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The impact of Nehemian leadership and relevance in leadership of Arastamar Theology High School

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Abstract. The present state of leadership crisis is no different from that of Nehemiah's day. At that time the Israelites were in a state of oppression, being transported to Babylon as slaves in a foreign power until Persia came to power. The exiles were finally allowed to return to their homeland. The nation of Israel was in great trouble and in a disgraceful state (Nehemiah 1: 3). In such conditions the Israelites did not have a leader figure who could and would want to lead and assist the Israelites in overcoming existing problems from a spiritual, political, social, and economic perspective. The Israelites live without leadership like sheep without a shepherd. This is where the leadership crisis lies. This paper uses the Historical - Descriptive research method, this method aims to support the search for data on the theory of Nehemiah's leadership role as a leader who succeeded in building the walls of Jerusalem within 52 days. The conclusion of the analysis shows that Nehemiah's leadership is visionary and inspirational. Leadership relevant to the management of the Arastamar Theological College (SETIA)

Keywords. Impact, Nehemiah leadership, Arastamar SETIA

Introduction

Recently social and church conditions, there is one thing that catches our attention and concern, namely the presence of irregularities in it, indicating a leadership crisis, that leadership failures occur in various organizations, both those related to politics, economy, social and society, as well. in an ecclesiastical organization.¹The leadership crisis has resulted in various scandals, aberrations that are not only detrimental but have damaged the order of human life as a social being in particular and the life of the nation and state.

When examined further, the cause of the leadership crisis that occurred, especially in Indonesia, was the absence of a correct leadership vision pattern. Dr. Yakob Tomatala said: "leadership is an art that is as old as humans on earth." ¹ This gives an indication that leadership, if considered a science, is the oldest science on earth. If considered "an object," it is the oldest and rarest object on earth. That very old leadership, started with the existence of a household institution". This idea is supported by Agus Lay's opinion that: "Leadership has existed since humans lived in groups." Thus, leadership has been used for a very long time. like poverty, it can even be said that there is a leadership vacuum.²What is concerning is the fact that a

¹Yakob Tomatala, *Anda Juga Bisa Menjadi Pemimpin Visioner* (Jakarta: YT Leadership Foundation, 2017).

²Tomatala, *Anda Juga Bisa Menjadi Pemimpin Visioner*.

leadership vacuum crisis also occurs as John Maxwell said in his book "You Can Lead" when defining leadership as deep dissatisfaction about the present.³

Arastamar Evangelical Theological College (SETIA) was originally an institution that placed on the prevailing 'status quo', which later developed a leadership crisis as a serious effort to find alternatives. In the heart of the founder of Arastamar Evangelical Theological College (SETIA) actually wanted to form so many leaders and give positions to leaders to preach the gospel and plant new churches in new places.

Then after it was clear about God's leadership, the Arastamar Evangelical Theological College (originally called Arastamar Evangelical Theological Seminary) was founded with the vision of creating a leader who became a evangelist (PI) to remote areas and at the same time establishing churches in new places. Since the establishment of the Arastamar Evangelical Theological College (SETIA) it has been specially designed to create a leader who can carry out the Great Commission of the Lord Jesus to isolated tribes and remote areas (inland). Arastamar Evangelical Theological College (SETIA) has committed itself to carry out the Great Commission of the Lord Jesus.

Many Christian organizations and Christian educational institutions, although everything seems smooth and stable, it turns out that there are various kinds of disputes in them, there is a chaos in the organizational structure. Disputes arise because there are differences in interests and views - traditional and renewal. Some people prefer and crave an organizational structure that is neat, straightforward and provides a variety of ease of operationalization. This condition occurs because there is no true leadership model to emulate.

Hearing of the plight of the people of Judah, for 4 months (from Kislew to Nisan) Nehemiah first sought God's will, before he asked permission from King Arthasasta to go to Jerusalem and finish the building plan that had been stopped by the king.

All strata of the people of Judah, from the priests down, each participated in completing certain parts. The resistance from the Samaritans was meant to stop the work, but thanks to Nehemiah's firm leadership as an act of prayer and faith, the work went on. At that time there were also some social faults in Judah's society (eg, poverty, servitude) which also dampened the people's morale. Nehemiah took action for those mistakes. Other attempts by the Samaritans to block the construction of the wall by expelling Nehemiah were unsuccessful, and the work ultimately took only 52 days to complete.

Nehemiah, a servant of God showed that if you want to appear as a successful leader you must rely on faith, pray and be diligent in your work, and you must also know how to build a sense of responsibility in other people who can be entrusted with God's work. 1) In view of the recent social and church conditions, there is one thing that catches our attention and concern, namely the irregularities in it, indicating a leadership crisis, that leadership failures occur in various organizations, both those related to politics, economy, social and society. , also in ecclesiastical organizations. The leadership crisis has resulted in various scandals, deviations that are not only harmful but have damaged the order of human life as a social being in particular and the life of the nation and state.

The term leadership comes from the root word "pimpin" which means guide or guide.⁴From the word "pimpin" was born the verb "to lead" which means to guide or guide and the noun leader which means a person who functions to lead or a person who guides or guides.

³John C. Maxwell, *Semua Orang Bisa Memimpin* (Jakarta: 978-602-231-144-7, 2017).

⁴Departemen Pendidikan Nasional Pusat Bahasa, *Kamus Besar Bahasa Indonesia : Edisi Ketiga*, Cet. 3 (Jakarta: Balai Pustaka, 2005).

The term leader comes from a foreign word (English) "leader" and leadership comes from the word "leadership".

Leadership is not the same as management. S. Pamudji stated that there are several differences between leadership and management, including: a) "Leadership refers to individual abilities, while management refers to systems and work mechanisms."⁵ What is meant by individual ability is the ability of the leader. Leadership relies on the resources that exist within itself (ability and capability: capability) to achieve goals, while management has the opportunity to mobilize funds and resources within the organization to achieve goals effectively and efficiently. B) "Leadership is the quality of relationships. or interactions between leaders and followers in certain situations, while management is a function of status or authority (authority)."⁶ The description is that leadership emphasizes influence on followers (authority) while management emphasizes the existing authority. C) "Leadership is directed to realize the desires of the leader. Although the end also leads to the achievement of organizational goals, while management leads directly to organizational goals."⁷

Filsuf Herb Shepherd⁸ states that leaders have self-integrity as a unit that includes four values, namely perspective (spiritual), autonomy (mental), social connection, and tone (physical). George Sheehan defines self-integrity as a unity of four roles, namely being a good animal (physical), a good carpenter (mental), a good friend (social), and a saint (spiritual).

Leadership organizations exist by creation and not by birth. This may sound cliché because the phrase "created, not born" (made, not born) is currently popular when we talk about leadership itself. Famous people who lead giant and large organizations are often labeled as breakers, radicals, achieving their goals in unusual ways, in order to survive they have three key strengths,⁹

- a. They respect the integrity of their ideals and the instincts that go with them.
- b. They have a talent for attracting other risk takers to their side.
- c. They all become students as well as mentors, learning from their followers, from their mistakes and from their rivals.

Christian Leadership

Frank Damazio writes the leadership character qualifications listed from 1 Timothy 3: 1-13 and Titus 1: 5-9 where there are a number of character maturity standards, namely:

- Cannot be accused (1 Timothy 3: 2; Titus 1: 7)
- Husband of one wife (1 Timothy 3: 2; Titus 1: 7)
- Can hold back (1 Timothy 3: 2; Titus 1: 8)
- Wise (1 Timothy 3: 2)
- Polite (1 Timothy 3: 2)

Every generation needs someone who is farsighted and has strong motivation to become a leader. "If there is no Revelation, the people will wild" (Proverbs 29:18). Those who fail to seek God's will will also fail to lead His people in the right direction.

⁵S. Pamudji, *Kepemimpinan Pemerintahan Di Indonesia*, Ke-3 (Jakarta Barat: Jakarta Bina Aksara, 1986).

⁶Pamudji.

⁷Pamudji.

⁸J W Gauss, "Integrity Is Integral to Career Success," *Healthcare Financial Management : Journal of the Healthcare Financial Management Association* 54, no. 8 (2000): 89, <http://europepmc.org/abstract/MED/11010205>.

⁹Rosalie Holian, "Management Decision Making and Ethics: Practices, Skills and Preferences," *Management Decision*, 2002, <https://doi.org/10.1108/00251740210441422>.

Leadership is a social phenomenon that is always present in social interactions, therefore leadership is always experienced in the context of living together. Through that experience, we know and know leadership as a function of influencing people to do something. The effectiveness of a leader is determined and influenced by the leader's understanding of the meaning of leadership, the choice of type and style of leadership.

The description of the importance of leadership and leadership, is described by Napoleon in his phrase / sarcasm: "I'd rather have an army of rabbits led by a lion, than to have an army of lions led by a rabbit". With this expression, Napoleon wanted to emphasize the importance of a leader and leadership in an organization.

Leadership Theories

In this section the writer tries to explain the factors that enable leadership to emerge. Following various opinions regarding the emergence of leadership, the author can conclude several important theories as below:

a. Trait Theory

This theory teaches that leadership requires a certain set of traits, traits or temperament ".¹⁰A leader will be successful if he has these traits, traits or temperament. The same thing was expressed by Wahjosumidjo that the success of a leader is determined by the nature, temperament, or traits possessed by the leader."¹¹On the basis of this assumption, the perception arises that to become a successful leader, it is very much determined by the personal abilities of the leader. was born not created, this has been believed for many years by many people.¹²The author disagrees with this theory, the author has the perception that leadership traits are not only acquired through innate nature, some are developed in childhood, during studies (school) as well as through work experience that can add and develop leadership traits. As expressed by John P Kotter regarding his opinion on the source of these traits, namely:¹³

- "Some traits seem innate
- Some characteristics are developed relatively early in childhood
- Some of the traits developed by the education system
- Surprisingly most of the aspects developed in a job that is part of one's career after education "

This theory has weaknesses, including:

- 1) The details of the properties referred to by the proponents of this theory are inconsistent.
- 2) There are difficulties in determining the traits a leader must possess.
- 3) History states that certain situations and conditions require certain characteristics of a leader..¹⁴

b. Environmental theory

This environmental theory argues that the emergence of a leader is the result of time, place, situation and opportunity. A challenge in important situations and conditions will present a person to be a leader. The description is that certain situations and conditions give rise to certain challenges and automatically require people with certain criteria and certain characteristics that are synchronous or appropriate. In line with this theory is a social theory,

¹⁰Wahjosumidjo, *Kepemimpinan Dan Motivasi* (Jakarta: Ghalia Indonesia, 1985).

¹¹Wahjosumidjo.

¹²Tim Elmore, *Mengembangkan Talenta Kepemimpinan Dalam Anak Anda* (Jakarta: Immanuel, 2002).

¹³John P. Kotter, *Faktor Kepemimpinan*, ed. Kokasih Iskandarsyah (Jakarta: Prenhallindo, 1998).

¹⁴Kotter.

which has the perception that "leaders are made not born". A person will appear as a leader when he is in a group and uses situations and conditions to act and work to overcome or solve existing problems. As Jimmy Oentoro stated "a leader is a person who understands the situation in his community and is involved in making changes in it".¹⁵

The characteristics of a good leader include that all decisions taken are for their own benefit. It is the leader who decides everything about what, why, for what, how, who, when and where a job is done (a classic example in the Bible is King Nebuchadnezzar, Daniel 2: 1-13).

Woe to the shepherds of Israel who shepherd themselves. Are not the sheep that the shepherds should feed? You enjoyed the milk, you made fat clothes you slaughtered, but you did not feed the sheep. The weak you do not strengthen, the sick you do not treat, the wounded you do not bandage, the stray you do not take home, the lost you do not seek, but you trample them with violence and cruelty (Ezekiel 34: 2b-4).

Method research

The author chooses to use a descriptive research design method so that researchers can describe a systematic, accurate and factual description of the phenomenon regarding the facts about the problem being studied. This author uses the Historical - Descriptive research method, this theological analysis method aims to support the search for data regarding the theory of the role of Nehemiah's leadership as a leader who succeeded in building the walls of Jerusalem within 52 days of completion. The Field-Research / field analysis method is the confirmation of this research. . Field research conducted at Arastamar Evangelical Theological College (SETIA) "using quantitative descriptive methods. And questions are arranged based on a Likert scale, which is processed using the Summated Rating method, and the research population is academic structural officers consisting of administrative staff, teaching staff and students. The theory of leaders is: someone has subordinates.

Result and discussion

The Babylonian Empire was finally overthrown by the Medes and Persians, after the fall of Babylon in 539 BC, Korsej, the king of Persia, had a reformist personality, reversing the oppressive policies of Assyria and Babylon. He showed kindness towards his conquests and towards those who were forcefully plundered from their homeland during the former regime, and encouraged them to return to their ancestral lands. When circumstances permit, Korsej grants local autonomy to the conquered nations, and in certain circumstances acts as a protector of indigenous religions.¹⁶Korsej then agreed that the Jews should rebuild the Temple which was taken by the Babylonians earlier. Likewise, he included the cost of building the Temple in his royal budget (Ezr 6: 3-5). He ordered the returning Jews to their land to carry out the building work, and encouraged Jews who were still willing to live in Babylon to make donations to those returning to Jerusalem for this purpose (Ezr 1: 2-4).¹⁷

One of those Jews who agreed was named Sesbazar, a prince of Judah (Ezr 1: 8). Perhaps he was the son of Jehoiachin. He became the leader of the first group of Jews to return to Jerusalem. It seems that it was this group of Jews led by Sheshbazar who laid the foundations for the building of the Temple, and that it was they who found Jerusalem in such ruins that it was very difficult for them to start a life there. Many of them do not have housing and food. It

¹⁵P. Octavianus, *Manajemen Dan Kepemimpinan Menurut Wahyu Allah*, Cet. 4 (Malang: Yayasan Persekutuan Pekabaran Injil Indonesia, 1991).

¹⁶*Alkitab Edisi Studi* (Jakarta: Lembaga Alkitab Indonesia (LAI), 2014).

¹⁷Charles F. Pfeiffer & Everett F. Harrison, *Tafsiran Alkitab Wycliffe Volume 1. The Wycliffe Bible Commentary* (Malang: Gandum Mas, 2007).

is understandable why such circumstances led many Jews to choose to remain in Babylon, where they could always live happily and prosperously.¹⁸

Then there was another Jew named Zerubbabel, the grandson of Jehoiachin. He led the second group of Jews who returned to Palestine. This second group was a larger group than the first, and their return process probably ended only when Cambyses succeeded in capturing Egypt in 525 BC. This group is also experiencing difficulties in life, but has enough time to sustain its life. The dry season, which is too long, seems to have caused great difficulties for them. But there were also some of them who used the dry season as an opportunity to enrich themselves, taking advantage of the misfortunes of those whose crops were not successful. So, among the inhabitants of Jerusalem at that time, there were those who lived in excess while there were those who lived in deprivation and hunger.¹⁹

Nearly 100 years later more groups of Jews, led by Ezra and Nehemiah, also returned from Babylon to Jerusalem. Ezra returned to Jerusalem sent by King Artaxerxes I in 457 BC, along with an entourage of about 1,785 people. His mission to Jerusalem had the primary objective of restoring the implementation of the Jewish law to those who had returned from exile. After some time in Jerusalem Ezra was out of sight, perhaps because he had returned to Persia to report on the situation in Jerusalem. Then he did not appear again in Jerusalem in th. 444 BC. Regarding Nehemiah's work in the city (Neh. 8). Meanwhile, Nehemiah came to Jerusalem in about 445 BC.²⁰

In those days the moral and spiritual conditions in the land of Judah were far from satisfying. Mixed marriages took place, the rulers, rulers of the rulers, rulers, priests, Levites and the people mostly married foreign women, idolaters, and other deeds that corrupted the younger generation. If this was not prevented, the remnant of the Jewish nation would mingle and unite with the larger pagan nations of Palestine, and would eventually disappear and dissolve into those nations, and would no longer be the chosen people. Ezra was saddened by this thought (Ezra 9: 3-15). The occurrence of this error may have been due to the weakness of the government after the death of Zerubbabel, While Ezra was not yet here. But this error was corrected by Ezra's crackdown, and this action was met with the repentance of the multitude (Ezra 10). When Nehemiah came to Jerusalem, which is 12 years after Ezra's arrival (458-445 BC), things returned were far from satisfactory. The fences at the gates of Jerusalem were still in ruins, depressing sights and feelings, and the Jews were a constant ridicule of the Gentiles (Nehemiah 1: 3), in great trouble and in despicable condition. There is a danger of starvation (Nehemiah 5: 3). Poor people mortgage their children to their rich people (Nehemiah 5: 5). The Sabbath days and the sacrificial offerings were not kept (Nehemiah 10). The author's goal and hope is to become a successful leader, having good character. It is a dream for all church leaders. Considering the existence of the church today, with a very rapid growth, where the church needs leaders who are successful in developing themselves and have good character. However, it turns out that many leaders end up experiencing frustration, because they want to become a successful leader, in fact their hopes and goals fail, due to 2 things, namely: they do not match the position they have accepted and they are disappointed because their followers / subordinates do not match the expected criteria or it can also be said that the abilities / skills of his subordinates are limited / cannot be developed again as well as the possibility of other hindering factors.

From the above discussion, it turns out that the goals and hopes of becoming a successful leader and having good character are not an easy thing to do. This is what encourages the author

¹⁸*Alkitab Edisi Studi* (Jakarta: Lembaga Alkitab Indonesia (LAI), 2014).

¹⁹Charles F. Pfeiffer & Everett F. Harrison, *Tafsiran Alkitab Wycliffe Volume 1. The Wycliffe Bible Commentary* (Malang: Gandum Mas, 2007).

²⁰ *Ibid*

to provide a perspective in achieving the profile of a leader who is successful and of good character. From this the writer has the principle that a leader who is successful and has good character is based only on the Bible. Many Bible characters who were successful in their leadership also had good character, because they always relied on God in their leadership. Of the many profiles of successful leaders in the Bible, there are also those who experience failure at the end of their lives. But from here we see that "God disposes Man purpose". This means that there are no leaders who succeed without relying on God. That is why, the authors see from the many leader profiles in the Bible, the writer chooses a character named Nehemiah to be used as a "Profile Biblical Leader." About Nehemiah, there are many unique things that need to be learned, that Nehemiah was a king's drinker Persia, Artaxerxes I (465 - 424 BC).²¹ (Nehemia 1:11; 2:1-2).The drinker is a privileged position in a kingdom. The Bible does not mention Nehemiah's wife, possibly Nehemiah was a eunuch.²²

Ezra's contemporary Nehemiah served as cupbearer for King Artaxerxes when he received news that the exiles returning to Judah from Babylon were in trouble and that Jerusalem's walls were still in ruins. After praying for the state of Jerusalem, Nehemiah asked permission to return to Jerusalem and asked for a letter from the King so that no one would disturb him during his journey and the construction of the walls of Jerusalem by those who opposed the construction. As an inspired leader, he directed his countrymen to rebuild the entire wall in just 52 days despite persistent opposition. Nehemiah was governor for 12 years.²³

Nehemiah's leadership pattern, because the author sees the importance of leadership. The author often sees truths related to leadership as well as mistakes made by the leader himself. Therefore, the author wants to share views on quality leadership of Nehemiah, so that the correct leadership pattern may grow and develop in accordance with God's plan and will.

The author is based on leadership in Nehemiah 1 - 13, arguing that the book of Nehemiah itself has a "leadership" theme, where Nehemiah's archetypal leadership is an ideal example (Nehemiah 1-13). Then when viewed from the point of view of political, social, economic and spiritual conditions, Nehemiah's time has relevance to the Church in general today. Political conditions, the Israelites were under the rule of a foreign nation of different religions, namely Persia ruled by King Artaxe. This is similar to the condition of the Church today, under a non-Christian government.

Social conditions, the Israelites lived in the midst of the resistance of the surrounding nations which caused social tension (Nehemiah 4: 1-23). Likewise, the leadership of the Church lives in unfavorable social interactions due to incompatible social interactions. Economic conditions, the Israelites were economically weak because they had just returned from exile in Babylon (Ezra 1: 1 - 2). The next evidence, Israel must deal with cases of poverty (Nehemiah 5: 1 - 5). Spiritual condition, the Israelites were facing a difficult spiritual condition. Universally, Israeli monotheism lives in the midst of another religion, namely Zoroastrianism, as a Persian religion. Universally the Church also lives in the midst of other religions, in a society of pluralism, but there is still the prominence of the majority religion, believers are treated as a minority. This is where the authors see that Nehemiah has a present-day leadership style that can be used as a "Biblical Leadership Profile." "

²¹*Alkitab Edisi Studi* (Jakarta: Lembaga Alkitab Indonesia (LAI), 2014).

²²Charles F. Pfeiffer & Everett F. Harrison, *Tafsiran Alkitab Wycliffe Volume 1. The Wycliffe Bible Commentary* (Malang: Gandum Mas, 2007).

Results

The author provides the novelty results of this research by writing down the characteristics that Nehemiah has as a "Biblical Leader Profile" (can be seen from the data tabulation) as follows:

a. Nehemiah is a good example in the Bible as a profile of a leader who had real concern in the reign of King Artaxerxes. He was willing to sacrifice, worked hard, and persevered in realizing his true concern for the fall of Jerusalem's walls. Hence, in the vision that God gave him. That's the emphasis in verse 11 writing the following:

"O Lord, give ears to Your servants and to the prayers of Your servants who are willing to fear Your name and let Your servants succeed today and receive mercy from this man" (Nehemiah 1: 1–11)

b. Nehemiah is the profile of a leader who becomes a servant. This means that he can ingratiate himself with the king and even the king supports him in making decisions for the construction of the walls of Jerusalem (Nehemiah 2: 1–10). And he relies on prayer, in verse 20 it is explained that Allah will make them successful. (Nehemiah 2: 18–20)

c. Nehemiah is the profile of a leader with a wise attitude in bearing the burden and responsibility. He has principles, is courageous, has flawless integrity, has a strong faith, has compassion for those who are oppressed. (Nehemiah 3: 1–32).

d. Nehemiah is the profile of a leader who is loyal and fair in carrying out his duties. Even though his duties are impossible to do, he gives calm, support, encouragement and praise to his fellow workers, and he is completely dependent on his God (Nehemiah 4: 1–23)

e. Nehemiah was the profile of a leader who was firm and responsive to the problems that existed among the exiles in Jerusalem (Nehemiah 5: 1-19)

f. Nehemiah is the profile of a leader who is willing to sacrifice, works hard, works diligently (diligently) in realizing the vision given to him by God (Nehemiah 6: 1-19)

g. Nehemiah is a profile of a leader who recorded making history of the last events in the history of the Jewish Old Testament before the arrival of the Intertestamental era. This means that he is not only known as a leader who has good character because he depends on God, but he is remembered throughout history because his role model loves to pray, has a vision and responsibility. (Nehemiah 13:14)

Conclusion

A leadership crisis can harm, even destroy, the Church. However, applying the right methods can all be overcome. In his leadership, Nehemiah faced the same conditions as the current church situation, a difficult spiritual condition because he was in the midst of the majority religion, under the power of other religions politically, facing a weak economy marked by cases of poverty, and bad social conditions due to resistance. The people around. Nehemiah's effective leadership today can make a major contribution to the achievement of goals. The principles of this leadership pattern can be used either within a church or within an organization. In a church, a leader is required to bring the congregation to involvement in a ministry. From here it takes a definite plan to coordinate every member who wants to be involved in it. A leader must be an example / role model in the congregation that he leads both in words, thoughts and deeds. Congregations so that they can be involved in the ministry tasks of every Church activity. Likewise, a company or organization requires a leader who has commitment, competence, support, directing and delegation. This will bring success both in the organization and in the people they will lead to become HR (human resources) who are useful for facing the era of globalization.

The current situation with dynamic changes (dynamic change) at least makes people look for figures who can lead well and regularly. Therefore, Nehemiah's leadership pattern is very useful for creating good conditions in the Church and in organizations.

So the results of the data obtained are that the average value of all questionnaires has a value of 3.85. This means showing the relevance of Nehemiah's leadership in leadership at Arastamar School of Theology (SETIA). So it can be said that the hypothesis that "It is suspected that Nehemiah's character and example are still implemented in Christian leaders today, especially in the Arastamar Evangelical Theological High School (SETIA)", is true. And based on the background of the above problems, the authors formulate the following problem, is the character and role model of Nehemiah's leadership role related to leadership in SETIA? True, Acceptable. If so, what are the effects and benefits of Nehemiah's leadership role for leadership in SETIA? So the influence and benefits that the author gets from the results that become the conclusions as below:

1. Leaders at Arastamar High School of Theology (SETIA), are leaders who dare to face tasks and challenges with an average score of 4.58.

2. Leaders at Arastamar Theological College (SETIA), are leaders who have genuine concern with an average score of 3.82.

3. Leaders at Arastamar Theological College (SETIA) are leaders who are fair with a score of 3.24.

4. Leaders at Arastamar High School of Theology (SETIA), are leaders who are able to bear the burdens of others with an average score of 3.62.

5. Leaders at Arastamar Theological College (SETIA), are leaders who have a cautious assertiveness with an average score of 3.79.

6. Leaders at Arastamar High School of Theology (SETIA) are leaders who have examples such as, love, have a vision, are servants to others, are responsible and like to pray with an average score of 4.00.

Recomendation

From the results of this study, there are several suggestions that can be given, both those related to the research results and those that are useful for further research improvement.

1. For further research, it is suggested to research leaders not only at the Arastamar School of Theology (SETIA), but at other Theological Colleges, in order to get a clearer and more complete picture of this research topic. So as to improve a positive, creative and innovative leadership life, it is recommended that all theological colleges implement this Nehemiah leadership pattern in carrying out their service duties either as preachers of God's word or those who carry out other worship duties such as arranging the right liturgy of worship and according to God's word. .

2. For further research, it is suggested to see the pattern of Nehemiah's character and leadership role model that can be applied in Christian leadership today, especially at Arastamar High School of Theology (SETIA). Christian leaders in the Church or other institutions such as organizations need to use this principle in serving the needs of today's developing society. They have to "directing" meaning to be able to get the right things going and this requires submission. They must have supportive people to obey and fear God. And they must have people who can be trusted to be trained as partners according to current needs. A leader must have a godly life that is putting God above all else and exalting God in their lives. They must be God's chosen people who are royal priesthood, a people belonging to God who are able to proclaim His kingdom on earth until the Lord Jesus returns.

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