

The Influence of Collective Leadership on Pastoral Ministry Effectiveness and Congregation Growth

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ABSTRACT

Shepherding has been an ongoing task throughout the history of the Church of God on Earth. From the day of Pentecost (Acts 2) until the rapture of the Church (1 Thess. 4: 13-18), the Church of the Lord will continue to exist on Earth, necessitating the shepherding of the church's ministers. This study seeks to assess the extent of the influence of collective leadership on the effectiveness of pastoral Ministry and church growth. In this research, the independent variable is "collective leadership" as studies often focus on single leadership. This quantitative study aims to provide empirical insights into the impact of applying collective leadership, as outlined in Ephesians 4:11-16, on the effectiveness of pastoral care and church growth. The variables examined in this study include collective leadership in Gereja Kristen Perjanjian Baru 'Masa Depan Cerah' Surabaya as variable X, the effectiveness of pastoral care as variable Y1, and congregation growth as variable Y2. The author adopts quantitative research methods and statistical calculations to draw conclusions. The direct impact of collective leadership (X) on congregation growth (Y2) is evident from the significant p2 value of 0.717, as indicated by a t count of 11.072 with a significance level of 0.000 ($p < 0.05$). This suggests that collective leadership (X) has a direct and significant effect on congregation growth (Y2). The total influence includes both direct and indirect influences ($p1 + p2 + p3$). The total influence of collective leadership (X) on congregation growth (Y2) when mediated through pastoral care (Y1) amounts to $0.662 + 0.825$, resulting in a total influence of 1.487.

Keywords: *shepherding, pastoral ministry, church growth*

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INTRODUCTION

In Ephesians 4:11-16, it is stated that God has given several key individuals to the church to serve as servants of the people in the context of shepherding. These key individuals include prophets, apostles, gospel preachers, shepherds, and teachers. They are a gift from God to serve as leaders in the church with the purpose of

training and equipping the congregation to serve one another according to their individual spiritual gifts (MacArthur, 1986).

This pattern of collective leadership is the model of shepherding Ministry that God has ordained to be carried out in His church to facilitate the growth of the church in accordance with God's will. Leaders are aware that they cannot do it alone. Partners are needed to complete these tasks. Therefore, leaders foster collaboration by emphasizing shared goals and building trust. They form teams by showing a sense of mutual dependence and a feeling that "we are all in this together" (James Kouzes, 2006).

When God calls a leader, He also places other people around that leader to carry out a portion of the work (Joyce Meyer, 2007). The awareness that no one possesses all the spiritual gifts required to build the body of Christ necessitates the active involvement of the entire congregation in ministry. Each member of the congregation, with their respective gifts, must first be equipped and trained to be skilled and able to function effectively in the midst of the church's ministry. This is why, in His perfect plan, God has provided leaders in the church to fulfill the role of equipping the saints for the building of the body of Christ.

The pattern of God in appointing spiritual leaders is as follows: choosing, calling, training, and then assigning. Examples from the Bible related to this can be found in the experiences of Abraham (Gen. 12), Joseph (Gen. 37-47), Moses (Ex. 2-7), Daniel (Dan. 6:1-5, 29), and the experience of Jesus' disciples (Matt. 10:1-4; Mark 3:13-19; and Luke 6:12-16).

The leaders that the Lord appoints in ministry use their authority and responsibilities as servants of God to serve Him and His people with humility. Leadership in the church is not a place to be a master but a place to be a humble servant (Ralph Mahoney, n.d.). Christian leadership is a combination of leaders who aim to achieve common goals with and through others, and who want to work or serve others.

The function of the ministers given by Christ is to equip the saints for the work of ministry to build the body of Christ. In God's plan, ministers are trainers who equip so that God's chosen people can be involved in ministry. They are activators and encouragers for the congregation they serve (Michael Griffiths, 1991).

In pastoral ministry, the congregation occupies an important place not only as the object of the ministry but also as the subject. As trainers, ministers must equip the congregation to serve according to their spiritual gifts and provide opportunities for the congregation to be truly involved in ministry. When all ministries are conditioned as contributions from the people to the people, the use of spiritual gifts in the congregation becomes more complete and impacts the effectiveness of ministry (cf. 1 Cor. 12:4-11). Such a ministry condition will lead to church growth.

One of the church's tasks is to continue His teachings to believers for their maturity and to reach out to non-believers with the Gospel message. The church will experience growth if it understands, comprehends, and implements God's truth in life and teaching, as Jesus has already instructed His disciples. Church growth is the development and expansion of the body of Christ in both quantity and quality (Peter Wongso, 1999). The quality of the church refers to the quality of spiritual life that matures as a result of the leadership's nurturing and the Ministry among the congregation when each one engages according to their giftedness (Ephesians 4:16).

RESEARCH METHOD

The research methodology employed in this study is a quantitative approach. The rationale behind opting for a quantitative methodology lies in the inherent attributes of quantitative research, which encompass: a) Clearly defined research objectives, subjects, and data sources, meticulously established from the project's inception. b) The capacity to utilize samples within the research framework. c) A precisely outlined research design. d) Data analysis carried out

subsequent to the comprehensive data collection process. It's noteworthy to mention that various other factors influencing the choice of research methodology persist, encompassing considerations such as the availability of time, financial resources, and the researcher's personal interests (Arikunto, 2006). Consequently, the researcher employs collective leadership as the independent variable (X), pastoral Ministry effectiveness as the dependent variable Y1, and church growth as the dependent variable Y2. The principal aim of this study is to gauge the extent of the influence of collective leadership on both pastoral Ministry effectiveness and church growth.

RESULTS AND DISCUSSION

Collective Leadership as Variable X

Definition of Leadership

Leadership has existed since humans started living in groups, and many historical events have been greatly influenced by leadership issues. However, the understanding of leadership varies. This is because leadership has various aspects, and individuals can approach it from different perspectives. Therefore, the definition of leadership is highly dependent on the approach taken. (Agus Lay, 2006).

As Horinby states, the word "leadership," translated into Indonesian as "kepemimpinan," derives from the word "lead," which means the act of guiding or setting an example. From this definition, the term "pemimpin," meaning someone who guides or sets an example, emerges (As Horinby, 1987).

Kartini Kartolo defines a leader as a person with skills and expertise, especially in a particular field, who can influence others to work together in achieving specific goals (Kartini Kartono, 1988). A more comprehensive explanation of leadership is provided by Wuraji, who states that leadership is the relationship between people, in which a leader influences others towards a common goal concerning tasks in order to achieve something desired by the leader. Leadership is defined as the process of influencing others toward the achievement of group goals. Leadership is an art of individual or group activities directed towards achieving objectives in specific situations. Leadership is the ability to influence people to willingly follow directions in making a decision. Leadership is defined as the ability to influence a group towards achieving goals. Leadership is also formulated as a process of influencing people in terms of interpreting events (aspirations), selecting organizational goals, organizing work activities to achieve goals, providing motivation to achieve goals, and mobilizing support and cooperation from people outside the organizational group (Wuraji, M.S., 2009).

Based on the above descriptions and formulations, it can be concluded that leadership includes the following concepts: leadership is an activity or process, leadership implies influence where followers will obey, follow, or carry out what their leader desires. In the concept of leadership, there are two actors, namely the leader on one side and the followers on the other side. Leadership is a process aimed at achieving goals to obtain specific results. Within the leadership process, there is an effort to direct its members to have organizational awareness and responsibility for organizational tasks. In carrying out leadership functions, it always exists within situational variables.

A leader is an individual with technical skills, especially in one field, enabling them to influence others to work together. From the definitions presented earlier, it is clear that leadership is an activity of influencing others to work to their full capacity to achieve common goals. Leadership is a relationship within a leader aimed at influencing others to consciously work together concerning desired tasks. General Colin Powell, former U.S. Secretary of Defense, as quoted by Jim Clemmer, states that leadership is the art of achieving more than what can be accomplished by science or management (Jim Clemmer, 2009). In Greek, the word used for a leader is "proistemi," which literally means to

stand in front. Therefore, the essence of this word is that a leader is someone who stands in front to lead others (Gunawan Hartono, 2009).

Collective Christian Leadership

There are various opinions on what Christian leadership entails and how it differs from other forms of leadership. Often, people perceive leadership solely in terms of positions or titles. However, not everyone in a particular institution or organization, including the church, exercises leadership functions. Leadership is distinct from positions or titles. Several essential aspects of Christian leadership are explained below: Motivation in Christian Leadership. Ted W. Engstrom and Edward R. Dayton wrote that, essentially, leadership can be viewed from three different perspectives (Ted W. Engstrom and Edward R. Dayton, 1998).

First, leadership is a position. This means that in any context, there are individuals designated as leaders. Second, leadership is a relationship. A leader is someone who has followers, whether people follow due to inspiration, personal interest, or organizational structure; followers are an absolute necessity. Third, leadership is an action. A leader is recognized by the leadership actions they exhibit. If someone possesses leadership qualities but never takes action to lead, they are not a leader. Fundamentally, what sets Christian leadership apart from other forms of leadership is its motivation; that is, the reasons behind the actions.

From the statements above, it is evident that the motivation behind leadership actions is key in Christian leadership. In Christianity, no action is considered noble unless it is rooted in love. Love serves as the standard for Christian behavior. The Lord's command to His people is to love God and others with total love (Matt. 22:34-40). In 1 Corinthians 13, it is stated that any action a person takes, including spectacular deeds, becomes meaningless if it is done without love. Because of God's great love for the world, Christ was given to die as the atonement for human sins (John 3:16, cf. 1 Cor. 15:13). Christ, who had risen from the dead, instructed Peter, "Feed my lambs," after Peter answered the Lord's repeated question, "Simon, son of John, do you love me more than these?" This reaffirms that Christian leadership cannot be practiced without being based on love—love for the Lord Jesus, the Head of the Church, love for God's people, and love for God's work.

Christian leadership is leadership motivated by love and a special willingness to serve. It is leadership surrendered to the authority of Christ and His example. The best Christian leaders exhibit characteristics marked by selfless dedication, courage, firmness, compassion, and persuasive skills, which are the hallmarks of great leadership. Their love for God and others is manifested in carrying out leadership responsibilities as humble servants.

(2) Character in Christian Leadership. In the context of Christian leadership, a leader is someone with the qualifications of a shepherd and a servant. These two words are key to understanding Christian leadership. In the Old Testament, the words "shepherd" and "servant" point to both God as the leader of the people (Psalm 23; Genesis 48:15; Isaiah 40:11; Jeremiah 31:10; Ezekiel 34:11-16, and others) and to political and spiritual leaders in Israel (2 Samuel 5:2; Jeremiah 2:8, 3:15, 23:4, 25:34; Ezekiel 34:2, and so on). Interestingly, the use of the word "shepherd" to refer to the leaders of Israel in this context is God's criticism of the immoral behavior of leaders who seek personal gain.

In the New Testament, when the Lord Jesus uses the word "shepherd" to refer to His own leadership (John 10), it is to emphasize the moral character of a leader who sacrifices for His sheep. The emphasis on the function of a leader as a shepherd is also seen in the Lord's admonishment to Peter regarding his love for the Lord (John 21:16-19).

Pastoral Ministry Effectiveness Variable Y1

Pastoral Ministry is a spiritual ministry that should not be overlooked in shepherding. When the Lord Jesus served on Earth, He set a real example of Ministry, as recorded in the four Gospels. For instance, in Matthew 9:35-38, these verses teach several important things, such as: First is the attitude of the Lord Jesus toward Ministry. He served by going to all the cities and villages. Going to all places reflects a proactive attitude and is an initiative of His own. Ministry doesn't have to wait for a schedule or command! Ministry schedules are only for maintaining order and harmony. If necessary, create your own Ministry. Going to all cities and villages shows that Jesus did not choose His field of Ministry. He went to every place. Because Jesus's focus of Ministry was the salvation of souls.

The Importance of Shepherding

From the previous statements, it can be understood that the responsibility of shepherding is to guide the congregation by seeking the lost, binding up the wounded, carrying the weak, motivating the discouraged, providing nourishment with healthy food and refreshing drink, protecting from harm, and directing their lives so they stay on the right path, remain strong, and can live rightly as followers of Christ while continuing to grow in maturity to be like the Great Shepherd, Jesus Christ. The existence of five roles that the Lord has given within the church, one of which is the role of a shepherd, indicates the significance of shepherding. The purpose of shepherding is to "equip" the saints and lead the church towards the predetermined goal, which is growth. Shepherding is a task entrusted by the Lord to individuals with specific gifts, accompanied by high standards of living. Understanding the principles underlying the shepherding task outlined below provides insight into why shepherding is important.

It is a Ministry to God

Shepherding is crucial because it is a Ministry to God. If examined closely, there are few references in the Old Testament to God as a shepherd. Some verses in the Old Testament that directly state that God is a shepherd are only found in Genesis 49:24, Psalm 23:1, and Psalm 80:2. Nevertheless, the idea that the people view God as a shepherd is scattered throughout the Old Testament. Even behind the perplexing and most challenging experiences in the history of the people, there was always God calling, leading, feeding, healing, and supporting His people. This belief serves as the foundation for all prayers and hopes of His people (Psalm 28:9; Isaiah 40:41). During the period of the Lord's appearance after His resurrection, the task of shepherding His sheep was entrusted to Peter (John 21:15-17) and all believers. The elders in Ephesus were also given this shepherding task (Acts 20:28). In the Great Commission statement (Acts 28:19-20), the shepherding mandate is clearly implied in the phrase "make disciples of all nations," as shepherding is also a process of making someone a disciple of the Lord. Another important aspect of shepherding is visiting the members of the congregation, especially, or the families of the congregation members, with a specific mission: to build relationships while looking for the right moment to share the Gospel.

Peter Wongso noted that the purpose of visitation ministry is: (1) To strengthen friendships. (2) To deepen direct acquaintance. (3) To understand the true condition of the visited person, including their spiritual and physical needs. (4) To gather materials to assist the congregation through mediation or teaching the Word. This visitation is carried out regularly and periodically with varying frequencies depending on the number of congregation members. Congregation visitation in the shepherding context is categorized as follows: One, regular congregation visitation. Two, visiting the sick, both congregation members and their families. Three, condolence visits to grieving families. Four, special visits to new members, newlywed couples, the birth of a baby, for special occasions, to resolve conflicts, and others.

Church Growth Variable Y2

Regarding church growth, Martin L. Nelson states the following:

When creating everything, God said, "Be fruitful and multiply" (Genesis 1:28). Growth is a principle of life. For centuries, the church has been a light in the midst of darkness (John 1:5). It is God's desire for His church to continue advancing until the second coming of Jesus. The church must not stop but must grow. Martin L. Nelson, (1991). Church growth is biblical. George W. Peters explains this in two parts: First, the concept of growth. Growth is not contrary to God's reality. Jesus, the Son of God, grew in wisdom and stature (Luke 2:40, 2:52). The kingdom of God is compared to a mustard seed that grows into a large tree (Matthew 13:31-32). The church also grows (Ephesians 4:16), with its members multiplying from every tribe, language, people, and nation (Revelation 5:9). The Holy Spirit is the sole direct cause of church growth. Second, the facts of growth in history and people. Church growth is almost synonymous with numerical growth and geographic expansion. Meanwhile, growth in quality is just one aspect of it, and the geographic expansion recorded in each passage contains the main theme. This can be found in almost every part of the book of Acts. These passages not only provide an impression but also require numerical growth. In the book of Acts, it is mentioned that there were 120 believers, and then 3,000 more were added (Acts 2:4), and so on. George W. Peters, (2002). Based on the theoretical or descriptive theory discussed above, it can be concluded that there is a relationship between variable X (Collective Leadership) and variable Y1 (Pastoral Ministry), as well as between variable X (Collective Leadership) and variable Y2 (Church Growth). In relation to this theory, the author continues this research by calculating the extent of this influence, analyzing the data with questionnaires, and using SPSS calculations. In this section, the focus will be on the discussion of collective leadership in the congregation based on Ephesians 4:11-16 (variable X), pastoral Ministry (variable Y1), and church growth (variable Y2).

Research Findings

The Validity Test for the Church Growth Variable

Aitem	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
K24	0.360	0.764
K27	0.354	0.765
K30	0.543	0.749
K3	0.449	0.756
K6	0.390	0.761
K9	0.555	0.741
K56	0.427	0.757
K58	0.040	0.801

K61	0.525	0.745
K12	0.485	0.750
K18	0.487	0.751
K21	0.453	0.757

Based on the test results above, it is evident that all items in the church growth variable questionnaire have correlations with the total score exceeding 0.2. Therefore, the items used as instruments in the church growth variable are considered valid.

Reliability Test

The reliability test is used to assess the consistency of the measurement instrument. A good measurement instrument (research tool) should be consistently usable over time. The research instrument can be considered consistent if it is reliable, with a Cronbach's Alpha value >0.6 . The results of the reliability test are as follows:

Reliability Test Results

No	Variable		α Cronbach	Conclusion
1.	Collective Leadership		0,878	Reliabel
2.	Pastoral Ministry		0,814	Reliabel
3.	Church Growth		0,774	Reliabel

Statistical Hypothesis Testing

This research employed two working hypotheses. This section provides a detailed discussion of the research findings as demonstrated by the data analysis in testing the hypotheses.

Regression Analysis

Each research hypothesis will be tested using a simple regression analysis to determine its significance.

First Hypothesis

The first hypothesis of this research states, "There is an influence of collective leadership on pastoral Ministry at GKPB MDC Surabaya," and this can be substantiated by statistical analysis through simple linear regression. Data analysis was conducted using the SPSS program, and the results are summarized as follows:

Regression Analysis Summary: Hypothesis Testing for Variable X

	Koefisien	t_{hitung}	Sign. (p)	$R^2 = 0,514$
Constant	8,802	2,837	0,005	
Collective Leadership (X)	0,722	11,072	0,000	

The interpretation of the research findings summarized in the table is as follows:

Constant (a) = 8.802, which means that when Collective Leadership is equal to 0 (zero) at some point, pastoral Ministry will remain at a minimum value of 8.802. The regression coefficient of Collective Leadership (b1) = 0.722 means that if Collective Leadership can be increased by 100%, pastoral Ministry will increase by 72.2%. $R^2 = 0.514$ or 51.4% means that Collective Leadership can explain 51.4% of Pastoral Ministry, while the remaining 48.6% can be explained by variables not examined in this study. The calculated t-value is 11.072, supported by a significance level (p) of 0.000. Since the t-value of 11.072 is supported by a significance level of 0.000, $p < 0.05$. In other words, Collective Leadership significantly influences Pastoral Ministry in GKPB MDC Surabaya.

For the second and third hypotheses:

The second hypothesis of this study states, "Collective Leadership significantly influences Church Growth in GKPB MDC Surabaya," and the third hypothesis states, "Collective Leadership significantly influences Pastoral Ministry in GKPB MDC Surabaya." This can be demonstrated through statistical analysis using multiple linear regression. The results of these calculations are summarized as follows:

Summary of Regression Analysis: Testing the Second and Third Hypotheses

	Koefisien	t _{hitung}	Sign. (p)	$R^2 = 0,706$
Constant	16,676	8,544	0,000	
Collective Leadership (X)	0,519	9,130	0,000	
Pastoral Ministry (Y1)	0,178	3,145	0,002	

The interpretation of the research findings summarized in the table is as follows:

Constant (a) = 16.676 - When Collective Leadership is zero, the Growth of the Congregation will remain at a value of 16.676. Collective Leadership regression coefficient (b1) = 0.519 - A 100% increase in Collective Leadership leads to a 51.9% increase in the Growth of the Congregation.

Pastoral Ministry regression coefficient (b2) = 0.178 - A 100% increase in Pastoral Ministry leads to a 17.8% increase in the Growth of the Congregation.

R-squared (R^2) = 0.706 or 70.6% - This means that Collective Leadership and Pastoral Ministry can explain 70.6% of the Growth of the Congregation, while the remaining 29.4% can be explained by variables not examined in this study.

The fourth hypothesis is a preliminary assumption about the influence of the Collective Leadership variable (X) on Congregation Growth at GKPB MDC (Y2) with the mediating role of Pastoral Ministry (Y1). To confirm the validity of this hypothesis, a multiple linear regression analysis with a mediation variable is used. The developed equations are as follows:

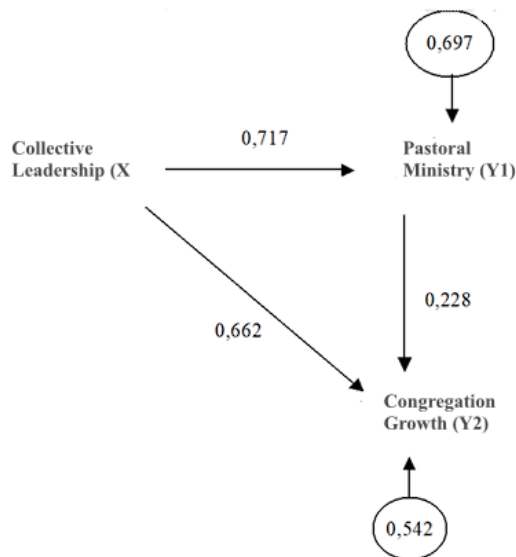
$$Y1 = \beta_1 X + e$$

$$Y2 = \beta_1 X + \beta_2 Y1 + e$$

Summary of multiple regression analysis with a mediation variable.

No.	Item	Koefisien	t _{hitung}	Sig.	R ²	Sp	e
1.	p1	0,662	9,130	0,000			Z1 =
2.	p2	0,717	11,072	0,000	0,514	0,065	$\sqrt{(1-0,514)}$
3.	p3	0,228	3,145	0,002	0,706	0,056	= 0,697
4.	p2 × p3	0,825					Z2 =
							$\sqrt{(1-0,706)}$
							= 0,542

After obtaining these numbers, the path analysis model presented in this research can be illustrated as follows:



The Model of the Influence Equation of Collective Leadership on Church Growth with Pastoral Ministry as a Mediator.

CONCLUSION

The results of the research model analysis are as follows:

First, Direct Influence: There is a direct influence of collective leadership (X) on church growth (Y2). This can be observed from the value of p2, which is 0.717, and it is statistically significant with a t-value of 11.072 and a significance level of 0.000 (p < 0.05). This indicates that collective leadership (X) has a direct and significant impact on church growth (Y2). Second, Indirect Influence: The indirect influence of collective leadership (X) on church growth (Y2) through the mediating role of pastoral Ministry (Y1) can be seen from the product of p2 and p3, which is 0.825.

Third, Total Influence: The total influence is the sum of direct and indirect influences ($p_1 + (p_2 * p_3)$). The total influence of collective leadership (X) on church growth (Y2) when mediated by pastoral Ministry (Y1) is equal to $0.662 + 0.825$, which is 1.487.

Therefore, it can be concluded from this research that: The first hypothesis, which states that collective leadership influences pastoral Ministry in GKPB Masa Depan Cerah Surabaya, is proven to be true. The second hypothesis, which states that collective leadership influences church growth in GKPB Masa Depan Cerah Surabaya, is proven to be true. The third hypothesis, which states that pastoral Ministry influences church growth in GKPB MDC Surabaya, is proven to be true.

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