



An explanatory and confirmatory study of Transformative Leadership based on Nehemiah 1-8 among Church Leaders in Batam City

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Abstract

Transformative leadership is one type of leadership needed by individuals, groups, and organizations to produce positive change at every stage of activity. One of the transformative leaders in the Bible is Nehemiah. In his efforts to rebuild the walls of Jerusalem, Nehemiah was faced with various challenges both internally from his people and externally, namely his formidable opponents on various levels who tried to hinder Nehemiah's plans, but Nehemiah had a firm resolve and did not give up. On the contrary, he kept on praying and planning what to do in efforts to rebuild the walls of Jerusalem. This study finds that the level of implementation of Transformative Leadership based on the Book of Nehemiah Articles 1-8 Among Church Leaders PGPI (Persekutuan Gereja Pantekosta Indonesia-The Pentecostal Church Community of Indonesia) Batam City members are at the level of the "medium" category and thus it is recommended to improve this quality to a "higher" category. Church leaders who are members of the Batam City PGPI must maintain and improve the quality of ecclesiastical services so that their impact can be felt more broadly, both internally and externally by the church. Secondly, the level of implementation of Transformative Leadership in the field of management, based on the Book of Nehemiah 1-8 among Church leaders of Batam City PGPI (Persekutuan Gereja Pantekosta Indonesia) Members is at the level of the "medium" category and consequently it is recommended to improve the quality to a "higher" category. Church leaders should strive to attend church management training in order to be more effective in their important ministries.

Keywords: Explanatory, confirmatory, leadership, transformative, Nehemiah



Introduction

The first part of Nehemiah's leadership to physically restore Jerusalem, was through a transformation in management. Nehemiah took strategic management steps to realize his vision. Once Nehemiah thought of his vision, he communicated it to others until he obtained the king's permission to return to Jerusalem and rebuild the city and its forts. His skills in management helped to direct his followers and empower them to achieve common goals effectively and efficiently. Every church leader needs management in carrying out his ministry. Many services in the church do not run effectively and efficiently because of the absence of good management (Parhusip, 2020). Implementation of management in the church is part of the administration to support the smooth running of services more efficiently and effectively (Costa, 2022).

In transformational leadership, Nehemiah has sought transformation in the social field (Ming et al., 2021). Transformation in the social field provides a place to fight for justice and efforts to repair social damage (Simamora, 2012). In chapter 5, Nehemiah is furious at the social injustices among the Jews. Where the rich, namely the nobles and officials (verse 7), oppress the poor by forcing them to mortgage their land and houses and borrow money to buy food. In the reality of the existing world, the place where the church was sent and placed has been and is currently faced with various social problems, one of which is the reality of often endemic poverty. It is critical to have good leaders with a transformational mindset if societies are to prosper at all (Nicolaidis & Duho, 2019). Nehemiah overcame the despair by not only being a servant to the people but also in the manner in which he taught them to be servant leaders as well and then he and also the people were able to fight pessimism and reach their objectives.

Yunus states that in the economic field, the transformation efforts that can be carried out by church leaders in the economic field are by inter alia empowering the congregation through economic empowerment, increasing knowledge, skills, work ethic, and entrepreneurial abilities of the people (Yunus et al., 2021). Leaders also need to pay attention to economic developments in the church. Church leaders need to collaborate with church members (Sugiharto & Sirait, 2022). Empowerment will not go well if there is no togetherness that is built in a collaborative spirit (Tololiu, 2021). Nehemiah uses his position for the welfare of his nation (verse 14), and crafted an economic policy system that favoured the people (verse 15). Nehemiah also worked to overcome economic inequality (verses 16-19). The church must realize that the economic problem faced globally is a very great challenge and important, and this problem is not only a national problem.

In the spiritual realm, Nehemiah was an exemplary leader when it came to prayer. His first reaction when he heard about the sad fate of Jerusalem was to turn to God in prayer. Article 8 clearly describes the basic principle for renewal in the spiritual field that comes from God through the delivery of God's word. Nehemiah was very enthusiastic about reading God's law (chapters 8:1-7). Nehemiah's other spiritual movement was towards spiritual formation through prayer (8:8-18) and fasting (9:1). Everyone needs the fulfillment of spiritual needs. The fulfillment of these spiritual needs will encourage humans to carry out spiritual transformations (Setiawan, 2019). Such transformation is very important for one's spiritual development. Based on the Book of Nehemiah chapters 1-8, a transformative leader should carry out four areas of transformation in carrying out his leadership duties which include: transformation in the field of management (chapters 1-6); transformation in the social sector (chapter 5); transformation in the economic field (5:14-19) and transformation in the spiritual field (Chapter 8) (Ming et al., 2021). Church leaders who serve the congregation should have the ability to carry out the tasks given by God to bring about change for the better.



Before conducting this research, to find out what problems occur among church leaders who are members of the Batam City PGPI, the researchers first conducted a survey of the church leaders of Batam City PGPI members to confirm the problems that occurred related to transformative leadership. Respondents responded that the church leaders of Batam City PGPI members had sufficient understanding of transformative leadership based on the book of Nehemiah chapters 1-8. However, what needs to be noticed is that not all church leaders who are members of the Batam City PGPI fully understand transformative leadership in the various dimensions of management, social, economic, and spiritual fields.

This study aims to answer the following six questions: (1) What is the level of implementation of Transformative Leadership based on the Book of Nehemiah 1-8 Among Church Leaders of PGPI Members in Batam City? (2) What is the level of implementation of Transformative Leadership in the management field based on the Book of Nehemiah 1-8 among the leaders of the Batam City PGPI Member Church? (3) What is the level of implementation of Transformative Leadership in the social field based on the Book of Nehemiah 1-8 among the leaders of the Batam City PGPI Member Church? (4) What is the level of implementation of Transformative Leadership in the economic field based on the Book of Nehemiah 1-8 among the leaders of the Batam City PGPI Member Church? (5) How large is the level of implementation of Transformative Leadership in the spiritual field based on the Book of Nehemiah 1-8 among the leaders of the Batam City PGPI Member Church? (6) Which respondent's background is the most dominant in determining the implementation of Transformative Leadership Based on the Book of Nehemiah 1-8 Among Church Leaders of PGPI Members in Batam City?

The hypotheses proposed by the researcher are: First, the level of implementation of transformative leadership based on the book of Nehemiah among church leaders of PGPI Batam City members is in the medium category. Second, the level of implementation of transformative leadership in the field of management based on the book of Nehemiah among church leaders of Batam City PGPI members is in the medium category. Third, the level of implementation of transformative leadership in the social field based on the book of Nehemiah among church leaders who are members of the Batam City PGPI is in the medium category. Fourth, the level of implementation of transformative leadership in the economic field based on the book of Nehemiah among church leaders of Batam City PGPI members is in the medium category. Fifth, the level of implementation of transformative leadership in the spiritual field based on the book of Nehemiah among church leaders of Batam City PGPI members is in the high category. Sixth, the respondent's background that most dominantly determines the implementation of Transformative Leadership Based on the Book of Nehemiah 1-8 Among Church Leaders PGPI Batam City members are presumed to be their old background as church leaders.

Research methods

The research method used in this study was quantitative. Arikunto (2012) states that quantitative research can be interpreted as a research method used to examine the condition of the object of experimental results (unnatural) on a particular population or sample, data collection using instruments, and data processing using statistical tests to test hypotheses. Data collection techniques are by means of site surveys, interviews, and asking questions through questionnaires. The research location is in Batam and the research was conducted in the period from May 2021 to August 2022. The researcher determined to use the entire population to be taken as respondents or what is termed census sampling (Arikunto, 2012). With the distribution of 30 church leaders who are members of the Batam City PGPI as initial



respondents (testing the instrument) and the rest being respondents for the final instrument testing, 75 church leaders are members of the Batam City PGPI.

In this study, the dependent variable is used as an endogenous variable. The variables were developed by building in-depth constructs from the results of the exegesis of Nehemiah 1-8 to find dimensions and indicators called exogenous variables. The exogenous variables include: (D1) Transformation in the field of management, Dimension 2 (D2) Transformation in the social field, Dimension 3 (D3) Transformation in the Economic field, and Dimension 4 (D4) Transformation in the Spiritual field. In addition, the moderators of the respondents' background variables were also determined including: Gender, Age of church leader, Marital status, Education, Type of Leadership in the Church, and Length of Time as a leader.

Theoretical review

Transformative Leadership Based on Nehemiah 1-8

Transformative leadership according to Daliman (2021) is leadership that integrates transformative leadership in the theological and general sense, specifically based on the book of Nehemiah 1-8, namely: Transformative leadership in management, and the social, economic, and spiritual fields.

Transformation in Management

Nehemiah led with a focus on building the walls of Jerusalem and he applied high-performance management which is management from start to finish with a high spirit and "performance optimization," which brings amazing results. Great work was completed in a short time with high quality and quantity (Nehemiah 2-7;). As mentioned above, Nehemiah was a Jew in exile who served a gentile king to become the king's cupbearer, meaning the king trusted Nehemiah with his life. Nehemiah had to keep an eye on everything to make sure none of the enemies added poison to the king's food or drink. This sacrifice and trust gave Nehemiah a position of influence and he was in the special care of King Artaxerxes of Persia. Nehemiah likely knew all the leaders, all the events, and all the politics and intrigues (Ming et al., 2021). In this position, Nehemiah would have heard about the exiles returning to Jerusalem and the problems they faced as a nation seeking to rebuild. (He also got a direct report from his family). The right management principles made it easier for Nehemiah in rebuilding the fallen walls of Jerusalem (Ming et al., 2021).

Human resource management

Human resource management is the process of planning, organizing resources, directing, and controlling human resource management, and management empowerment activities within an organization or company so that the organization achieves its goals effectively and efficiently (Dian, 2017). Sound management is one way for the church to face the times ahead so that it remains alive and strong even though its implementation needs to be adjusted to the context, situation and condition in which the church finds itself. With good management of ecclesiastical services, the church can map out each aspect, part by part in its ministry so that the service offered can be maximized and produce optimal results. Churches in rural areas or even in urban areas rely solely on the pastor and his family to handle all church services so that the ministry is monopolized by the pastor's family. This is needed because all the required can still be handled by the shepherd family (Susabda, 1985).

Nehemiah did careful planning. In the month of Kislev of the 20th year (1:1) of the reign of Artaxerxes (2:1), Hanani, Nehemiah's brother, arrived from Jerusalem with a company of



Judah to inform him that the people of Judah were in great trouble and the walls of Jerusalem remained. ruins (1:2-3). Nehemiah, the king's cupbearer (v. 11), then wept and prayed earnestly. When four months later when Nehemiah was serving the king of Artaxerxes as usual, an opportunity opened up to tell him about the deplorable state of the city of Jerusalem and ask permission to go home and rebuild it (2:1:5). The king gave permission and authority to request wood for the construction (2:6-8). And Nehemiah returned to Jerusalem (2:9-11). Apart from careful planning, Nehemiah uses data. After three days in the city, Nehemiah secretly researched the ruins of the city walls (2:11-16). Then he told his Jewish friends about his assignment and urged them to rebuild the walls (2:17-18). Before that, he submitted a letter to the king asking for wood for the regent in the area of the Euphrates river. Therefore, the materials were ready, and the survey was carried out by Nehemiah. In the next step, he grouped the participants in the construction drive and divided the tasks of each group to build the walls of Jerusalem (3:1-23) and he urged them to rebuild the wall well (2:17-18). (Ming et al., 2021).

Nehemiah had human resource management skills that were evident in all his activities from the start. This is evidenced by his ability to mobilize everyone to build together through all available resources. He managed to build a strong relationship both with the king and with the entire community (Giawa, 2019). Three reasons prompted Nehemiah to seek the empowerment of others. First, as a limited human, Nehemiah could not possibly do great things by relying on his own strength. Second, Nehemiah saw such great potential in the people he led, so he wanted to empower the existing potential. Third, Nehemiah wanted to see the people he led learning to be leaders. Transformative leadership does not only explain the achievements and targets in the position of a leader, but also the impact felt by followers, both at the level of the work team who work together and for others who are not directly in contact with the leadership position. Leaders have the main goal of how to change the values, character, and work order (Ming et al., 2021). Nicolaidis (2015) argues that good leaders and managers thus have a difficult task to create workable certainties as they often strive to integrate opposing ideas and shift between options faced by them in any business or related operational conduct and "This calls on them to be operationally efficient and experimental and innovative. Clearly then having paradoxical strategies demands complex business models that can enable contradictory agendas to thrive at the same time."

Nehemiah Chapter 3:1-32 describes the human resources involved in building the walls of Jerusalem. From this verse, it is clear that before carrying out his duties and work, Nehemiah listed the people and groups who were involved in the rebuilding of the walls of Jerusalem according to their occupations and positions thus demonstrating characteristics as described by Nicolaidis (2015) above.

Supervision Management (Nehemiah Chapter 4:6; 7:1-2)

The word supervision comes from the Latin, *vigilantia* which means to supervise (oversee) or assess the performance of subordinates (Mulyasa, 2004). Supervision management is the process of a manager making sure that his activities are in accordance with the planned activities (Albantani, 2012). Nehemiah knew very well what it meant to watch. In the previous section, we saw that Nehemiah understood the parts of the walls and gates of Jerusalem that were built because he had previously done a thorough and in-depth examination (2:12-15). Nehemiah kept an eye on the development progress step by step. The parts that were built included: Doors/Walls Constructed in the North (3:1-7), the West (3:8-13), the South (3:14), and the East (3:15-32), all are monitored continuously including the work team which builds in each work item. Nehemiah thus created an extra monitoring system by dividing the participants into working and guarding so that the construction of the walls was not hindered. Budi Asali maintains the supervision was given to a trusted person, namely through Hanani, Nehemiah's brother. Hananyah, is a responsible fort commander and one who fears God more

than others. Nehemiah realized there was no way he would be able to carry all the responsibility for overseeing and working on all construction projects on his own shoulders. He appointed people who could be trusted to oversee the parts of the work, by dividing the responsibilities according to their respective skills (Arthur & Setiawan, 2009). This is the best way so that the rebuilding project of the Jerusalem wall can be completed in the shortest possible time. Nehemiah continued to control the progress of the construction despite threats from the enemy but he continued to monitor the stages until the construction was completed (Nehemiah 7:1-2).

Conflict Management (Nehemia 5:1-13; 6:1-14)

Conflict management is the process of recognizing and dealing with conflicts wisely, fairly, and efficiently with three forms of conflict management methods, namely conflict stimulation, conflict reduction/repression, and conflict resolution (Eko et.,al 2021). The rebuilding of the walls and gates of Jerusalem was progressing. In the midst of this progress, they faced challenges in the form of resistance and rejection and there was also a threat to Nehemiah's Life (6:1-14). "When Sanballat and Tobiah and Geshem, the Arabs and our other enemies heard that I had finished rebuilding the walls, so that there were no more holes, although, until that time I had not put the doors on the gates, Sanballat and Geshem sent people to me with the message: "Although the construction of the walls of Jerusalem has been completed and only the gates remain, the threat of attacks on construction projects does not stop. On the other hand, the attacks launched by Sanballat and his group were getting more and more dangerous. This time it was Nehemiah himself who was attacked. There are 3 attempts by Sanballat and his group to attack. In Nehemiah. 6:1-4 it is clear how Sanballat and Geshem were trying to harm Nehemia. The word "reproach" comes from the word [רָעָה] which means bad, evil is unpleasant, vicious, gives pain, unhappiness, and gives misery. Thus, it can be interpreted that the impact of the conflict faced by Nehemiah was fatal. But Nehemiah got through it. Conflict management is able to help leaders maintain productivity and morale in their environment even in trying times (Ming et al., 2021).

Time Management (Nehemiah Chapters 6:15-19)

Hidayanto (2019) quotes Davidson who defines time management as a way to make good use of time where one can get things done faster and work smarter. With good time management, the Jerusalem Wall was Completed (6:15-19). "So the wall was finished on the twenty-fifth day of the month Elul, in fifty-two days. When all our enemies heard this, all the nations around us were afraid. They lost their face greatly and realized that the work was carried out with the help of our God." Finally, the walls of Jerusalem were completely rebuilt on the 25th of the month Elul, within 52 days. Note, that in the relatively short time of 52 days, all repairs to the walls of Jerusalem were completed. What made this happen so fast, and what made Nehemiah's leadership impact the nation of Israel at that time? Marbun (2020) explained that Nehemiah had done various aspects of planning and organizing people and working to complete the walls of Jerusalem. Its impact was felt and experienced by all Israelites. The story of Nehemiah is the story of a leader who dared to pay the price for his leadership. He fought with time in completing his mission to rebuild the walls of Jerusalem (Boestam, 2009).

With the completion of the construction of the walls of Jerusalem, all the enemies who opposed the construction became ashamed and realized that the construction work could be carried out because of God's help alone. This relationship will also cause problems in the future. The walls of Jerusalem, which incidentally are a symbol of the security and strength of Jerusalem which had been reduced to rubble, were successfully rebuilt by Nehemiah in just fifty-two days (Ming et al., 2021).



Nehemiah's Social Transformation (Nehemiah Chapters 5-7)

In Nehemiah's time, the situation of the Jewish community was deplorable. The city of Jerusalem, which contained the Temple as a symbol of God's presence, was destroyed. The city walls that protected and symbolized the strength of security had been destroyed and the city gates had been burned down. This situation made people suffer, and depressed and made them lose their identity as an independent nation. As exiles, they had lost their autonomy as individuals and as a nation (Darmawijaya, 1992). It can be said that in all aspects of life, their situation was indeed deplorable.

Restoring the Internal Social Upheaval of the Israelites (Article 5:1-3).

Social turmoil is a problem of inequality, social jealousy, poverty, injustice, and so on (Salim, 2022). This social upheaval causes social anxiety and disorder which includes fear of situations where one might be judged negatively, worry, and be intensely fearful of interacting or talking to other people, and one also has fear of physical symptoms, thus avoiding doing things or talking to other people. The emergence of social unrest is often associated with religious issues and this has a major impact that leads to social conflict (Permana, 2019). The social turmoil that took place in Nehemiah's era complex. So heavy was the pressure of life that they cried out (Nehemiah 5:2-3). In the KJV Bible, the term in the time of famine is translated as "because of the dearth". Ellicott's comments are interpreted as due to scarcity, not a particular famine, actually, but their current famine. Past mortgages have limited their resources. Williamson explains that the context shows us that the danger of famine and all actions that occurred in the past (v. 5c & v. 11 indicate that the house/field was already in the hands of the leaders). Some families owned farms, but because of the famine, they borrowed money from wealthy Jews. Over time, they were unable to repay the loan and then mortgaged their fields, gardens, and houses to get wheat (Williamson, 1985).

In this event, two problems are presented that caused the Jews to starve. First, they had mortgaged their property. This is what they did. They needed food and it seemed their last resort was to give up the only property they had as collateral for the loan so they could buy food. The second issue raised is about "scarcity". This is of course a word that means "to lack" something. In this context, they lack food and this is a widespread problem, at least in Jerusalem and the surrounding area. The only problem is that they have to put their fields and houses up as collateral to get a needed loan.

They have many tax demands to fulfill (5:4)

Nehemiah 5:4 advises that there were also those who shouted: "We must borrow money to pay the taxes that the king imposes on our fields and vineyards. Barnes' account of the "king's tribute" is the tax that must be paid to the king of Persia (compare Ezra 4:13; Esther 10:1) In ancient times, heavy taxes often resulted in debt and hardship (Barnes, 2022). By looking at the facts above Nehemiah responded to the situation (Nehemiah 5:6-13). Nehemiah did not remain silent in responding to the complaints raised by the people. He immediately responded to the complaints and news he heard. First, he was angry (5:6). "So, I was very angry, when I heard their complaints and the news." Nehemiah was furious. Take note! Nehemiah was not angry with the complaining people. He was angry with the selfish, greedy, and insensitive Jews. There is a time for believers to once again speak out against social injustices. Second, Think before you act (5:7) After careful thought," Even in his angry state, Nehemiah did not act quickly (Holladay, 1972). Nehemiah took the time to carefully consider the matter at hand. This allowed Nehemiah to see the actual root of the problem and decide on an appropriate course of action. The importance of time management to increase effectiveness and efficiency is stressed Prioritising needs to be done considering the limited time available and not all jobs have the same value, in addition to preparation. A schedule is an important list of activities to



be carried out along with the time sequence in stages (Roynaldi, 2022).

Re-establishing correct rules (5:7-9)

One of Nehemiah's successes in building the walls of Jerusalem is from the aspect of the rule. Nehemiah understood the importance of obeying the rules and before he left for public service, he asked for a letter of support for the king (Nehemiah 2:8). These letters were intended to be used so that Nehemiah could traverse the territory smoothly and gain support in terms of the availability of building materials (Maryanto, 2020). In Nehemiah 5:7-9, he challenges the leaders and rulers. Nehemiah sued or prosecuted leaders and rulers who had abused their position for personal gain. Nehemiah emphatically also exposed their guilt. He enforced the right regulations by ending the usury system and improving the existing bureaucratic system.

Restoring social order in the city of Jerusalem (Article 7:5)

A good leader not only realizes that he needs other people but also with full responsibility can build good relationships with others that ensure good cooperation and work success. Good relations with others must be done in a planned manner and initiated by the leader. Leaders must start it, live it and carry it out with full responsibility. In other words, a leader needs to have good social sensitivity. This skill is a very important part that needs to be possessed and improved on in all leaders. The better the social intelligence (of a leader) the greater the chance to experience a quality life (Ide, 2010). Social skill or social intelligence involves several important aspects. Tasmara (2001) explained that social intelligence is "a person's ability to build relationships with other people, both individually and in groups". This intelligence includes interpersonal, intrapersonal skills and communication skills (linguistic intelligence). Putrayasa (2010) expresses his argument by writing that social intelligence means "your ability to get along with other people, respect, praise, empathize, feel the feelings of others through facial expressions, motion and voice intonation both in individual and group relationships and even viewers in the mass media." A leader's willingness to learn and improve his social intelligence will bring positive benefits. These benefits include "being able to learn points of view and how to motivate others, being able to maintain good relationships with others, and being able to improve leadership qualities in order to become a better communicator" (Winduro, 2005). After the construction of the walls of Jerusalem was completed, Nehemiah had to restore, record, organize and purify the social life of the people institutionally. Everyone who returned from exile was carefully recorded. Then he chooses according to his lineage, tribe, tribe, or clan. The priest group is no exception. When he did the data collection, he found that some were included in the group of priests, but they were not recorded in the lineage of the priesthood, so they were declared unclean for that position.

Nehemiah's Transformation in Economics (Chapters 5:14-19)

The economy is an activity that aims to meet the needs and desires to improve the quality of life and welfare of the community. Yunus and Anwar (2021) quoting Adam Smith's view, argue that economics is an investigation of the state and the causes of state wealth. Nehemiah's concern in carrying out economic transformation for his people was solving economic problems as a result of poor leadership by the previous Judean leaders. They were not only in debt but did not have the ability to settle the debts of their people. Nehemiah as governor, in the position of king, was a man with a pure heart and suitable for the rebuilding of the walls of Jerusalem and in carrying out God's economy (Lee, 2020).

Using position for the welfare of his nation (verse 14)

Nehemiah did not use his position to exploit the economy of his people as their previous leaders did. Nehemiah used his position to cooperate in accelerating the transformation of the



economy. In Nehemiah 5:14, he begins the passage with the statement: "Also since I was appointed to be their governor in the land of Judah..." in the translation of KJV Nehemiah 5:14a "Moreover from the time that I was appointed to be their governor in the land of Judah," The term appointed in Hebrew comes from the word *tsavah* which means: to command, charge, give orders, lay charge, give charge to, order. This means that Nehemiah was appointed or trusted to be a leader for Judah. So the context is talking about the promotion, or progress that Nehemiah experienced. Steve (2022) quotes Thomas Carlyle who said, "Difficulty is hard for a person; but for one person who can withstand prosperity, there are a hundred people who will withstand adversity". With these privileges, Nehemiah was more effective in doing God's work and used it wisely to deal with the unstable economic conditions that occurred at that time. As the Regent of the city of Jerusalem, he risked his position for the Jews who were struggling to prosper in the economy because many rich people exploited profits, which is unfair and especially so during a difficult economic climate.

Creating an economic policy system that favors the people (Verse 15)

In this section, Nehemiah's call for transformation in the economy was by not taking advantage of the economic conditions of the people and the city. Nehemiah opposed what the previous nobles and rulers had done which had plunged his people into total poverty where parents had to sell their children into slavery to get food, mortgaged land and other property to get food, high tax rates on loans, and live under a very poor economy. In the book of Nehemiah 5:15, the researcher conducted a word study to find the meaning of the word "to burden the people" which is derived from the *kabad* which means "to be heavy, be weighty, be grievous, be hard, be rich, be honorable, be glorious, be burdensome, be honored." From this understanding, the researcher finds that what previous leader did to his people was very burdensome and sad. On the other hand, it made profit and created wealth for only their leaders. This was the policy system that will be overhauled by Nehemiah so that the policy is not only for the leaders but for the people in general.

Nehemiah had to deal with all kinds of oppressive regulations. The old regulations that were in effect have "troubled" the people. The old rules put a lot of pressure on the new leader who replaced them. The problem was a corrupt government. Dirty politics was considered to be something ordinary and common. Nehemiah entered his office and possibly his counsellors said words like these, "Nehemiah, know that they are used to doing all these things." What is meant is "they take levies from taxes that are already getting higher, from such and such taxes". Nehemiah 5:15-16 shows his partiality to the poor and demonstrates his efforts to reveal God's heart to those who have experienced injustices.

Nehemiah helped to overcome economic inequality (verses 16-19)

From an economic point of view, the order of the nation's economic life had been damaged. There is a wide gap between the poor and the rich. The poverty that occurred was caused by several factors, including: first, there was a famine. The city had not taken any preparatory steps to grow crops and provide maintenance for urgent needs (Swindoll, 1986). Another opinion is that the cause is that "the demands for restoration in Jerusalem have prevented the peasants from working their land", and this famine was also caused by a prolonged dry season (Bergant, 2002). Another opinion states that the cause is "the demand for restoration in Jerusalem has prevented the farmers from working their land" and this famine was also caused by a prolonged dry season.

Nehemiah 5:16 advises "So I started the work on the wall, even though I could not find a field. And all my men are gathered there specifically for the job". The word used to start is *chazaq* namely to strengthen, prevail, harden, be strong, become strong, be courageous which means to strengthen, meanwhile the word used for work is *mela'kah*. This word is closely related to



the position of office that was held by Nehemiah. Thus, Nehemiah maximized his work and continued to solve problem after problem that was being faced by his people. Nehemiah did what other governors had not done before, and he came to work on the walls and share in the work he did. Nehemiah led by example. Nehemiah did not take advantage of the fruits of his labour but he showed mercy to the poor through the office entrusted to him.

The wall construction project was threatened because of the chaotic economic conditions. Some wealthy Jewish aristocrats and officials took advantage of the difficult times economically to fill their own pockets. They lent money to fellow Jews, expecting interest to be paid on the loan, even though this was forbidden in Jewish Law. When debtors were unable to repay the loan, they lost their land and were even forced to sell their children into slavery. Nehemiah responded by demanding that the rich people stop charging interest on loans and return whatever they had taken from their debtors. In contrast to the selfishness of those who had taken advantage of their fellow Jews, Nehemiah did not use his leadership position to increase his wealth. "For fear of the Lord," he even refused to collect taxes from the people to pay for his expenses, unlike his predecessors (Nehemiah 5:14-16). Instead, he generously invited many to eat at his table, paying for these expenses from his savings without burdening the people (Nehemiah 5:17-18). Nehemiah was willing to do what was best for his people, he didn't have to burden people who were already burdened with an unfavorable economic situation. Nehemiah's special orders (not to collect interest, not to confiscate collateral, not to force the sale of people into slavery) were based on Nehemiah's prayer for the economic recovery of his people. Nehemiah 5:19 "My God, for my welfare, remember all that I have done for this nation." Nehemiah began to participate in the rebuilding of the walls of Jerusalem. He gathered with his people to work and he took that office and felt that he was accountable to God, so he maintained a clean and good relationship with Him.

In Matthew Henry's account, he mentions in Nehemiah 5:14-19 that Nehemiah had mentioned his practice, as an inducement to the nobles not to burden the poor. As a trusted leader, Nehemiah was aware that he would face many problems, and challenges but he remained humble and completely dependent on God who gave him the ability to make changes for the sake of change that was always directed at the people. He felt he was accountable to Lord and so maintained a clean and good relationship with Him. In Matthew Henry's account, he mentions that in Nehemiah 5:14-19 that Nehemiah had mentioned his practice, as an inducement to the nobles not to burden the poor. As a trusted leader, Nehemiah was aware that he would face many problems, and challenges but he remained humble and completely depended on God who gave him the ability to make changes for the sake of change that was always directed at the people. He felt that he was accountable to Lord so that he maintained a clean and good relationship before Him. In Matthew Henry's account, he mentions that in Nehemiah 5:14-19, Nehemiah had mentioned that his practice was as an inducement to the nobles not to burden the poor.

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Nehemiah's Spiritual Transformation (Chapter 8)

The term spiritual refers more to things related to one's spiritual life, which concerns one's relationship with God (Mutak, 2017). In Nehemiah's transformative leadership, he and his team had completed building the walls of Jerusalem in a very effective manner. But Nehemiah realized that his work was not finished yet and that he still had much to do besides building the walls of Jerusalem. Nehemiah saw the importance of spiritually and building the people of Israel so that they would experience a transformation in their lives and be able to maintain



their relationship with God.

Ezra and Nehemiah can be seen as two prophets with service backgrounds with the same problems in their movement as transformers in the field of spirituality (Simamora, 2013). The spiritual transformation movement through prayer is influenced by the spirit of transformation that popularizes community and state renewal through the emphasis on prayer with intercessors (intercessors) towards spiritual renewal and unity. Simamora (2013) in Howard, provides a commentary on the transformations presented in the book of Nehemiah. He stated that: "This book is so tightly packed with spiritual messages that it is ready to be explored. this book conveys spiritual wealth at a time when God's People are filled with unpleasant things". Southwood (2012) in Ethnicity and the Mixed Marriage Crisis in Ezra 9-10: An Anthropological Approach, 2012, mentions that Ezra and Nehemiah are two of the many figures who played an important role during the return of the Israelites to Palestine as well as the construction of the second Temple. It must be admitted that there is some disagreement among Bible scholars about how to relate Nehemiah 8-10, to Nehemiah 1-7, and how this is related to the book of Ezra.¹ But as Fensham (1992) argued, it is better to look at this passage (Nehemiah. 8 -10) as a part that the writer of Chronicles had compiled from Ezra's memoirs. After the construction of the walls of Jerusalem was completed, Nehemiah delegated the task of spiritual renewal of his people to Ezra. The Lord and Nehemiah knew that Ezra was capable of this task. Ezra's spiritual renewal began with the reading of the Torah of Moses.

Movement to read the Bible (Chapters 8:1-7)

The Bible reading movement is one way of cultivating church members to read the Bible daily (Makahinsade, 2018). Reading the Bible has tremendous power because it can talk directly to God through His words, can understand God's heart, can understand God's Will, and is always in God's presence, and more than that, the Holy Spirit is also in his heart. The daily bible reading movement is an example and a characteristic that is recommended for all church members. Nehemiah chapter 8 has attracted a great deal of attention in theological scholarship which has largely focused on the identity of the "book of the Law" that Ezra read. Nehemiah's spiritual transformation brought the Jews back to the Temple in Jerusalem to study the Torah in earnest and re-establish the identity of the people living in Jerusalem as true people of the one and only God (Simorangkir, 2020). The movement to read the Bible is very important to know God and His will. The characters in the Bible understand the meaning of the Bible as a guide for people to live faithfully in everyday life. The response described in the reading of the Torah is that people repent and ask for forgiveness and rebuild a new commitment to God. Nehemiah chapters 8-10 describe the transformation that Ezra made by bringing his people back to the Scriptures. Obedience to the Scriptures is an important theme in the transformational movement of the books of Ezra and Nehemiah.

Nehemiah shows signs of transformation in the spiritual field that cannot be separated from reading God's words. This sign is shown by Nehemiah in two ways: First, as a transformative leader, he moves God's people to read His Word. Second: God's people must respectfully listen to His Word expounded. As a leader, Nehemiah looked to the welfare of his people and not just the condition of his city. Gathering people with family groups reminds us that the family is the backbone of a nation. Nehemiah had the family work on the wall together and then gather together to listen to the reading of God's Word.

Nehemiah 8:1 explains the reading of the Torah. The word reading from the Hebrew text in this verse comes from the word *qara* which means: 1) to call, call out, recite, read, cry out, proclaim. The reading of this scripture is a movement or act of proclaiming the word of God over His people. Although the reading of the Torah is presented as a spontaneous act of Ezra's response to the people's request during their meeting in Jerusalem (vv. 1-2) it is a very structured event, prepared in advance. This shows that Ezra was not only a copyist but also



an interpreter (compare Jeremiah 8:8) and because he was a priest he also had the power to teach God's Word.

Spiritual Development Movement (Nehemia 8:8-18).

Spiritual formation is an effort by church leaders to improve spiritual quality as best as possible, to keep away from a worldly life and sin, to unite with the death and resurrection of Christ, and to surrender and sacrifice to God which will be seen in their daily lives (Sahartian, 2018). This coaching is the responsibility of the leader or pastor and must be given to the congregation on an ongoing basis so that each congregation always feels there is attention in the service relationship of the church leader. The book of Nehemiah has spoken of how God helped the Jews return to Jerusalem, rebuild the temple, and then restore the walls around the city. However, this passage also tells of Nehemiah's true revival that took place under Ezra's ministry after the wall was completed. Until the wall was completed, there was no safe location where large gatherings could be held, much less for long feasts and worship. But now a large number could safely gather in the city as a place for the spiritual formation of the Jewish people.

For the progress of transformation in the spiritual field, Nehemiah also encouraged God's people to continue to experience spiritual formation. Nehemiah called for God's Word to continue to be taught until God's people understood every passage in the scriptures (Nehemiah 8:8). In their service there were many preachers of God's Word because the congregation was very large. The spiritual transformation that occurs in society is evidence of a consistent attitude and commitment to living according to the word. Without the proclamation of the word and the responsive movement of the people, it is difficult for spiritual movements to occur. Nehemiah is an example of a leader who wanted to collaborate with God, a leader who had a harmonious relationship with God. His example as a prayerful leader is thus an integral part of a true and effective way of living (Sitepu, 2019).

Nehemiah's consistent prayer life provides an example for today's leaders to have the perspective that prayer is an urgent and vital part. Gene A. Getz quoted by Haryono (2002) pointed out that Nehemiah was a very prominent Old Testament figure and a dynamic spiritual leader. Nehemiah began his leadership with prayer. Prayer became an inseparable part of Nehemiah's life and attitude in carrying out God's vision. Nehemiah's next movement in spiritual formation was to celebrate the Feast of Tabernacles again. In Nehemiah 8:18 the whole congregation who held the feast was celebrated with a very large feast. What caught the public's attention was the Feast of Tabernacles (or Tabernacles) which had not been celebrated by the whole community for a long time. Yes, it has been observed in the temple (Ezra 3:4). God designed the Feast of Tabernacles to remind the inhabitants of these cities and towns that their ancestors lived in temporary dwellings (tents) in the desert.

Fasting Movement (Nehemiah 9:1)

Fasting is a form of religious ritual that can improve the spiritual quality of humans and is a vehicle for self-purification to get closer to God which in its implementation refers to their respective holy books, including the teachings of fasting in the Protestant religion (Ariyanto et al., 2012). The center of a person's fasting is God where He gives strength and blessings to those who fast. In fasting, there is an element of confession of sins and worship of God (Nehemiah 9:1-4). Leaders can realize fasting prayers for themselves and their congregations as follows: First, pulpit ministry. The pulpit ministry has three poles, namely; The preacher, the Word of God, and the church. There is a close relationship between these three poles (Kurniasari, 1980). The preacher is a sent servant of the Word, and he does service in the name of God, and with the authority he has, derives from God. He is given the task of preaching the Word of God, as a ministry of the speaking God. He is in charge of conveying

the message he has received from God, and he needs to convey it in the best and purest way possible to the congregation. Nehemiah proved to be a leader who had absolute dependence on God. He participated in fasting and prayer. Through the fasting and prayer movements in his book, Nehemiah was able to lead his people transformatively (Ming et al., 2021).

Research Results and Discussion

After the instrument which was a questionnaire, was tested for content and construct validity through instrument calibration, it instrument was distributed to 105 respondents consisting of 30 trial questionnaires and 75 final questionnaires. After the data was collected, data analysis was carried out consisting of statistical descriptions, prerequisite analysis tests (normality, linearity, homogeneity) the researchers just tested the hypothesis in accordance with the established data analysis technique.

First, testing the first hypothesis showed that the implementation of Transformative Leadership Based on the Book of Nehemiah 1-8 among PGPI Batam City members (Y) is in the moderate category, this is in accordance with the proposed hypothesis. Thus, it can be concluded that the implementation hypothesis of Transformative Leadership Based on the Book of Nehemiah 1-8 among PGPI members of Batam City (Y) is in the moderate category which is declared accepted. This conclusion is based on the results of calculations using the Confidence Interval statistical calculation at a significance level of 5% resulting in Lower Bound and Upper Bound 160.9594 – 164.4806. This shows that the tendency of the level of implementation of Transformative Leadership Based on the Book of Nehemiah 1-8 among members of PGPI Batam City (Y) is in the "medium" category interval class.

The following is a recapitulation of the results of the first hypothesis test regarding the Confirmation of Transformative Leadership Based on the Book of Nehemiah 1-8 among PGPI members of Batam City (Y) as shown in the following table:

Recapitulation of the results of the first hypothesis test regarding the tendency of Confirmation of Transformative Leadership Based on the Book of Nehemiah 1-8 among PGPI members in Batam City

No.	Variable	Research result
1	The level of implementation of Transformative Leadership Based on the Book of Nehemiah 1-8 among PGPI Batam City members is in the medium category	Level in the medium category
2	The level of implementation of Nehemia's Transformative Leadership in Management (D1) Based on the Book of Nehemiah 1-8 among PGPI Batam City members is in the medium category	Level in the medium category
3	The level of implementation of Nehemia's Transformative Leadership in the social field (D2) Based on the Book of Nehemiah 1-8 among PGPI members in Batam City is in the medium category	Level in the medium category
4	The level of implementation of Nehemiah's Transformative Leadership in the economic field (D3) Based on the Book of Nehemiah 1-8 among PGPI members in Batam City is in the medium category	Level in the medium category

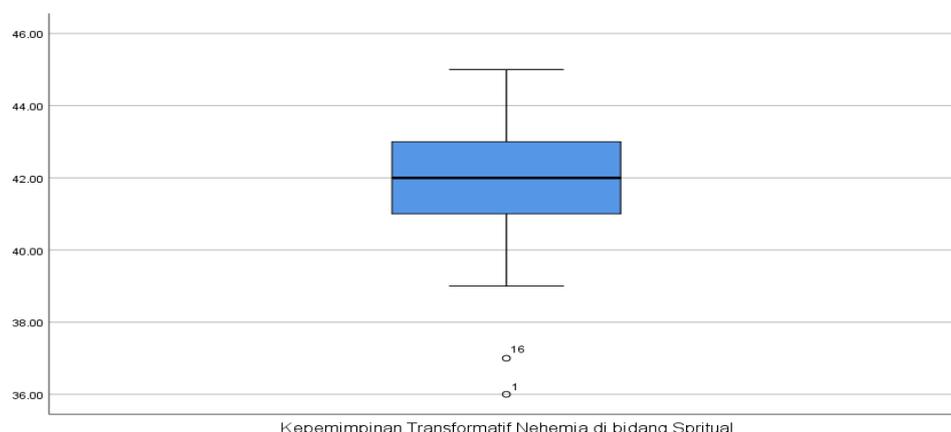
5	The level of implementation of Nehemiah's Transformative Leadership in the spiritual field (D4) Based on the Book of Nehemiah 1-8 among PGPI members in Batam City is in the High category	Level in the medium category
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From the results above, it can be concluded that in general, the Confirmation of Transformative Leadership Based on the Book of Nehemiah 1-8 among PGPI members in Batam City is in the "moderate" category. So, from the two tests, it can be concluded that the hypothesis proposed by the level of implementation of Transformative Leadership Based on the Book of Nehemiah 1-8 among PGPI Batam City (Y) members is in the moderate category and is declared accepted.

The second test of the second hypothesis is proposed: The level of implementation of Transformative Leadership in the field of management (D1) Based on the Book of Nehemiah 1-8 among PGPI members in Batam City is in the medium category. By analyzing the data using a Confidence Interval at a significant level of 5%. The resulting Lower Bound and Upper Bound values are 46.1918 – 47.6749. Based on these findings, it can be concluded that the level of implementation of Transformative Leadership is Based on the Book of Nehemiah 1-8 in Management (D1) among church leaders and city PGPI members. (Y) is in the "Medium" category. Thus the proposed hypothesis is accepted. The third hypothesis is proposed: The level of implementation of Transformative Leadership in the social field (D2) Based on the Book of Nehemiah 1-8 among PGPI Batam City members is in the medium category. By analyzing the data using a Confidence Interval at a significant level of 5%. The resulting Lower Bound and Upper Bound values are 38.4523 – 39.7343. Based on these findings, it can be concluded that the level of Transformative Leadership in the social field (D2) Based on the Book of Nehemiah 1-8 Among PGIW servants in Batam City (Y) is in the "medium" category. Consequently the proposed hypothesis is accepted.

The fourth hypothesis is proposed: The level of implementation of Transformative Leadership in the economic field (D3) based on the Book of Nehemiah 1-8 among PGPI members in Batam City is in the medium category. By analyzing the data using a Confidence Interval at a significant level of 5%. The resulting Lower Bound and Upper Bound values are 33.1131 – 34.1136. Based on these findings, it can be concluded that the level of implementation of Transformative Leadership in Economics (D3) based on the Book of Nehemiah 1-8 among members of PGPI Batam City (Y) is in the "medium" category. Thus the proposed hypothesis is accepted. The fifth hypothesis is proposed: The level of implementation of Transformative Leadership in the spiritual field (D4) based on the Book of Nehemiah 1-8 among PGPI members in Batam City is in the high category. By analyzing the data using a Confidence Interval at a significant level of 5%. The resulting Lower Bound and Upper Bound values are 41.7060– 42.4540. Based on these findings, it can be concluded that the position of Transformative Leadership Level in the Spiritual Field (D4) Based on the Book of Nehemiah 1-8 Among PGIW servants in Batam City (Y) is in the "Medium" category. Thus, the proposed hypothesis is declared rejected.

To confirm these results, it can be seen from the steam and leaf graph as follows:



Visually from the stem and leaf graph above it is known that the location of the interval of the implementation of Transformative Leadership in the Spiritual field (D4) based on the Book of Nehemiah 1-8 among PGPI members in Batam City is in the middle line so this indicates that the level of implementation of Transformative Leadership in the Spiritual field (D4) based on the Book of Nehemiah 1-8 among PGPI members Batam City is still in the medium category.

So, from the two tests, it can be concluded that the hypothesis proposed by the level of implementation of Transformative Leadership in the economic field (D5) based on the Book of Nehemiah 1-8 among members of the Batam City PGPI is in the high category and is declared rejected.

The sixth hypothesis proposed, namely, The background of the respondents who most dominantly determines the implementation of Transformative Leadership Based on the Book of Nehemiah 1-8 Among Church Leaders as Members of the Batam City PGPI should be suspected because of their old background and way of doing things as church leaders.

Independent Variable Importance

Independent Variable	Importance	Normalized Importance
Education	8.163	100.0%
Age	7.628	93.4%
Marital status	6,799	83.3%
Long time as a church leader	2,088	25.6%
Service_in_Church	.590	7.2%
Gender	.027	0.3%

Growing Method: CRT

Dependent Variable: Transformative Leadership Based on Nehemiah 1-8

Thus, from the hypothesis testing carried out, it can be concluded that the sixth hypothesis (D6) proposed: The background of the most dominant respondents to determine the implementation of Transformative Leadership Based on the Book of Nehemiah 1-8 Among Church Leaders PGPI Batam City members should be suspected as having an old background as a leader in the church is declared rejected.

Conclusion

Based on the results of the research and discussion the following conclusions can be drawn:

First, testing the first hypothesis shows that the implementation of Transformative Leadership Based on the Book of Nehemiah 1-8 among members of PGPI Batam City (Y) is in the moderate category, this is in accordance with the proposed hypothesis. Thus, it can be concluded that the implementation hypothesis of Transformative Leadership Based on the Book of Nehemiah 1-8 among PGPI members of Batam City (Y) is in the moderate category which is declared accepted. This conclusion is based on the results of calculations using the Confidence Interval statistical calculation at a significance level of 5% resulting in Lower Bound and Upper Bound 160.9594 – 164.4806. This shows that the tendency of the level of implementation of Transformative Leadership Based on the Book of Nehemiah 1-8 among members of PGPI Batam City (Y) is in the "medium" category interval class.

Second, testing the hypothesis shows that the level of implementation of Nehemiah's Transformative Leadership in Management (D1) Based on the Book of Nehemiah 1-8 among PGPI Batam City members is in the medium category, this is in accordance with the proposed

hypothesis. Thus, it can be concluded that the hypothesis that the level of implementation of Nehemiah's Transformative Leadership in Management (D1) based on the Book of Nehemiah 1-8 among PGPI Batam City members is in the moderate category is declared accepted. This conclusion is based on the results of calculations using the Confidence Interval statistical calculation at a significance level of 5% resulting in Lower Bound and Upper Bound 46.1918 - 47.6749.

Third, testing of the third hypothesis shows that the level of implementation of Nehemiah's Transformative Leadership in the Social Sector (D2) Based on the Book of Nehemiah 1-8 among PGPI Batam City members is in the medium category, this is in accordance with the proposed hypothesis. Thus, it can be concluded that the hypothesis that the level of implementation of Nehemiah's Transformative Leadership in the Social Sector (D2) based on the Book of Nehemiah 1-8 among PGPI Batam City members is in the moderate category and is declared accepted. This conclusion is based on the results of calculations using the Confidence Interval statistical calculation at a significance level of 5% resulting in Lower Bound and Upper Bound 38.4523 – 39.7343.

Fourth, testing of the fourth hypothesis shows that the level of implementation of Nehemiah's Transformative Leadership in Economics (D3) Based on the Book of Nehemiah 1-8 among PGPI Batam City members is in the medium category, this is in accordance with the proposed hypothesis. So, it can be concluded that the Hypothesis of the level of implementation of Nehemiah's Transformative Leadership in Economics (D3) based on the Book of Nehemiah 1-8 among members of the Batam City PGPI is in the moderate category which is declared accepted. 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 33.1131 – 34.1136.

Fifth, testing of the fourth hypothesis shows that the level of implementation of Nehemiah's Transformative Leadership in the Spiritual field (D4) based on the Book of Nehemiah 1-8 among PGPI Batam City members is in the medium category, while the hypothesis proposed is in the high category. Thus, it can be concluded that the level of implementation of Nehemiah's Transformative Leadership in the Spiritual field (D4) based on the Book of Nehemiah 1-8 among PGPI Batam City members is in the High category, which is declared rejected. This conclusion is based on the results of the Confidence Interval statistical calculation at a significance level of 5% resulting in a Lower Bound and Upper Bound of 41.7060–42.4540.

Sixth, testing of the sixth hypothesis shows that the background of the respondents who most dominantly determine the implementation of Transformative Leadership Based on the Book of Nehemiah 1-8 Among Church Leaders PGPI Batam City Members are supposed to be those with an educational background. While the hypothesis proposed is that they should have been a church leader for a long time. So it can be concluded that the background of the respondents who most dominantly determine the implementation of Transformative Leadership Based on the Book of Nehemiah 1-8 Among Church Leaders PGPI Batam City members is that their old background as a church leader was declared to be rejected. From the results of the analysis between exogenous background variables of respondents together with endogenous variables, it is demonstrated that educational background is the most dominant background category forming the level of implementation of Transformative Leadership Based on the Book of Nehemia 1-8 among PGPI members in Batam City (Y). Educational background was able to improve 7,382 times from the prior condition. The level of implementation of Transformative Leadership Based on the Book of Nehemiah 1-8 among PGPI members of Batam City (Y) is now significantly at < 0.05 and educational background has a level of importance/capable of influencing 100 % the degree of distribution of scores which is 8,163.



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