The implementation of Jesus' transformative leadership in leaders and activists of the Protestant Christian church in Bali, Indonesia

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Abstract
Jesus Christ is a role model for leaders, with His leadership still relevant until now. Jesus brought transformation to His community, and this transformative leadership model is needed to renew church ministry and evangelism. This article aims to find out the level of implementation of Jesus' transformative leadership among church leaders and activists of the Protestant Christian Church in Bali (GKPB) at Denpasar. This "traditional" church needs transformation to improve its quality and range of services outside Bali Island. The research used a quantitative method by measuring the Four Dimensions (D) in the concept of transformative leadership of Jesus according to the Gospel of Matthew. Results show that first, the implementation of Jesus' transformative leadership among GKPB Denpasar leaders and activists was found to be in "moderate" level due to the leadership model that was still committed to the system of institutional centralization and local autonomy based on tradition, which became an obstacle to develop mission work outside Bali. Second, the implementation of Jesus' transformative leadership among GKPB Denpasar leaders and activists was more dominantly influenced by the understanding of the Kingdom of Heaven (D2), meaning that leaders of GKPB Bali had practiced the Jesus transformative leadership model. However, the adequate salary and facilities provided by the synod created anthropocentric comfort, which diluted the spirit of the mission. Third, the background of "long-serving" (L5) dominantly influenced GKPB Denpasar leaders and activists to adjust Jesus's transformative leadership model, but this was not yet able to fully optimize the practice. Therefore, GKPB Denpasar leaders and activists need to shift from the traditional paradigm to the transformative one to carry out personal and institutional transformations to improve their quality, range of services and answer future challenges.

Keywords:
Jesus' transformative leadership; church leaders; Protestant Christian church.

1 INTRODUCTION
Implementation of the centripetal mission model (mission pattern from outside to inside) was found in the Old Testament perspective, where other nations came to worship Yahweh through Israel. This mission model becomes less effective in the New Testament era, in which the form of mission model is more centrifugal (mission pattern from within to reach out), as shown by the Gospel of Matthew, which changed the Jewish-style centripetal model to the Jesus Christ-style centrifugal model (Bambangan, 2019). Jesus Christ is certainly a transformative leader, by whom the church is present in the world for the mission of salvation for all nations.

The most inspiring model of Jesus' leadership is Transformative Leadership. The term was coined by James MacGregor Burns (Burns, 1989), and the concepts behind it were further developed by Bernard M. Bass (Riggio, 2006). This model emphasizes organizational change and improvement through an intrinsic approach to followers, namely a change of heart and mind leading to increased motivation and performance for the organization's benefit. Transformative leadership serves and prioritizes the followers' needs and encourages and motivates them to achieve the best results. Awareness is built through motivation that inspires and stimulates the follower's intellect to interpret current conditions and build a future vision. Moral-ethical qualities are built, and interactions are strongly woven. The role of the leader is an important key for these changes. Jesus is a leader who becomes an example for His community, and His leadership example is still relevant to Christian leadership today (Katarina & Siswanto, 2018).

The Protestant Christian Church in Bali (GKPB) in Denpasar, Bali, is synodically less developed in terms of quantity, especially when viewed from its age, namely from 1931-2020 (89 years). This is evidenced from the data on the number of congregations, which as of 2020 approximately amounted to 13,000 adults and children spread across 65 local branches throughout Bali, 16 church-designates or Faith Development Centers (BPI), and 2 English-speaking branches. It shows that GKPB has not yet left the area of Bali to reach souls. Presumably, God's ministry of GKPB in the city of Denpasar has not yet fully carried out the centrifugal mission above. The present GKPB is not purely an ethnic or tribal Balinese church, as was signified with the "Dancing Cross" logo containing the main philosophy of a church present in Bali with Balinese culture. It is now a church that accommodates all ethnicities, with pastors from other ethnicities making up around 30% of the total GKPB church leaders. Bali is a symbol of openness, and this fact compels GKPB to be open to other ethnicities (I. K. E. Cahyana, personal communication, November 18, 2019).

However, this reality which should be a golden opportunity for mission work, is confounded by many factors. One of them is administrative in nature. One of the provisions in GKPB regulates the primacy of conducting Balinese ethnic identity-centric style of ministry. With this provision, the entire ministry movement is focused only on the island of Bali. Therefore, GKPB leaders and activists subject to the provision have not carried out evangelism and pastoral services outside Bali area. So far, GKPB only accepts congregations from other tribes to worship at GKPB. This shows an apparently centripetal model (from outside to inside). Moreover, the existence of guaranteed salaries and facilities from the Synod for the leaders creates a comfort zone. Considering these conditions, it is reasonable to suspect that the transformative leadership of Jesus Christ among leaders and activists of GKPB in the city of Denpasar has not been implemented properly. Thus, this study aims to determine how much GKPB Denpasar leaders and activists have
implemented Jesus' transformative leadership. Based on the teaching of Jesus in the Gospel of Matthew, it can be described that there are at least 4 Dimensions (D) which become the theoretical framework for this research, namely: the transformation of mission model from Centripetal to Centrifugal (D1), the transformation of concept from Worldly to Heavenly Kingdom (D2), the transformation from Followers to Leaders (D3), and transformation of status from King to Servant (D4). The following is an explanation of the four dimensions.

God loves all nations, and He wants to save them from eternal destruction because of their sin. This is the reason God chose Abraham, who later became the patriarch of the nation of Israel so that through His chosen people, the news of salvation could reach other nations, and Israel becomes the tool of communication to channel God’s love and truth to a lost world (Matthew 18:11, in Bavinc, 2009). Lord Jesus's steps to turn a centripetal mission model into a centrifugal one began with sending His disciples to reach out to their fellow Jews (Matthew 10: 5-8). In imitating the transformative leadership of Jesus, church leaders must train their followers actively to go to the nations and preach the gospel of salvation to all sinners (Tanhidy, 2017). The Gospel of Matthew records the next step, which is Jesus' direct ministry to the Gentiles. Matthew 8:5-13 narrated about the ministry of Jesus to a Roman centurion in Capernaum and a Canaanite, or in the Synoptics Syro-Phoenician, woman (Matthew 15:21-28). Jesus took strategic actions in the context of organizational regeneration by sending students to a wide geographic scale of all the earth to conduct His Great Commission (Matthew 28:19-20, in Widjaja et al., 2019), in accordance with His incarnation purpose of serving a sinful world (Matthew 20:28) by proclaiming the Kingdom of God (Daliman & Suparti, 2021).

The focus of the leadership of the scribes and Pharisees towards the nation of Israel was apparent by making the Mosaic Law not to become words that they must do to please God but as the "basic law" of the state of Israel. According to the Law, a person was defined only in black and white: to be in the right or in the wrong. Under the Law, a person found guilty could be sentenced to death by stoning or crucifixion (John 8:3-7). Israel in those times had deviated from the vision of God's Kingdom and focused more on building an earthly kingdom. Therefore, Jesus came and made a transformation or change to the old leadership orientation with a new leadership orientation that focused on the Kingdom of God as the core of Jesus' preaching (Panggara, 2013). The Israelites must be re-directed as God called and chose them from the beginning as Abraham's descendants to be channels of blessing for the nations (Genesis 12:2). To enter the Kingdom of Heaven, which is the core of the preaching of Christ and His disciples, Israel must repent (Matthew 4:17). When He went around all the villages and cities, Jesus always preached about the Kingdom of Heaven (Matthew 9:35; 4:23;10:7). Every Christian leader today must submit himself totally to the dominion and reign of Jesus in his life. Christian leadership can only be considered successful if all followers in an organization have made Jesus the highest ruler in their lives and are no longer completely dependent on organizational policies that often hinder the task of preaching the gospel. Church leaders must be able to change the paradigm of their followers to face the demands of existing ministries (Mawa, 2020).

An organization is considered dynamic and moving in a better direction if it has leadership committed to developing its main resource, namely humans. Human resource development in an organization is also referred to as regeneration. Qualified human resources will be creative and innovative for the development and progress of an organization, both secular and spiritual. In recruiting leaders of church organizations, discipleship is the way. It should be understood that discipleship and the Kingdom of God are two big, significant, and closely related topics in the Gospel of Matthew, as well as solutions to the problem of discipleship for the church today concerning building the church to live like Jesus (Wisanto, 2019) and the Great Commission of Jesus is the task of discipleship (Darmawan, 2019). There are two passages in the Gospel of Matthew that tell the story of Jesus choosing His disciples: Matthew 4:18-22, which emphasizes the calling process, the background of the disciples, and the purpose of Jesus calling them, and Matthew 10:1-4, which emphasizes the personnel and the provision of authority and the equipment surrounding it in their ministry. The nightly prayers that Jesus did before choosing the disciples show that this selection process was a phase that would determine the next leadership assignment. The next thing implied in the night prayer is that Jesus respected the Father and asked Him to be directly involved in the selection process since all that Jesus and His disciples would do was all the Father had designed or planned from eternity. By knowing the will of the Father in His work, Jesus knew whom He would choose and how they wanted to be shaped. A transformative leader must have the ability to see the whole stage of the team's preparation by which he will make changes in his leadership.

Jesus is not an instructional leader but a self-serving one. Never will it be found in history that a king or lord was willing to step down from his throne to serve as a servant. At the time of the Lord Jesus, the leaders of Israel, namely the priests, scribes, and Pharisees, embraced the same concept of leadership. They could do anything they saw fit to punish Israelis who disobeyed Jewish law with their inherent institutional authority. They always took advantage of the law by interpreting and applying it legally to maintain their authority over the Israelites. They burdened the people with heavy work and always looked for places of honor and prominence in the marketplace (Matt. 23:4-7). It was very different from what was shown in the leadership of Jesus, which was a servant-leadership (Matt. 20:25-28). Thus, Jesus was a self-serving leader. He was willing to sacrifice all that He had or emptied Himself for the function of the servitude that the Father assigned to Him. This servant leadership needs to be understood and applied in transformative leadership that can move people and brings about changes (Hutahaean, 2021) in the character of followers and their church organizations with a vision that comes from God (Innawati, 2016).

Therefore, the objectives of this study are finding out three aspects as follows:

- A low tendency to implement the transformative leadership of Jesus Christ based on the Gospel of Matthew among GKPB Denpasar leaders and activists is found.
• The most dominant dimension in implementing the transformative leadership of Jesus Christ based on the Gospel of Matthew among GKPB Denpasar leaders and activists is the transformation of the concept from Worldly to Heavenly Kingdom (D2).
• The dominant background category determining the transformative leadership of Jesus Christ based on the Gospel of Matthew among GKPB Denpasar leaders and activists is Education (L4).

2 Method
This research used a quantitative method and employed a survey through questionnaires to collect the data. It relied on quantification in data collection and analysis to test hypotheses to solve problems based on empirical observations (Subagyo, 2004). The theoretical framework was built based on a literature review of the Gospel of Matthew on the transformative leadership of Jesus Christ in carrying out the mission of the kingdom of Heaven. The study was conducted from July 2019 to June 2020 by distributing questionnaires among 100 random GKPB leaders. This research strived to answer the question of "What tendencies, dimensions, and background categories are the most dominant in realizing the implementation of Jesus Christ's transformative leadership based on the Gospel of Matthew among GKPB leaders and activists?" Data analysis was performed by using Statistical Product and Service Solutions (SPSS) version 20. This research also calculated the moderate variable that explains the background category of the Protestant Christian Church in Bali (GKPB) in Denpasar, which was estimated to affect the implications of the transformative leadership of Jesus Christ among GKPB Denpasar leaders and activists.

3 RESULTS AND DISCUSSION
3.1 Tendency to Implement the Transformative Leadership of Jesus Christ based on the Gospel of Matthew among GKPB Denpasar Leaders
Testing of the four dimensions (D1-D4) shows the that the tendency to implement the transformative leadership of Jesus Christ based on the Gospel of Matthew among GKPB Denpasar leaders and activists fell into "Medium" category. The testing results are as follows.

<table>
<thead>
<tr>
<th>Dimensions (D1-D4)</th>
<th>Lower-upper bound</th>
<th>Category</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Low</td>
<td>Medium</td>
</tr>
<tr>
<td>1</td>
<td>44.2609 – 46.3962</td>
<td>Medium</td>
</tr>
<tr>
<td>2</td>
<td>50.1047 – 52.9239</td>
<td>Medium</td>
</tr>
<tr>
<td>3</td>
<td>39.5936 – 41.5528</td>
<td>Medium</td>
</tr>
<tr>
<td>4</td>
<td>41.9168 – 43.9118</td>
<td>Medium</td>
</tr>
</tbody>
</table>

After testing the data for their four dimensions (D1-D4), it was found that the implementation of the transformative leadership of Jesus Christ based on the Gospel of Matthew among GKPB Denpasar leaders and activists (Y) fell into the "medium" category, meaning that the first hypothesis was rejected. These results proved that GKPB leaders and activities had implemented Jesus' transformative leadership, but not optimally. One of the contributing factors was organizational: the church paid more attention to Balinese evangelism and put a lesser one to people outside Bali. It proved that GKPB is still a church that practices leadership characteristic by institutional centralization, absolute local autonomy, or traditionalism contrary to the leadership of Jesus Christ, which is rooted in compassion for the lost souls in all the world (Wijaya, 2018). This is an important note and, at the same time, evaluation material for the GKPB Synod Management to evaluate the mission service program in the present and future. It is proposed in the future that the GKPB leadership paradigm needs to be changed by implementing relational leadership based on the relationship of the Triune God within each leader, which is a more appropriate leadership model to anticipate the demands of global change so that the church can function optimally as a missionary church by training leaders and congregations outreach to sinners who need the gospel (Breedt & Niemandt, 2013).

3.2 The Contribution of all Dimensions (D1-D4) to Endogenous Variable (Y)
Based on the table of recapitulation of associations and contributions of Exogenous Variable (X) to Endogenous Variable (Y), it is known that the transformative dimension relationship between the concept of the Worldly and Heavenly Kingdom (D2) had the highest determination value of 0.894 with a contribution percentage of 79.9%. This indicates that the most dominant dimension determining the implementation of the transformative leadership of Jesus Christ based on the Gospel of Matthew among GKPB Denpasar leaders and activists (Y) is the transformation of the concept from Worldly to Heavenly Kingdom (D2). Thus, the second hypothesis was proven or accepted.

<table>
<thead>
<tr>
<th>Dimensions (D1-D4)</th>
<th>r</th>
<th>r-square</th>
<th>Contribution (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>0.855</td>
<td>0.732</td>
<td>73.2</td>
</tr>
<tr>
<td>2</td>
<td>0.894</td>
<td>0.799</td>
<td>79.9</td>
</tr>
<tr>
<td>3</td>
<td>0.659</td>
<td>0.659</td>
<td>65.9</td>
</tr>
<tr>
<td>4</td>
<td>0.816</td>
<td>0.667</td>
<td>66.7</td>
</tr>
</tbody>
</table>
3.3 Influence of background category of leaders and activists to Endogenous Variable (Y)

The third hypothesis testing involved a moderate variable in the background category of GKPB Bali leaders and activities. Five background categories were tested to determine which one was the most influential in implementing the transformative leadership of Jesus Christ. The background categories are as follows.

1. Gender (L1) : a. Male, b. Female
3. Age (L3) : a. <40, b. 40-65
4. Education (L4) : a. Theology, b. non-theology
5. Length of service (L5) : a. <5 years, b. 5-15 years, c. >15 years

Analysis results between the Exogenous Variable (X) of the sample background and the Endogenous Variable (Y) show that the length of service (L5) was the most dominant background category on the implementation of the transformative leadership of Jesus Christ based on the Gospel of Matthew among GKPB Denpasar leaders and activists.

Table 3. Influence of background category of leaders and activists to Endogenous Variable (Y)

<table>
<thead>
<tr>
<th>Independent variables</th>
<th>Importance</th>
<th>Normalized importance (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Length of service (L5)</td>
<td>40.056</td>
<td>100.0</td>
</tr>
<tr>
<td>Age (L3)</td>
<td>19.770</td>
<td>49.4</td>
</tr>
<tr>
<td>Gender (L1)</td>
<td>10.144</td>
<td>25.3</td>
</tr>
<tr>
<td>Education (L4)</td>
<td>9.531</td>
<td>23.8</td>
</tr>
<tr>
<td>Status (L2)</td>
<td>6.807</td>
<td>17.0</td>
</tr>
</tbody>
</table>

The background of long-serving (L5) had a level of importance or could affect 100% of the degree of distribution of the score, equal to 40.056. The third hypothesis was thus rejected or not proven. Based on the hypothesis testing, it was undeniable that the length of service was the dominant background in determining the implementation of Jesus' transformative leadership among GKPB Denpasar leaders and activists. However, loyalty alone is not enough to maximize the application of Christ's transformative leadership (proven in the first result) because Jesus' transformative leadership pattern prioritizes outward evangelism (centrifugal mission model). Moreover, when facing the challenges of the digital era from the rapid change of times, leaders need to respond to these by exploring ways and strategies in proclaiming the gospel and promoting a non-exclusive and tolerant attitude towards adherents of other religions (Tanhidy, 2021). In the current technological disruption era, a leader is required to be a transformative leader, meaning that the leader must be ready to bring change to the organization s/he leads if s/he wants the organization to continue to be relevant in his time. If the leader cannot think and act transformative, the organization will certainly experience stagnation and even death (Ronda, 2019). No matter how long a person is a leader, the point is that leaders are required to make a paradigm shift, namely being able to think and act transformative to advance their ministry, especially to maximize the spread of the Gospel message. The urge to change the traditional leadership paradigm to a transformative leadership paradigm as exemplified by Jesus Christ and His disciples, especially regarding Jesus' leadership management becomes an evaluation within GKPB leadership circles.

4 CONCLUSION

This research shows that GKPB Bali leaders and activists already understood the concept of a Centrifugal New Testament mission strategy based on Jesus' transformative leadership model but were still at the "medium" level. For that, there needs to be an improvement. In addition, the serving background category became a more dominant dimension influencing GKPB Denpasar leaders and activists to apply the Jesus transformational leadership model. This was a powerful factor that could maximize the implementation of Jesus' transformational leadership model. To optimize this, leaders and activists at the Synod and local levels need to refresh their vision and mission, conduct moral training, and
reform leadership paradigms to that prioritizing Jesus' transformative leadership model to improve the quality, performance, and reach of current and future service missions to face future challenges.

REFERENCES


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