



Josiah's Reform as a Model of Leadership among the Servants in Batam based on 2 Kings 22-23:1-30

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Abstract

Reformist leadership is a term that refers to people who have a desire to carry out an act of change that is better than before. Reformers' are defined as people who advocate reform or people who support reform. Practically reform is an action that leads to change for the better. So reformist leadership is in essence leadership towards change in accordance with God's will. In this study, an in-depth study of the explanatory and confirmatory studies of Josiah's reformist approach as a model of leadership based on 2 Kings 22-23:1-30 was carried out among the servants in Batam in order to ascertain the extent to which it is infused in leadership in Batam. Josiah's story guides Christians to a critical dynamic in the way in which people, especially leaders lead their nations. Josiah constantly sought to do "right in the sight of God. Josiah's enthusiasm, and determination to serve God faithfully confirmed that it was indeed possible to do what God wills fully and his actions are a role-modeling behaviour for us. Josiah's kingship greatly influenced the people of Israel but the core of his leadership stance is also important for the actions and even the lifestyles of ministry leaders, and others in leadership roles today.

Keywords: Leadership, reforms, Josiah, 2 Kings 22-23:1-30.

Introduction

A Christian leader is someone who is chosen and should be led by God. A person who is led by God must do what God wills as his goal. Gregory, emphasized that in this case, to become a real leader, you must start by crying because you have seen and experienced the condition of the neglected people without experiencing God's leadership. Even though the role of a leader is very important, it is not as easy as people say "I am a leader" because without a Christian theological perspective, many fatal consequences of poor leadership may result (Abrell-Vogel & Rowold, 2014). Eka Darmaputra has stated that true leaders make things happen. He made a breakthrough. Notice how He began His work with being (Genesis 1:3) and ended it with, Behold, I made all things new (Revelations 21:5). It starts with composing and ends with changing. This is the typology or model of true leadership that we can learn and emulate from the Supreme Leader himself. That the leader is the controller, the driver, the mover and the changer (Darmaputra, 2013). The breakthrough made by a leader is related to the vision that God has given him or her to be carried out in a leadership role. It means that a leader does not just sit back because he is comfortable with the facilities and high salaries, but he or she must move to create something new.

George Barna asks what do leaders do? They do exactly what God has called them to do, and they realize that the call to lead radiates God's grace. Some have learned through years of practice, guidance, through righteous living examples (Darmaputra, 2013). Reformist leadership was practiced by Josiah which is recorded in 2 Kings 22-23:1-30 by the efficient functioning of



the house of God, renewing belief in God's law, renewing belief in God, and reforming worship attitudes (Jansen, 2013).

The book of 2 Kings records the biographies of the twenty-seven kings of Israel and Judah, and in most cases reports the extent and effect of God's actions on them. For the Israelites the appointment of a king was a religious matter. Because the function of the king is to carry out the will of God, and to lead his people into obedience to God (Hinson, 1994). In Judah the people believed that one of the duties of a king was to give birth to a son who would rule in his stead.

As an 8-year-old child, Josiah suddenly accepted David's throne in Jerusalem when his father died. It is possible that Josiah was educated by godly teachers and priests. When he was 16 years old, with all his heart he sought God and four years later (628 BCE), his love for God became a reality and he began to carry out religious reforms. In 621 BCE while the Temple was being repaired, the Torah was discovered and the Passover was observed in a way that had never been done in Judah's history (Schultz, 2006). Politically he gave up all religious customs related to Assyria because of its diminishing influence. Perhaps Josiah continued to lead his people back to God during his reign.

It must be admitted that Josiah made significant national and international changes during his reign. With the death of Assyria's Banipal in 663 BCE and the destruction of Nineveh in 612 BCE, the Assyrian empire was defeated by the rise of the kingdoms of Media and Babylon (Jansen, 2013) Josiah's reformist leadership occurred before Judah was destroyed.

Josiah's reformist leadership is seen in how he reforms the function of the house of God. Josiah became King of Judah at the very young age of eight. Josiah tried to rebuild Judah, which had been ruined when Manasseh and Ammon led him. The temple was most likely damaged because it was not well-maintained before Josiah's reign. It is very clear that after ascending the throne Josiah ordered Shaphan the son of Azaliah son of Mesulam, his clerk to go to the house of the Lord (2 Kings 22:3).

Shaphan's arrival was not without reason because King Josiah ordered him to hand over the money that the people had collected (2 Kings 22:4). The handover of the money by the king showed his commitment to rebuild God's house and functioned as a worship center for His people. Josiah's emphasis is very clear here that his goal is to repair the house of God (2 Kings 22:5-6). Howard states that "after Hezekiah, in 2 Kings there is an important reference to the state of Jerusalem before its fall. This reference is from the time of Josiah (640-609 BCE). Josiah made repairs to the Temple and instituted various reforms (Howard, 2002)."

Josiah's reformist actions against the house of the Lord were God's way of leading him to find the Torah. The high priest Hilkiah found the Torah in the house of the Lord so that Shaphan could read it and then read it to King Josiah (2 Kings 22:8, 10). There was a deep longing for both king Josiah and his people for what the Torah said. This was due to the dark ages of Manasseh and Ammon. Josiah renewed Judah's belief in God's law. Judah who had been ruled by Baal forgot God's law as a standard of living. However, Josiah did what was right before God by believing what was written in the law and doing it. The Bible records that after Josiah heard the words of the law, he sent his servants to ask God for guidance (2 Kings 22:11).

The worship center which was returned to the house of God and the discovery of God's law, motivated Josiah to renew his belief in God. Belief in God does not come by itself, but because of God's work. God's law was the reason Josiah renewed his and the Israelites' belief in God. Josiah's command is very important, namely go and ask God for guidance for me. This command is the first step he renews his belief in God. Josiah made God the center of his kingdom and the center of his life (2 Kings 22:13).

Josiah had very different beliefs from his father Ammon. Ammon was a king who reigned in Judah for two years, he did what was evil in the sight of the Lord as his father Manasseh did (2 Kings 20:19-20). Even Ammon worshiped idols, he forsook the Lord God of his fathers and did



not live according to God's will (2 Kings 20:21-22). But Josiah did what was right in the sight of the Lord and lived like his father David and did not turn to either the right or to the left (2 Kings 22:2).

The renewal of belief in God encouraged Josiah to pay attention to the practice of daily life, especially those related to worshipping God. The worship established by Josiah was related to the Passover celebration as a commemoration of the exodus of the Israelites from the land of Egypt. Josiah was the second king besides Hezekiah who invited the people to celebrate the Passover that had been set by God through Moses.

Reforming the attitude of worshipping God became clear evidence of Josiah's belief in God. The book of 2 Kings records clearly that "then the king gave a command to all the people: celebrate the Passover to the Lord your God, as it is written in this book of the covenant" (2 Kings 23:21). The Passover celebration was certainly the first step for the people of Judah to focus their worship only on God and nothing else. Josiah's reformist leadership could be said to have involved all aspects of Israelite life. Worship is the response of the heart that believes in God. The word 'cult' is a term used by biblical scholars for the formal and ritual aspects of worship in the Old Testament. The cult or worship service was only a form of Israel's response to God's revelation. The Old Testament prepared description of worship emphasizes that all of Israel's life was in the hands of God (Dyrness, 2014). Worship is shown as a statement that worship is God's service to the congregation and the church's ministry before God. According to Hoon's understanding Worship is a revelation of God to man through Jesus Christ and the response of the human to Jesus Christ. This worship reveals the true existence of God through God's Word. Worship must also be distinguished between self-devotion and collective worship. The meaning of worship together is a meeting or coming to gather. Believers come to meet God and meet each other. Starting from the problem of reformist leadership based on 2 Kings 22-23:1-30 above, the researcher considers it necessary to conduct research on the ministers in the Communion of Indonesian Churches in the Batam Region, which in turn the author will use relating to the servants of God in Batam. The servants ministry in the Batam environment referred to in this paper are Pastors who lead one or more churches. The term 'pastor' here refers to a person who has the authority to decide important issues in the church for a positive change in accordance with the truth of God's word based on Holy Scriptures.

Research Methods

This research method used was a quantitative design with a scientific survey research. Quantitative research is research that is carried out through measuring instruments using objective and standard instruments and meets high standards of validity and reliability and is continued with statistical analysis so that the results can give suitable meaning (Sarwono, 2006). This research is also confirmatory by using a representative sample to draw conclusions in the population. In this study use was made of exogenous variables and endogenous variables. The two terms are explained by Sasmoko as follows: Exogenous variables are variables whose diversity is not affected by causes in the system. This variable is set as a starter variable that gives effect to other variables. Exogenous variables are indicators found through theoretical studies until constructs are found. A construct is a conceptual definition or something that must be proven. So it can be said that exogenous variables (indicators) are signs of the dependent variable or endogenous variable. Endogenous variables are variables whose diversity is explained by exogenous variables and other endogenous variables in the model (Sasmoko, 2003).

Discussion

Background of the Book of 2 Kings

1 and 2 Kings directly continue the history recorded in 1 and 2 Samuel. These four books selectively cover the entire history of the kings of Israel and Judah (c. 1050-586 BC). 1 and 2



Kings chronologically cover the four centuries of history from the time of King Solomon (970 BCE) to the Babylonian exile (586 BCE); 1 Kings alone covers about 120 years, Solomon's reign of 40 years (970-930 BCE), and about 80 years of the history of the divided kingdom (c. 930-852 BCE).

1 and 2 Kings began as one book in the Hebrew Tanakh; therefore the issue of authorship relates to the two as one book. The last recorded event (2 Kings 25:27) was the release of King Jojachin from a Babylonian prison (560 BCE). Therefore 1 and 2 Kings in full may well have been written in the 560-550 BCE decade. Although the author is not identified, he is clearly a prophet and historian who was inspired to interpret the reign of all the kings of Israel and Judah in terms of God's covenant with the Hebrews. It is also clear that the author used several sources of input: (1) the Chronicles of Solomon (1 Kings 11:41); (2) the history book of the kings of Israel (1 Kings 14:19); the book of the history of the kings of Judah" (1 Kings 14:29).

Many Old Testament prophets and writers served during the time recorded in 2 Kings. They reminded, warned, and counseled kings about their responsibility to God as His theocratic representative. Amos and Hosea prophesied in Israel, while Joel, Isaiah, Micah, Nahum, Habakkuk, Zephaniah, and Jeremiah prophesied in Judah and he gave deep message which was communicated by both his prophecies and account of Jerusalem's destruction. His prophecies were unambiguous and very pessimistic and sought to rebuke people who had strayed from God and become idolatrous (Reddy & Nicolaidis, 2022). These books of the prophets provide important historical and theological revelations not found in 2 Kings regarding the spiritual and moral decline of the two peoples.

Holdcroft states that the book of 2 Kings records the lives of twenty-seven kings of Israel and Judah, and in most cases reports the extent and effect of God's actions on them. Nearly a dozen prophetic books were produced during the time span of this book. The book of 2 Kings is the conclusion to a systematic biblical account of Jewish national history (Holdcraft, 1992).

King Josiah's reformist leadership could not be separated from the religious background of his time. Before ascending the throne at the age of 8 years, Judah's religious situation was very dark because Josiah's grandfather, Manasseh, ruled for about 55 years by doing evil in the eyes of God. The book of Kings describes the crime of Manasseh with several evidences including, rebuilding the sacrificial hills, he built altars for Baal, made Asherah statues like Ahab, bowed down and worshiped the soldiers of heaven. Manasseh also built altars in the house of the Lord, offered his son, contacted the seers, placed an image of Asherah in the house of the Lord, Manasseh misled the wicked people of Judah more than any other nation.

Reforming the Functions of God's House

Josiah's Reformed Leadership Based on 2 Kings 22-23:1-30

This section will explain about Josiah's reformist leadership based on 2 Kings 22-23:1-30. In this case the researcher explores 2 Kings 22-23:1-30 related to Josiah's reformist leadership. There are four reformist actions carried out by King Josiah based on 2 Kings 22-23:1-30 that the researchers found, which were related to reforming the function of God's house, renewing belief in God's law, renewing belief in God, and reforming worship attitudes.

Reforming the Functions of God's House

The temple became a very important place for the Israelites. David and Solomon are two figures whose role cannot be forgotten in the construction of the Temple. Even the Temple in Solomon's time could attract the interest of many nations to visit and see its beauty with various amazing materials of gold. Far from all the splendor, the Temple became the center of Israelite worship. Several times the Temple was misused for things that were not right even for

the worship of numbness. King Josiah in his reign reformed the function of the Temple as in the



days of Solomon and Hezekiah. The temple was built by King Solomon for God and as a place for people to fellowship. Snoek states that in the Temple the Israelites regained their center of worship to God. Moreover, for himself he built a palace (Snoek, 1993). This temple was originally built as an Israelite worship with God, although in Manasseh's time it was converted into a place of idol worship. But king Josiah returned the benefits of the Temple to the Israelites.

Removing the Tool of Baal (2 Kings 23:4)

The king gave orders to the high priest Hilkiah and to the priests of the second rank and to the doorkeepers to take out of the LORD's temple all the utensils that were made for Baal and Asherah and for all the hosts of heaven, and he burned them outside the city of Jerusalem in the fields of Kidron, and carried the ashes to Bethel. One of Josiah's reformist actions relates to the cleansing of the Baal and Asherah utensils from the temple. This was done to ensure the purification of Judean worship from the old leadership. Baal was the main god of the Canaanites which means the name "owner" or "master". The name Baal was used for the gods throughout the region.

The Bible aptly describes the strong influence of the Egyptian Baal in the book of Exodus. Exodus 32 records that after the Israelites waited a long time for Moses to come down from Mount Sinai, they forced Aaron to make a golden calf. The golden calf was worshiped as a god and they offered sacrifices for him. This practice was the result of the influence gained in Egypt and practiced along the journey in the wilderness. Other evidence is recorded in the book of Numbers that the people often complained to God. The attitude of the Israelites finally brought God's wrath by not allowing them to enter the promised land apart from Joshua and Caleb.

The Canaanites relied on rain as their water source, especially in the west and south. Israel through 12 spies, knew the fertility of the land around the valley of Eschol and the land was abundant with milk and honey. But because seeing Israel's geographical conditions and seeing the ability of the Canaanites to cultivate crops made them see the need to worship Baal because it had power over fertility, whereas according to the 'strong-necked' Israelites, the LORD of Israel only reigned in war but not fertility. The ability to cultivate crops when they conquered the land of Canaan was not as good as the Canaanites. Moreover, Canaanites worshiped Baal as a fertility god who gave Canaan an abundance of harvest.

Enns states that in God's promise to Abraham, He promised to bless the patriarchs by giving them many offspring. God promised to give Abraham a great name and make him a blessing through his descendants. This is the promise regarding descent in Genesis 12:2 which is confirmed in the Davidic Covenant at 2 Samuel 7:12-16. God promised David that he would have a son, Solomon, who would establish his kingdom; more than that, David's lineage would continue, eventually giving birth to a kingdom ruled by the Messiah that would have a political kingdom, a reign on earth that would last forever (Enns, 2004). The reign of the Messiah is never ending, this is what the New Testament scribes misunderstood. The reign of the Messiah is also related to the church founded by Jesus himself (Matthew 16:18).

Stott states that the church is God's people, His ecclesia, who were called out of this world to belong to Him, and exist as something truly existing and separate, solely because of His calling. The New Testament demands and places great emphasis on this. God has called us to fellowship with His Son Jesus Christ, our Lord, calls us to belong to Christ (Stott, 1992). God's call to each person is very important as evidence has moved from darkness to light. Josiah had proven that he had started a new life according to God's will.

Overthrow Consecrated Prostitution (2 Kings 23:7)

King Josiah's reformist action which was no less important was to destroy the plots of devout



prostitution in the house of God. Josiah's firm attitude by destroying the plots of this devotional prostitution is his commitment to live according to God's will. What Josiah did, is the same as what Hezekiah did at the beginning of his reign (2 Kings 18:4). Only kings who lived righteously before God did this.

The act of 'knocking' down is described in these two articles as a national event because it was carried out by the king and the people. This national event also places emphasis on the commitment of king Josiah to combat the plots of filial prostitution that go against the original worship of the Israelites. Devotional prostitution is a form of sin that the Israelites continued to commit in the Old Testament, especially during the time of the judges. Sin has occurred since Adam disobeyed God's commandments.

Baan states that we believe that by Adam's disobedience, hereditary sin has spread to all of mankind. The hereditary sin is the destruction of the whole nature, and hereditary defects. Even children have been defiled by sin even in their mother's womb. This sin produces in man various kinds of sin, as if it were the root of his existence. Therefore, hereditary sin is so bad and vile in the sight of God, that it is enough to punish mankind (Baan, 2014). Consciously or not, every human being inherits directly from hereditary sins

The sin of heredity is inevitable, that all humans are descendants of Adam, and in fellowship with Adam, all humans experience spiritual death. In God's view, Adam's sin was the sin of all his descendants, so that all of Adam's descendants were born as sinners, namely in a state of guilt, and were thus also polluted (Berkhof, 1994). This state of guilt and contamination cannot be removed by human effort. It is only by God's initiative that the impurity of man can be resolved through Christ. The Holy Spirit works salvation in the hearts of all the elect (Nicolaidis, 2010).

It was God's Spirit that revived Josiah's spirit so that he who had no interest in spiritual things at first, eventually became interested in spiritual things. Not only having an interest, but the Spirit of God also enabled Josiah to break down the prostitution plots in the Temple because he was able to understand the truth, and at the same time practice the truth. Tomatala concludes that the Spirit of God who dwells in the believer's life will provide the tools to live a spiritually victorious life in words and practices (Tomatala, 2003). Nothing can enable a person to please God except His Spirit.

Forbidding Idol Priests (2 Kings 23:9)

Priests exert a very important influence on God's people. From the beginning, God has appointed priests to teach God's law and serve in the temple. God through Moses has given very specific tasks to the priests to be carried out from generation to generation. In addition to serving in the temple, an important duty of a priest was to teach the Israelites to live according to God's commandments. God said to the priests "and you shall be able to teach the Israelites all the statutes which the LORD had spoken to them through Moses" (Leviticus 10:11). But as power changed from Hezekiah to Manasseh and Ammon, God's priests were replaced by idol priests. The service of the pagan priests in the house of the Lord was an insult to Yahweh. The practice may be almost the same as that of the priests serving in the house of the Lord, but all of them are aimed at the Baals. In today's context, King Josiah's prohibition is a discipline. The prohibitory action taken by king Josiah had the the aim of restoring the condition of the house of God and also the people of Judah who had fallen into sin. Besides that, Josiah tried to maintain purity (Siersbe, 1994) in the house of God as a place to worship God. This is very important considering that the house of God in Jerusalem has for many years been a symbol of God's presence in the midst of His people.

Giving Funds (2 Kings 22:4, 7)

King Josiah's commitment to the Temple was also demonstrated in terms of financial support. The human resources that Josiah had, had to be supported with funds for the needs of basic materials for repairing God's house. Josiah actually gave funds from his possessions to be used. The Bible records that "go to the high priest Hilkiah; tell him to hand over all the money that has



been brought into the house of the LORD which the doorkeepers have collected from the people; let them give them into the hands of the workers who are appointed to watch over the house of the LORD, so that they may be given to the craftsmen who are in the house of the

LORD to repair the damage to the house". King Josiah gave funds for the repair of the Temple sincerely because he loved God. This repair of the house of God was done because of the evil practices of the two previous kings of Judah. This repair of God's house has a positive influence on society, as well as being an invitation to people to return to worshipping the true God. The temple was prioritized for repair by King Josiah considering that this place became a symbol of the worship of God's people.

Repairing God's House (2 Kings 22:5b)

The purpose of the funds given by king Josiah was to repair the damage to the temple. But the important question in this verse, is why the king ordered the repair of the damaged temple. From verses 16-18 it states that God condemned Judah for forsaking the Lord and offering sacrifices to other gods. The words that Josiah heard became the impetus for his reformist actions. King Josiah gave orders that the funds he had given were handed over to the workers who were appointed to oversee the house of the LORD, so that they were given to the craftsmen who were in the house of the LORD to repair the damage to the house (2 Kings 22:5). The funds given to the builders were intended to repair the Lord's house because it would again be used as the center of Judah's worship. King Josiah's concern for the house of God should be imitated by Christians today. In the past believers had a high regard for the church. Today, this attitude has generally faded. This low view of the church is reinforced by a lack of understanding of what the church really is as an institution belonging to Christ. This misunderstanding has ignored Jesus' words to Peter: "on this rock I will build my church" (Matthew 16:18).

Making God's House Functioning (2 Kings 23:2a)

The house of God became a very important place for the Israelites. God's house is a place where God is present in the midst of His people. Through priests and prophets God revealed His will for the Israelites in both praise and condemnation. Praise is given because the king and the living are pleasing to God. Criticism is given if the king and the people live far from God's will. The house of God serves as a place for learning the law which is driven by priests. The priests taught the people to obey God's commandments.

Hezekiah lived righteously before God and made the temple as God wanted it. This is in stark contrast to what the kings of Manasseh and Ammon did afterwards. During the time of the kings of Manasseh and Ammon, the Temple was already used for idolatry. Idolatry was practiced in the Temple as an act against God. God's presence in the Temple was replaced by Baal because these kings did evil. Baal was a Canaanite deity and he was the son of the chief god El. Josiah reformed the function of the house of God which had been abused by Manasseh and Ammon. The Bible records evidence of Josiah's reformation that Then the king went to the house of the LORD and with him all the people of Judah and all the inhabitants of Jerusalem, the priests, the prophets and all the common people, from the small to the great. When they heard them he read all the words of the book of the covenant which was found in the house of the LORD (2 Kings 23:2). King Josiah's presence in the Temple provides evidence of the king reinstating his function. King Josiah was not alone in the house of God, but he invited all the elements of Judah's society. In the New Testament the church continues the function of being the house of God as viewed in the Old Testament. The universal or universal Church, which is invisible, consists of the whole elect who have been and will be gathered together as one, under Christ as Head; and the church is the bride, the body, the fullness of Him who fills all in all.



The universal church is the church which, as it is in God's plan, and as it has been embodied in all ages, is made up of all the elect who are called from time to time to eternal life (Berkhof, 2008; Nicolaidis, 2010). Henry C. Thiessen states that the term church is used with two meanings: a universal meaning and a local meaning. In a universal sense the church consists of all those who, at this time, have been born again by the Spirit of God and by that same Spirit have been baptized into the body of Christ. It is clear that the term church is used in this universal sense because Christ was talking about building up congregations (His church) and not building churches or churches (Thiessen, 2000). Nicolaidis (2010) informs that God created a new and unique relationship with His people that allows all people to enter into the Covenant and to become part of the 'people of God' as His holy congregation -this refers to the entire body of believers in Christ and we are, as Christians, a chosen race, the royal priesthood and basically the holy nation of God.

Renewing People's Belief in God's Torah

God's law has been the source of life for the Israelites throughout history. God's law directed the Israelites to live according to God's will. God's will was given by God to the Israelites through Moses to teach and do. The Protestant Reformers differed from the Roman Catholics on the issue of sources of authority. The call for *sola scriptura* means a rejection of the authority of the Catholic tradition, and a call to return to the Bible, and to the Bible alone, for theological and moral direction. Such an approach is a hallmark of Lutheran and Reformed ethics, and clearly reflects the viewpoint most commonly articulated among contemporary evangelical Christians in North America (Stassen, 2013). The Reformed realized the importance of the authority of the Bible as the word of God. Everyone should love God's law. One of the most important acts of King Josiah's reformist leadership was towards the function of the Torah. The law has been the basis for the Israelites since God chose and appointed them to be His own nation. God gave the law as the standard for all aspects of Israel's life. However, in the change of government, every king does not always use the law as the basis of his government. As a result, the king who did not use God's law lived an evil life and worshiped idols.

Finding God's Law (2 Kings 22:8a)

Priests are people who have been specially chosen by God to teach the law of God to the Israelites. The priests had been shackled to their functions since the reign of Manasseh and Ammon. This can be seen from the loss of the law and found in the time of Josiah. The discovery of the Torah was not without reason because God wanted Josiah and the people to live a life pleasing to Him. The Bible testifies that Hilkiah the high priest said to Shaphan the clerk, "I have found the law in the house of the LORD!" Then Hilkiah gave the book to Shaphan, and Shaphan continued to read it. Josiah's reformist leadership is strong evidence for judging that Josiah did what was right in God's eyes. The incident also served as a legitimacy to his government. So that the choice of editorial words is in accordance with the agenda of glorifying Josiah as the true king of Judah. What was really needed at that time was related to the continuation of Judah's religious life. Judah as a religious center, especially Jerusalem, is unable to present itself as a faithful worshiper of God. The Torah that was found became the reason how the nation had to return to God. So, the law shows the nation what behavior is in accordance with their position as belonging to God. The giving of the law which was initially accompanied by a covenant, was essentially a revelation before it was a teaching (Dyrness, 2004). Israel did not obey the law in order to become God's people, but precisely because they had already become God's people.



Reading God's Law (2 Kings 22:8b; 23:2b)

Reading is something related to knowing and teaching. Through Moses God had given the commandment for the Israelites to teach His commandments to the family. This commandment of God was important to the Israelites because it gave attention to God. King Josiah did a very important thing for his people by paying attention to God's law. The Torah found was not only kept as a display item, but reading needed to be done. The truth is there was a longing of the priests and the Israelites for God's law. The Torah that had been found continued to be read and heard by all the people of Judah (2 Kings 22:8).

The Bible records that King Josiah went to the house of the LORD and with him all the people of Judah and all the inhabitants of Jerusalem, the priests, prophets and all the common people, from the small to the great. He read all the words of the book of the covenant which was found in the house of the LORD (2 Kings 23:2). Reading the law was an act that the people of Judah longed for because they had been ruled by an evil king for half a century. The two kings before Josiah never read the law in public, but rather tried to destroy it.

God used the Torah as the medium of His teaching; God first introduces Himself, reveals the work He has done, then directs His teaching to the relationship of God (His Person) with humans as His people, and humans with humans as a people who have been liberated and saved (Tarigan, 1992). The reading of the Torah conveys the message of God that His people have no longer listened to Him God's law was returned as the basis of the state that had been used since the days of Moses.

Listening to God's Law (2 Kings 22:11)

Unlike the priests, the prophets' job was to encourage the people of Israel to conform to the law. Adjustments must be made in all aspects of life, social and spiritual aspects are most emphasized. Amos rebuked the Samaritans who exploited the weak and trampled on the poor. Meanwhile, in the spiritual field, the prophets called on people to turn to God.

Believe in God's law (2 Kings 22:13; 23:3)

2 Kings 22:13 says, "Go and inquire of the LORD for me, for the people and for all Judah, concerning the words of this book that was found, for the anger of the LORD is burning with us, because our fathers did not listen to the words of the LORD. this book by doing exactly as it is written in it." 2 Kings 23:3 After that the king stood by the pillar and made a covenant before the Lord to live by following the Lord and keeping his commandments, his statutes, and his statutes with all his heart and with all his heart. whole soul and to keep the words of the covenant written in the book, and all the people support the agreement.

Although the Bible was produced through human mediation in human life situations, above all and most importantly the Bible is God's word to His people, the Bible has eternal relevance (Consiglio, 1998). The Bible directs believers to live according to God's will and purposes. Believing the contents of the law is God's work so that Josiah and his people return to the right path. God's righteousness is a guarantee of pleasing God.

Renewing Faith in God

Both the Old and New Testaments affirm the essential truth that the main foundation of a Christian's life is Jesus Christ himself and nothing else. What must be the basis is not dogma or teachings, not religious sects or church denominations, nor religious regulations or ceremonies. The foundation must be Jesus Christ Himself and no other foundation is laid (Prince, 1994).

Pratt stated that "The Bible is the absolute authoritative guide for all believers; without the Bible we can only guess at the mind of God, but with the Bible all of God's instructions and guidance in every aspect of our lives are certain and clear" (Pratt, 1995). The Bible leads people to the



will of God. Without the Bible man does not know how to please God.

Barna also states that He is looking for people who are really serious about becoming a new creation in Him - fanatics, loyal followers, fascinated, passionate about what is the ultimate goal, who are completely devoted to imitating their example to the point where the most basic difference (Barna, 2010). Believing the Bible is the difference between darkness and light. The Bible leads people to know about the light that is God. The light of God made man a new creation.

Hull stated that Christless Christianity has created leaders who are addicted to confession and success, and congregations who believe that giving up everything to follow Jesus is simply a choice and separated from salvation (Hull, 2012). Christ is the way of salvation that Christians believe in. This means that Christianity without Christ is not Christian. Therefore, every Christian must entrust his life to Christ.

The Book of Kings provides some evidence that after some kings ruled righteously, later generations came back to do bad things. What King Hezekiah had done was not good enough to instill the fear of God in his son Manasseh and his grandson Ammon. Regarding the basis of life, Dausey testified "I was reminded that the example of faith I need for the foundation of my life must come first, not two or three generations later. I have to go straight to the source. There is no substitute for being able to build a strong spiritual foundation except by regularly and regularly studying God's word. It is the foundation stone for everything we build in our lives." (Dausey, 1994). Christians must continue to grow in the word. The Word of God helps in all the challenges of life and ministry in this world.

Asking God for Guidance (2 Kings 22:13)

Besides David and Hezekiah, Josiah was a king who asked God for guidance. In fact, this was done by Josiah of his own free will and directly involved others to ask God for directions. 2 Kings 22:13a states that Josiah issued orders to the priests and state officials at that time to go and ask the Lord for me and for all the people of Judah about the contents of this book. The only hope and help for Judah is to believe in God alone, both the king and all the people. That is the advice Isaiah gave to the kings of Judah. God's justice and judgment, he preached, will determine and direct the course of history and no one can prevent that (Hinson, 1994). Kings should guide their subjects in faith in God and in God alone.

Faith in Jesus Christ is a saving grace, by which we accept Him and rely only on Him for salvation when He is offered to us in the gospel. The repentance that leads to life is a saving grace, by which a person sins, by a true awareness of his sin, and an understanding of God's mercy in Christ, with a deep sorrow and hatred for sin, turning from sin to God, with determination heart, and earnest effort to achieve new obedience (Hoekema, 2013)

Justification is an act of God's free grace, by which He forgives all our sins, and accepts us as righteous in His sight, solely because of the righteousness of Christ which is imputed (accounted for) upon us, and which is received only through faith. While adoption is an act of God's free grace, through which we are accepted as His children, and have all the rights as children of God (Baan, 2014). As children of God every believer must live in the grace of God. God's grace enables every believer to live a life pleasing to God.



Heeding God's Warning (2 Kings 22:11)

The Bible records that as soon as the king heard the words of the law, he tore his clothes (v. 11). The Word engenders faith in you; through the word comes faith. Receive the word with confidence that it will work in you. Make sure that you are filled with the word and take time to search the word. In the word itself there is a divine life; put the word in your heart, and faith will bring life to you. The Word will produce a strong faith in you, a faith that can do all things (Andrew Murray, 1993).

Stott emphasized that in the context of the church, it means that God's ministers and congregations must continue to learn. The learning meant by Stott, is not only in terms of studying natural sciences and others but especially from all those sciences is theology. The church will continue to live if it continues to study God's word all the time. God's Word is spiritual food for every believer so that there is good growth and bears fruit that can be enjoyed by everyone (Stott, 2010). Even if we observe that those newly converted and filled with the Holy Spirit do not experience mystical experiences that make them deny reason, abandon theology, or stop thinking. Instead they regularly gathered to hear the apostles teach.

Doing God's Law (2 Kings 22:13c; 23:3)

King Josiah was a person who not only emphasized commitment, but was consistent in his commitments. King Josiah's consistency is shown by doing exactly as it is written in God's law. Commitment is needed by someone, but commitment must be done consistently in order to achieve goals. God's law is not only done once or twice, but must continue in the life of king Josiah and all the people of Israel. Josiah commanded the people in his palace, "Go, ask the LORD for guidance for me, for the people and for all Judah, concerning the words of this book that was found, for the anger of the LORD is fierce, which is burning against us, because our fathers did not listen to the words of the book. this by doing exactly what it says in it." One of Josiah's highlights from this verse is that "because our fathers did not listen to the words of this book by doing exactly as it is written in it."

The words listen and do the right thing are two words that are related to each other. Josiah could not do all the commandments of God if he never listened to them. However, there is a special case that there are some people who have listened but did not act exactly as they were heard. This happens because what is heard is not planted in fertile soil, but is squeezed by various worries and problems.

Reforming the Attitude of Worship

Josiah's reformist leadership of Judah's worship was an important issue faced at the time. Worship determines everything related to the relationship with God. God is pleased to meet His people through worship. Worship cannot be separated from the nation of Israel as God's chosen people. So, true worship does not originate from humans, but from God. Worship is the result of the grace of God received in the human heart. True worship flows from a heart that has been washed by the blood of Jesus. The purpose of Christian worship is to realize that the believer's life is a gift from God. 1 Kings 3:2 which links the existence of the sacrificial hills to the absence of the temple. This verse clearly indicates that the sacrificial hills were made for the worship of Allah, not for the worship of idols. So, the problem with the sacrificial hills is that their existence disobeys the commandment conveyed through Moses, that there should only be one place of worship.

As a king who lived righteously before God, Josiah undertook reformist actions regarding worship in Judah. Worship is an important subject because it reflects Judah's dependence on God. Josiah's reformist action against Judah's worship laid the foundation for another field because God always emphasized a relationship with Him. In the context of David and Solomon always emphasize the fear of God which refers to the right relationship between God and His



people.

Celebrating the Passover (2 Kings 23:21)

2 Kings 23:21 states Then the king gave orders to all the people, "Keep the Passover to the Lord your God, as it is written in this book of the covenant."

William Dyrness explained that the celebration was like a family service performed as a memorial service. During the festival, the Israelites recalled the days of slavery and how God brought them out of the land (Dyrness, 2004). The main point of the warning is God's past actions on His people, Israel, with the key words deliverance or freedom. After a long time Israel was in Egyptian bondage, and during that time they kept crying and praying for God's help, finally God appointed Moses to be the leader to free His people, and bring them to the land that had been provided through the Abrahamic covenant (Dyrness, 2004).

This Passover celebration was very important to the people of Judah because it reminded them of being the chosen people. It was God Himself who had brought them out of the land of slavery in Egypt and spared the calamity of the death of the firstborn. The celebration of Easter is a sign of the relationship between God and his people. The Passover celebration also marked the difference in the focus of King Josiah's leadership from that of Kings Manasey and Ammon. The Passover celebrated by Josiah was the same as the Passover celebrated by Hezekiah and Moses (2 Chronicles 30:18).

Abolishing False Worship (2 Kings 23:24)

Worship in the Bible is God's commandment to His chosen people. Worship must be done to God and according to His way. This kind of worship was continued by King Josiah because in previous practice, worship was often done outside the will of God. Josiah took reformist actions against Judah's worship that had offended God. This action had a lasting impact throughout his life which shows the consistency of Josiah to God's law. Verse 20 gives evidence that He slaughtered on the altars all the priests of the sacrificial hills that were there and burned human bones on them, and then he returned to Jerusalem. This act served as a deterrent to all the people of Judah that if idolatrous practices persisted, then they should be prepared to be burned.

Turn to God With All Your Heart (2 Kings 23:25)

Turning to God is an action that is based on an external ability. Sin has made humans to stray away from God. The pleasures of sin kill the desire of the human heart to turn to God. The Bible says that we are dead in your trespasses. Spiritually dead humans do not have the ability to come to worship the true God. The initiative will must come from God who revives spiritually dead humans and gives them the ability to turn to Him. Turning to God is related to concepts, words, actions that are addressed to God alone and nothing else.

King Josiah turned to God not because of his efforts but because of God's decree. God appointed Josiah to be a king who reigns rightly unlike his father and grandfather. It was God's determination that enabled Josiah to turn to God with all his heart and live according to God's will. Furthermore, after turning to God king Josiah as a leader was disciplined. Sanders stated that "because the leader himself is disciplined hard, then other people will feel it and usually they are willing to show cooperation in carrying out the discipline required of them" (Wisantoso, 2019).

In the context of the Old Testament turning to God is God's own work. The Bible provides some evidence that God hardened Pharaoh's heart so that every plague that Moses and Aaron wrought continued until his death. Even the writer of the book of Proverbs states that the king's heart is like a stream of water in the hand of God. Even the Lord Jesus emphasized that because of the heart come all evil thoughts, murder, adultery, fornication, theft, perjury and blasphemy. God changed Josiah's heart so that he lived a life of fear of God. Elsewhere the Bible emphasizes that the person who has been crucified with Christ will live, but no longer live for himself. The



new life that believers live is to live in Christ and do His will. Josiah's commitment is proof that God has power over his life and government so that all his life he hated worship that was not for God.

Research Results

Hypothesis test

The hypothesis is proposed: The level of implementation of Josiah's reformist model of leadership among the servants in Batam based on 2 Kings 22-23:1-30 is in the medium category. To test the first hypothesis, the researcher applies 3 categories. The level of implementation of Josiah's reformist model of leadership among the servants in Batam based on 2 Kings 22-23:1-30.(Y) Namely: (a) low, (b) moderate, and (c) high. Data analysis was carried out using Confidence Interval at a significance level of 5% and the following table was generated:

Descriptives

		Statistics	Std. Error	
Josiah's Reformed Leadership Based on 2 Kings 22-23:1-30	mean	198.5102	2.41511	
	95% Confidence Interval for Mean	Lower Bound	193.7371	
		Upper Bound	203.2833	
	5% Trimmed Mean	202.0850		
	median	205.0000		
	Variance	857,416		
	Std. Deviation	29.28167		
	Minimum	45.00		
	Maximum	225.00		
	Range	180.00		
	Interquartile Range	34.00		
	Skewness	-2,528	.200	
	Kurtosis	9,605	.397	

Based on the table data, the Lower Bound and Upper Bound are generated 193.7371–203.2833 Then the calculation of the variable level is as follows:

$$i = \frac{r}{k}$$

Description: i : class interval

K : Many Categories

r : Range (Maximum Score–Minimum score)

$$I = \frac{180}{3} = 60$$

$$60 \times 3 \geq 181$$

$$180 \geq 181$$

Because it is not correct, the minimum score must be reduced by one point so that there is a similarity. The results of the data in the table above show that the minimum value is 45 and the maximum value is 225. To produce a balanced interval category, the minimum value is reduced by 1, so 45 - 1 = 44, then the calculation of the interval category obtained is:

44 + 60 = 104 (First interval)

105 + 60 = 165 (Second interval)

166 + 60 = 226 (Third interval)



Based on the interval table made and position Level of implementation of Josiah's reformist model of leadership among servants Batam, based on 2 Kings 22-23:1-30 (Y), as follows:

Interval	Category	Y variable lower and upper bound values
44 - 104	Low	
105 - 165	Currently	
166 - 226	Tall	193.7371– 203.2833 (High)

By analyzing the data using Confidence Interval at a significant level of 5%. Lower Bound and Upper Bound values are generated 193.7371– 203.2833. Based on these findings, it can be concluded that the position of the level of implementation of Josiah's reformist model of leadership among servants in Batam, based on 2 Kings 22-23:1-30 (Y) is in the high category. Thus, the first hypothesis which states the position of the level of implementation of Josiah's reformist model of leadership among servants in Batam, based on 2 Kings 22-23:1-30 (Y) is being rejected.

The conclusions drawn from the first hypothesis are compared with the results of calculations for each dimension (D1–D4) as exogenous variables that show a more specific level of endogenous variables.

Level of Reforming the Function of God's House (DI-1)

Statistical calculations with the help of SPSS against *Exogenous Variable* first (DI-1), namely the level of implementation of Josiah's reformist leadership based on 2 Kings 22-23:1-30 in Reforming the Functions of the House of God (D1) Among PGIW servants in Batam (Y) shows the following results:

Descriptives

		Statistics	Std. Error	
Reforming the Functions of God's House	mean	74.0136	.92017	
	95% Confidence Interval for Mean	Lower Bound	72.1950	
		Upper Bound	75.8322	
	5% Trimmed Mean	75.2528		
	median	76.0000		
	Variance	124.466		
	Std. Deviation	11.15641		
	Minimum	17.00		
	Maximum	85.00		
	Range	68.00		
	Interquartile Range	14.00		
	Skewness	-2.267	.200	
	Kurtosis	8,474	.397	

Based on the table data, the Lower Bound and Upper Bound are 72.1950–75.8322. Then the calculation of the variable level is as follows:

$$i = \frac{r}{k}$$

Description: i : class interval

K : Many Categories

r : Range (Maximum Score–Minimum score)

$$I = \frac{68}{3} = 22.67$$



$$\frac{22.67 \times 3}{68} \geq 69$$

Because it is not correct, the minimum must be reduced by one number so that there is a similarity. The results of the data in the table above show that the minimum value is 17 and the maximum value is 85. To produce a balanced interval category, the minimum value is reduced by 1, so $17 - 1 = 16$, then the calculation of the interval category obtained is:

- 16 + 22 = 38 (First interval)
- 39 + 22 = 61 (second interval)
- 62 + 22 = 84 (Third interval)

Based on the interval table made and the position of the position The level of implementation of Josiah's reformist leadership based on 2 Kings 22-23:1-30 among city PGIW servantsBatam on the dimensions of Reforming the Functions of the House of God (D1) as follows:

Interval	Category	Lower and Upper Bound values D1-1
16 - 38	Low	
39 - 61	Currently	
62 - 84	Tall	72.1950– 75.8322 (Tall)

By analyzing the data using Confidence Interval at a significant level of 5%. Based on these findings, it can be concluded that the level of implementation of Josiah's reformist leadership is based on 2 Kings 22-23:1-30 in Reforming the Functions of the House of God (D1) among PGIW servants in Batam city. (Y) is in the "High" category. The result of the exogenous variable (DI-1) is the same as the conclusion to the first hypothesis about the direction of the endogenous level of the variable.

Level of Renewing Belief in God's Torah (D2)

Statistical calculations with the help of SPSS on the second exogenous variable (DI-2), namely the level of implementation of Josiah's reformist leadership based on 2 Kings 22-23:1-30 Among PGIW servants in Batam (Y) in Renewing Belief in God's Torah (D2) shows the following results:

Descriptives

		Statistics	Std. Error	
Renewing Faith in God's Torah	mean	49.1020	.67081	
	95% Confidence Interval for Mean	Lower Bound	47.7763	
		Upper Bound	50.4278	
	5% Trimmed Mean	50.2782		
	median	52.0000		
	Variance	66,147		
	Std. Deviation	8.13308		
	Minimum	11.00		
	Maximum	55.00		
	Range	44.00		
	Interquartile Range	9.00		
	Skewness	-2,615	.200	
	Kurtosis	8.864	.397	

Based on the table data, the Lower Bound and Upper Bound 47.7763 – 50.4278 are generated. Then the calculation of the variable level is as follows:

r



$$i = \frac{\quad}{k}$$

Description: i : class interval

K : Many Categories

r : Range (Maximum Score–Minimum score)

$$I = \frac{44}{3} = 14.67$$

$$\frac{14.67 \times 3}{44} \geq 45$$

Because it is not correct, the minimum must be reduced by one number so that there is a similarity. The results of the data in the table above show that the minimum value is 11 and the maximum value is 55. To produce a balanced interval category, the minimum value is reduced by 1, so that 11 - 1 = 10, then the calculation of the interval category obtained is:

$$10 + 14 = 24 \text{ (First interval)}$$

$$25 + 14 = 39 \text{ (second interval)}$$

$$40 + 14 = 54 \text{ (Third interval)}$$

Based on the interval table made and position Level of implementation of Josiah's reformist model of leadership Among the servants in Batam based on 2 Kings 22-23:1-30 (Y) in Renewing Belief in God's Torah (D2) as follows:

Interval	Category	Lower and Upper Bound values D1-2
10 - 24	Low	
25 - 39	Currently	
40 - 54	Tall	47.7763 – 50.4278(Tall)

By analyzing the data using Confidence Interval at a significant level of 5%. The resulting Lower Bound and Upper Bound values are 47.7763 – 50.4278. Based on these findings, it can be concluded that the level of implementation of Josiah's reformist model of leadership Among servants in Batam based on 2 Kings 22-23:1-30 (Y) in Renewing Belief in God's Torah (D2) is in the "High" category. The results for the exogenous variable (D1-2) are the same as the conclusion to the first hypothesis about the direction of the endogenous level of the variable.

Level of Renewing Belief in God (D3)

Statistical calculations with the help of SPSS on exogenous The third variable (D3), namely the level of implementation of Josiah's reformist model of leadership Among the servants in Batam City based on 2 Kings 22-23:1-30 (Y) in Renewing Belief in God (D3) showed results as follows:

Descriptives

		Statistics	Std. Error	
Renewing Faith in Allah	mean	39.0612	.52371	
	95% Confidence Interval for Mean	Lower Bound	38.0262	
		Upper Bound	40.0963	
	5% Trimmed Mean	39.8141		
	median	400000		
	Variance	40,318		
	Std. Deviation	6.34966		
	Minimum	9.00		
	Maximum	45.00		
	Range	36.00		
	Interquartile Range	8.00		



Skewness	-2,260	.200
Kurtosis	8070	.397

Based on the table data, the Lower Bound and Upper Bound are 38.0262– 40.0963. Then the calculation of the variable level is as follows:

$$i = \frac{r}{k}$$

Description: i : class interval

K : Many Categories

r : Range (Maximum Score–Minimum score)

$$i = \frac{36}{3} = 12$$

$$12 \times 3 \geq 37$$

$$36 \geq 37$$

Because it is not correct, the minimum must be reduced by one number so that there is a similarity. The results of the data in the table above show that the minimum value is 9 and the maximum value is 45. To produce a balanced interval category, the minimum value is reduced by 1, so that 9 - 1 = 8, then the calculation of the interval category obtained is:

$$8 + 12 = 20 \text{ (First interval)}$$

$$21 + 12 = 33 \text{ (second interval)}$$

$$34 + 12 = 46 \text{ (Third interval)}$$

Based on the interval table made and the positions, namely the level of implementation of Josiah's reformist as a model of leadership Among the servants in Batam based on 2 Kings 22-23:1-30 (Y) in Renewing Belief in God (D3) as follows:

Interval	Category	Lower and Upper Bound values D1-3
8 - 20	Low	
21 - 33	Currently	
34 - 46	Tall	38.0262– 40.0963(Tall)

By analyzing the data using Confidence Interval at a significant level of 5%. The resulting Lower Bound and Upper Bound values are 38.0262– 40.0963. Based on these findings, it can be concluded that the level of implementation of Josiah's reformist model of leadership among the servants in Batam based on 2 Kings 22-23:1-30 (Y) in Renewing Belief in God (D3) is in the "High" category. The result of the exogenous variable (D3) is different from the conclusion of the first hypothesis about the direction of the level of the endogenous variable.

Level of Reforming the attitude of worship (D4)

Statistical calculations with the help of SPSS on exogenous The fourth variable (D4), namely the level of implementation of Josiah's reformist model of leadership Among the servants in Batam City based on 2 Kings 22-23:1-30 (Y) in Reforming the attitude of worship (D4) shows the results as follows:

Descriptives

		Statistics	Std. Error
Reforming the attitude of worship	mean	36.3333	.45926
	95% Confidence Interval for Mean	Lower Bound	35.4257
		Upper Bound	37.2410



5% Trimmed Mean	37.1391	
median	38.0000	
Variance	31.005	
Std. Deviation	5.56817	
Minimum	8.00	
Maximum	40.00	
Range	32.00	
Interquartile Range	6.00	
Skewness	-3.072	.200
Kurtosis	12,389	.397

Based on the table data, the Lower Bound and Upper Bound are 35.4257 – 37.2410. Then the calculation of the SBB variable level:

$$i = \frac{r}{k}$$

Description: i : class interval

K : Many Categories

r : Range (Maximum Score–Minimum score)

$$i = \frac{32}{3} = 10.67$$

$$\frac{10.67 \times 3}{32} \geq 33$$

Because it is not correct, the minimum must be reduced by one number so that there is a similarity. The results of the data in the table above show that the minimum value is 8 and the maximum value is 40. To produce a balanced interval category, the minimum value is reduced by 1, then 8 - 1 = 7 interval category calculations obtained are:

7 + 10 = 17 (First interval)

18 + 10 = 28 (second interval)

19 + 10 = 39 (Third interval)

Based on the interval table created and position The level of implementation of Josiah's reformist model of leadership Among Batam servants based on 2 Kings 22-23:1-30 (Y) in Reforming the attitude of worship (D4) as follows:

Interval	Category	Lower and Upper Bound values of D4
7 - 17	Low	
18 - 28	Currently	
29 - 39	Tall	35.4257 – 37.2410(Tall)

By analyzing the data using Confidence Interval at a significant level of 5%. The resulting Lower Bound and Upper Bound values are 35.4257 – 37.2410. Based on these findings, it can be concluded that the position of the level of implementation of Josiah's reformist model of leadership Among The servants in Batam based on 2 Kings 22-23:1-30 (Y) in reforming worship attitudes (D4) is in the "High" category. The results for the exogenous variable (D4) are the same as the conclusion to the first hypothesis about the direction of the endogenous level of the variable.

The following is a recapitulation of the results of the first hypothesis test regarding position The level of implementation of Josiah's reformist model of leadership Among the servants of Batam city based on 2 Kings 22-23:1-30 as shown in the following table:



Table 4.1 Recapitulation of the results of testing the first hypothesis about the level of implementation of Josiah's reformist as a model of leadership Among The servants in Batam based on 2 Kings 22-23:1-30

No.	Variable	Research result
1	The level of implementation of Josiah's reformist as a model of leadership among the servants in Batam based on 2 Kings 22-23:1-30	Level in the "High" category
2	Level of Reforming the Function of God's House (D1)	Level in the "High" category
3	Level of Renewing Belief in God's Torah (D2)	Level in the "High" category
4	Level of Renewing Belief in Allah (D3)	Level in the "High" category
5	Level of Reforming the attitude of worship (D4)	Level in the "High" category

From the results above, it can be concluded that in general, the level of implementation of Josiah's reformist model of leadership Among the servants in Batam is in the "High" category. So that the first hypothesis proposed: it is suspected that the level of implementation of Josiah's reformist as a model of leadership among servants in Batam based on 2 Kings 22-23:1-30 is in the medium category, which is declared rejected.

Conclusion

Based on the results of the research and discussion presented, it can be concluded that the test of the first hypothesis shows that the implementation of Josiah's reformist model of leadership among servants in Batam based on 2 Kings 22-23:1-30 (Y) is in the High category, while the proposed hypothesis is in the moderate category. So it can be concluded that the hypothesis that the level of implementation of Josiah's reformist model of leadership among the servants in Batam based on 2 Kings 22-23:1-30 (Y) is in the medium category and is declared rejected. This conclusion is based on the results of data analysis carried out using the Confidence Interval statistical calculation at a significance level of 5% resulting in Lower Bound and Upper Bound 193.7371– 203.2833. This shows that the tendency the implementation of Josiah's reformist as a model of leadership among servants in Batam based on 2 Kings 22-23:1-30 (Y) is in the "High" category. This is supported by the conclusions drawn from the hypothesis compared with the results of calculations for each dimension (D1–D4) as exogenous variables that show a more specific level of endogenous Variables which both state the level in the "High" criteria. The story of Josiah guides us as Christians to an important dynamic in the way in which people lead their nations. Josiah was very determined to always do what was "right in the sight of God. He did not do all the necessary work by himself but asked people with spiritual responsibilities in the community to do what was required and what was right in the sight of God. Josiah's zeal, and drive to serve God faithfully demonstrated that it was indeed possible to do what God wills fully.

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