in Genteng in 2011
- Leadership Training for Company Managers by Dr. Yakoeb Ezra for 6 months in Malang in 2010
- GBT Pastoral Education in Surabaya in 2014
- Serves as Deputy Head of Development in the field of HR for the People's Economic Empowerment Agency (BPEK) of the PDIP Party, Banyuwangi Regency from 2020 until now.
- District-wide public relations coordinator in the district BAMAG (Inter-Church Deliberation Board) organization since 2022.
- As the youth coordinator of BAMAG in Siliragung District in 2019 until now.
- Becoming the secretary of the GBT synod for regions throughout Banyuwangi Regency for the 2022-2026 period.
- Founder of the Bright Youth organization (church youth throughout Banyuwangi Regency)



In 2019, after helping the company in all its problems, he finally resigned from the leadership of the branch of the private financial institution company and was appointed by the GBT synod as the successor to pastoring as church leader or pastor and Rev. Suhardi was also appointed as a shepherding companion until now.

In order to complete the pastoral ministry of the congregation, Pdp. Adiel Stevanus in 2018 continued his education at Anugrah Indonesia High School of Theology in Surabaya (STTAI) with NIM: 1117583 ST and graduated in 2022. Then continued his Masters studies at STTAI theology study program and is currently (2022) in the educational process.

In the ministry of pastoral leadership in local congregations, the regulations that are applied are to improve the team system in pastoral care and place the right people in the right fields (The right man in the right place) who is more competent with qualified young generations. Also blowing up the younger generation to be more efficient with creative activities and training prospective leaders by holding Home Industry work study education in various small industries.

Apart from being herding oriented, Pdp. Adiel Stevanus also had the opportunity to teach at the Elementary School and Middle School at the Salt and Light Foundation (GRETA) in the Gambiran sub-district as an educator in the subject of Cultural Arts and Crafts Creations from 2017 - 2022. Became a keyboard and guitar music instructor at One Nada Music School Sragen sub-district Cluring Banyuwangi since 2017 until now.

Leadership Implementation

As a young leader in shepherding, of course there is still much to learn from their predecessors, even though ecologically leadership material can be obtained from learning directly from parental guidance. But these materials must be supplemented with creations, input from other people who are more relevant to the congregation and in accordance with its development.

Some of the new leadership regulations in the shepherding team that are implemented are slightly different from the previous leadership. By dividing the ministry tasks by placing just two teams in church governance:

1. The Shepherding Team Coordinator, led by Pdp. Adiel Stefanus with his functions are:
 - Paying attention to the condition of the congregation, both spiritually and physically, also paying attention to the psychological health of the congregation in all their problems
 - The next task covers youth by appointing a youth coordinator.
 - Praise and Worship, including developing resources in praise and worship services.
 - Regulates the implementation of worship procedures, both Sunday services, family worship, women's worship and children's congregation services as well as other services.
 - Appoint the coordinator of the children's congregation (Sunday school) and Sunday school teacher training from among the youth.
 - Appoint a women's coordinator to coordinate its administration and social activities, worship and others.
2. The Coordinator of the Household / Social Mission Team itself is led by the Pdptk. Suhardi as the deputy pastor of the local church. The duties and functions are as follows:
 - Responsible for the physical governance of the church and its development.
 - Carry out social missions both within the church and in society.
 - Representing the local church in a joint social activity event for churches throughout Banyuwangi Regency.
 - Appoint other coordinators in social, prayer, development.

Conclusion

Attention

There are 5 things that need to be considered in living as a leader;

1. Strong: a leader with a strong character and a firm heart or believes confidently in one's ability to carry out tasks under God's presence (Joshua 1: 7a).
2. Wise: Leaders who act carefully with God's word as the basis for making decisions or considerations. (Joshua 1: 7b).
3. Orientation (Joshua 1: 7).

This means focusing on God's call and direction, as a leader it is necessary to have a given task orientation so that it stays in line so that an image can be obtained that carrying out a clear vision is really needed by a church leader, so that it can be a motivation for himself and the congregation that follows him. (Priest, 1995).

4. Teacher: a leader who is capable of teaching, sharing God's word on an ongoing basis with himself, his family and the congregation. Joshua 1: 8a
5. Have Quiet Time: having quiet time is very much needed in a leader, quiet time is essential in the mechanism of church leadership. Contemplation is the first step in making a policy or consideration, a decision in dealing with personal or congregational problems. It is at this frequency point that God will speak and convey many messages (Joshua 1: 8b), moreover every leader has authority (Suwardi, 2013). A leader's decision will have a broad impact, therefore, in order to have a positive and true impact, quiet time is needed in contemplating God's word.

In Luke 5: 16 it is explained clearly there the daily habits of the Lord Jesus "but He withdrew to lonely places and prayed." that even though the Lord Jesus himself had extraordinary power, He felt the need to go to a source of strength (Sanders, 1999), in order to refresh His spirit in communicating with the Father.

Leadership ecology

In the leadership cadre process, the regeneration process often uses ecological methods because it has the potential to be useful in the cadre of leaders. There are several things that are prioritized in regeneration that often occur within the church, including:

1. Selection of cadres (Candidate Selection)

In selecting prospective leaders to be trained, it is very clear that it is necessary and must be a priority, because it will determine the next step, including selection in terms of integrity and desire to be trained. At this point, of course, they are very careful in selecting prospective leaders and of course strong will and character are very valuable assets for prospective leaders.

According to Michael Salom Hahuluy (Hahuluy, 2020), his perspective concluded that in choosing a prospective leader, the step that should be carried out by the leader is to first select a prospective leader (candidate cadre). In an effort to determine or select a candidate for a leader, sufficiently mature and wise consideration is needed from the leader who will regenerate. As far as possible put forward objective considerations in choosing a candidate leader.

Oswald Chambers says:

“God’s greatest gift to the Israelites was not the promised land, but people like Moses, David, and Isaiah, because His best gifts have always been people. His greatest gifts to His church are the twelve disciples He has trained to be leaders.”

In the new covenant perspective, the Lord Jesus chose and appointed twelve disciples to do a great work, namely preaching the Gospel throughout the world. Some of the implementations of regeneration were when Paul chose Timothy, Titus and several others to continue the ministry, both evangelism and pastoralism of the early church.

From generation to generation and from generation to generation there will be people who are called by God to prepare themselves and prepare others to continue God’s work on this earth.

Le Roy Eims suggests five characteristics that people always pay attention to leaders who are preparing other future leaders.

First; Leaders are required to have a fighting spirit.

Second; prospective leaders can find self-credibility and be tested

Third; Leaders must have the courage to take risks in the face of the pressures they face.

Fourth; Leader candidates must have good managerial or administrative skills.

Fifth, prospective leaders must have mature analysis and creativity.

2. Recruiting

As was the case with Musa for Joshua, so also in leadership ecology at GBT Christ Ajaib in Siliragung District, recruitment of prospective leaders occurs from the founder of the ecological regeneration church to his wife, followed by his students, and finally the recruitment of his biological children who later become pastor approved by the synod.

From the Old Testament Bible to the New Testament, from the first century to the 21st century, natural recruitment has always and continuously occurred, although the results sometimes experience different levels of success. Therefore, a mechanism is needed to prepare future leaders in accordance with the biblical view

3. Preparation (Preparing)

In preparing for leadership regeneration, as explained several views relating to leadership in general, Christian leadership, leadership according to the Bible's view, and several views regarding leadership regeneration.

Things that need to be prepared in handing over the baton of leadership.

The first thing, of course, is mental and spiritual readiness, this is the basic and basic thing that is done by leaders who will relinquish their position as leaders. This attitude of mental readiness is very important, both for himself and for the organization he will lead. In addition to mental readiness, spiritual readiness is also needed for cadres of leaders, of course this is an obligation, because a prospective leader must have a higher spiritual level than the congregation.

When a leader has good mental and spiritual readiness, it is certain that the leader will no longer experience mental shock, or what we generally call post power syndrome. In fact, it is often seen that a leader who has lost his position feels that he is no longer valuable, no longer respected. some even try to blame others for their situation.

4. Training (Training)

The task of a leader in the context of the next leadership regeneration is to prepare and educate young people (leader candidates of course) who have a heart to want to be guided, even a good leader must try so that the prospective leader who will replace himself can have equal abilities, commensurate and equal or even better than himself. Everyone can have talent or intellectual ability as a leader, but this must also be formed at the level of education, both formal and informal as well as with various field experiences. A leader can be said to be successful if he is able to produce or educate prospective leaders who then succeed in doing the same thing and even bigger, John 14: 12.

The final conclusion is that leaders must show themselves to have the character of ecological leadership (eco-leadership). Strengthening the environmental sector is very important and has the main priority scale in line with other sectors such as the economy, law, and politics and administration. Ecological leadership is multi-disciplinary and requires multi-stakeholder management, especially the immediate

environment. Breakthrough according to the Bible is needed to overcome complex and acute church problems.

Documentation Picture



Rev. Timutisu SW and Pdm Lea Sumariana as Founders of GBT Ajaib Christ
Congregation, Kec. Siliragung – Kab. Banyuwangi



Pdm. Lea Sumariana in 1995



Remodeling of the church building in 2010



Part of the GBT Christ Miraculous congregation



From left: Pdptk Suhardi + Wife – Pdp. Adiel Stefanus + Wife



The Decree of the Ministry of Law and Human Rights for the Youth of Bright-Banyuwangi which was pioneered by several youths, one of which was Pdp. Adiel Stefanus, S.Th

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