

The Effect of the Implementation of Good Corporate Governance (GCG) Principles on Pastor Performance

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ABSTRACT

The church in its existence cannot be seen as limited to the implementation of the preaching of God's word in every ritual of worship. Therefore, if structuring and governance must be a link in structuring services, then in principle the church must also be viewed from an organisational perspective. On 25 May 1985, GPI Papua was institutionally formed. Its service area is spread over the two administrative regions of Papua and West Papua. As an institution that has 470 Pastors and is spread over 20 chapters, it indicates that the problem of the vastness of the GPI Papua service area, the topographical context and the socio-cultural context have an impact on the service and performance of Pastors as organic employees of GPI Papua who have binding institutional rules. In its findings, the performance of the Pastors is difficult to measure the level of success. By establishing the principles of Good Corporate Governance (GCG), the writing of this article wants to assert that the level of success of the Pastor can be seen from the perspective of the local community. On the other hand, methodologically, the writing of this article uses a qualitative approach by looking at case studies in the congregation.

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1. INTRODUCTION

The presentation of the scope of service of the Indonesian Protestant Church in Papua (GPI Papua), 80% of the congregation is domiciled in the village area. With this presentation, it can be ascertained that the direction of services carried out by GPI Papua is more in contact with local communities. In terms of government administration, GPI Papua has classes and even congregations spread across two provinces (Papua and West Papua Provinces). In answering the needs of service in the GPI Papua service area as intended¹, the process of accepting prospective ministers of the word and sacrament (Pastors) begins with the acceptance of vicars. Literally, vicar is interpreted as an assistant (substitute) in the position of church leader. The vicars are those who academically have bachelor's and even master's degrees with theological disciplines. Technically, before being declared a vicar of GPI Papua, it must follow the procedures set by the institution, be it administrative selection

¹ Berdasarkan Tata Dasar GPI Papua, sebagaimana yang termuat dalam Bab I tentang Hakekat, Bentuk dan Kedudukan Gereja, Pasal (2) poin (3), bahwa yang di maksud dengan klasis adalah himpunan beberapa jemaat dalam satu kesatuan pelayanan berdasarkan kondisi geografis dan kepraktisan pelayanan demi memudahkan koordinasi, pembinaan dan pengawasan.

(files), even some tests such as health, psychology, interviews and even pressures related to the introduction to the GPIPapua service field.

2. RESEARCH METHOD

The methodology of this research is to use qualitative research. As stated by Bodgan and Taylor, that qualitative research methods are a type of research approach that uses strategies or procedures that can produce descriptive data. By observing words that reflect a person's behaviour so that it can be comprehensively intact. Case study was chosen as an approach used in this qualitative research (Lexy J Moleong, 2017). According to A case study approach is a type of research that begins with limited knowledge. The phenomena in this study are the focus of research.

In this study, the subjects used were pastors and congregations using a method called "purposive sampling" and the criteria used in this study. For this situation the specialist uses the encounter strategy (Sambode et al., 2019). This research endeavour is the reason for this research, which depends on the history compiled by the researcher. The focus of this research is on the relationship between the perspectives of individuals and their thoughts and sentiments. In addition to interviews, this research also employed non-partisan observation procedures. This assertion is done with the full intention of providing the conditions of an issue that is within its scope and providing real participation of an issue.

To sort out the data, experts use a technique called "effective data assessment" which focuses on synthesis separation based on the "research target" classification. Information fusion assessment consists of a data collection decline, where the researcher records information from the field results, then describes and selects the information based on the exploratory questions asked. Meanwhile, to support this investigation, an assurance rule or triangulation strategy is used, which combines data from various sources using something that is basically the same or the same as the geological assessment. This system aims to guarantee the authenticity and unwavering quality of the assessment results.

3. RESULTS AND DISCUSSIONS

Referring to what is described above, it can be said that until the stage of becoming a GPIPapua Pastor, there is a process that must be passed in the introduction to the field of service even as a church employee. In terms of church staffing, the GPI Papua Executive Regulation (Perlak) number 10 concerning Employee Discipline, is a reference in measuring the extent of the performance of the Pastors. Both at the congregation, chasis and synod levels.

Table 1. Reference Perlak GPI Papua number 10 on Employee Discipline in measuring the performance of Pastors.

No	Subject	Article	Key Points to look at
1	General provisions	Chapter I Article 1 points 3 and 4	In point 3 it is said that if the disciplinary action given in this rule is in the form of sanctions given by the institution to every employee and or violates the rules that apply at GPI Papua.
2	Purpose	Chapter II point b	In this point it is said to maintain the focus and performance of employees to realise the vision and mission of GPI Papua.
3	Obligations of employees	Chapter III Article 3 paragraph 2, points b, c, h, i	It is said in point b) that, carrying out service calls and official duties entrusted to him with full devotion, awareness and responsibility. Point c) is, keeping employee promises and promises of the GPI Papua employee code of ethics. Point h) is, loyal to the leadership and institution of GPI Papua. Point i) that, willing to be placed anywhere in the service area of GPI Papua.

4	Employee prohibitions	Chapter IV Article 4 paragraph 2 point h	It is said that, misusing the duties, authority and position entrusted to him/her with other interests outside the interests of the GPI Papua institution.
5	Forms of disciplinary action	Chapter V Article 5 paragraphs 1, 2, 3, 4, 5, 6.	It is said that in point 1) regarding sanctions of warning and advice. Point 2). Regarding the sanction of suspension. Point 3). Regarding mutation sanctions; this sanction can be in the form of position mutation sanctions or duty station mutation sanctions. Point 4). Regarding the sanction of salary suspension. Point 5). Regarding the sanction of compensating for losses. Point 6). Regarding the sanction of dismissal.

In the context of GPI Papua as seen in Perlak number 10 related to employee discipline (Pastor), it has become a reference for every church employee to obey every applicable institutional rule. This means that Perlak 10 GPI Papua will be the guide for church employees in performing their service duties. In the context of GPI Papua which is more in the village area, the pattern and strategy built by each Pastor will automatically follow the existing context. The question is between the application of the rules and the context of service experienced by the Pastors that is not always directly proportional to the applicable rules.

There are several phenomena that occur in the congregation, one of which is about child baptism. In several interviews conducted with several Pastors of the congregation, it was seen that in the implementation of baptism there are those who allow the implementation of the bapbisan to occur even though the parents of the child who wants to be baptised are not married in the church. With the consideration that as long as the parents of the child who wants to be baptised, are not allowed to stand and witness the moment of the baptism. In other words, the only ones allowed to stand are the parents of the witness (Mr and Mrs Ani).². On the other hand, there are Pastors who allow the bapbisan process if the parents are not married in the church. There are many theological arguments built by Pastors in the congregation when dealing with such a ministry context. According to Rev Novi. Abrahams;

"...indeed in the ministry there are many cases like that, children want to be baptised but their parents are not married. I myself in the congregation also dealt with that context. I always say that this is not just about the implementation of rules but this is related to the teachings. After all, the rules that are made depart from the basics of the Bible. For me it's simple. When I open a space for one family who in this case brings their child but the parents themselves are not married to allow their child to be baptised, then I believe that I will have a lot of families who come to church with their children for the same reason. Therefore, as long as I have been in charge, from the village to the city today, my expression is still the same. I refuse for any reason."

Interview dated 02.01.2023. Novi. Abrahams. Pastor of Torsina Krooi Congregation Kaimana

Parallel to this, the same argument was also conveyed by some of the Pdt informants in the village ministry area. Rev Darso. Bunbaban that;

² Dalam tradisi baptisan, sapaan bapak ani dan mama ani adalah orang tua yang diminta oleh keluarga dari anak yang dibaptis untuk menjadi orang tua secara rohani (orang tua saksi). Orang tua secara rohani yang dimaksudkan tersebut tidak hanya menjadi saksi atas pelaksanaan baptisan namun menjadi pengakuan janji bahwa dalam perkembangan anak yang dibaptis mereka bersedia untuk terus membimbing anak tersebut dalam pengenalan akan Tuhan bersama dengan kedua orang tua dari anak yang di bapbisan. Sapaan bapak ani dan mama ani, dalam keberadaannya sering terlihat pada beberapa gereja seperti GPM, GPI Papua, GKI di tanah Papua, GMIT, GMIM. GMIH.

"As long as I serve in these three chapters (Arguni, Etna and Kaimana Chapters), there are many reasons for baptism. But the reason that is often encountered is related to customary demands that sometimes make parents unmarried. There is the problem of customary sanctions, the problem of paying the wedding treasure, just a lot of things. But this is not the real reason. In fact, what I have found is that because the child wants to be baptised, the parents are not married, they come to the church and say that, Mr Pastor, later my wife and I will get married, but if possible our child will be baptised first. Ohhh..... I said no sir. You can just report me at the classis or at the synod, but I don't want to sir."

Interview dated 02.01.2023. Rev Darso Bunbaban. Revd Imanuel Adijaya Kaimana

The arguments of the two informants above are different from what was said by Rev Wempi. Watlitir. During an interview via mobile phone he said that;

"...for me, we actually just do the baptism. As long as the child's parents are not allowed to attend the pastorate and are not allowed to stand during the baptism process in the church. Because they are not married. Therefore, the only ones standing are the parents of the witnesses. I myself, in my congregation, if I experience a case like this, I do it like that. For me, it is not because of the parents, then the child is prevented from being sealed (baptised). This is wrong too."

Interview via mobile phone on 03.01.2023. Rev Wempi. Watlitir. Kalsis Bintuni

The same thing was also seen in several congregations in the GPI Papua Fakfak Klasis. That the pastors see more on how the rules are applied in the context of giving space to children who want to be baptised. This case does look classic in the context of service, but on the other hand, there is no standard rule that implicitly talks about whether or not the bapbisan can be done. On the one hand, as church employees have a large space to perform the act of bapbisan only based on the theological basis that each understands. However, on the other hand, as a church employee, the context becomes a benchmark in seeing the performance of the Pastors. From several informants, the author carefully sees that in this phenomenon, the author tries to measure each programme, process, event of the phenomenon so that a context-specific background can be seen (Creswell, 2010; Lexy J Moleong, 2017)

The basic biblical argument in the context of whether or not this phenomenon is possible is based on Matthew 20:28; Luke 19:10; Matthew 28:18-20; Acts 2:8. This means that for Pastors, their responsibility is to do service. According to (Santoso, 2020) that, as a servant of God, it is necessary to understand and understand the truth values that govern ethical behaviour first before going further. Servants of God must know what they should serve in pastoring the congregation. Having a correct, appropriate and appropriate understanding, as well as practicing it well and successfully, so as to achieve the goal. God's servants must understand that the essence of God's servants is to serve.

In the sense that introducing people to the teaching of Jesus so that they bring themselves to be baptised is a responsibility of the Pastor as a servant who has legitimacy through the church institution. Therefore, when the baptism phenomenon becomes a part of their ministry, for them the choice between rules and teaching is two sides inherent in a church employee and a servant of God. It is not easy, but for them, making a decision on whether or not to baptise a child in that context has the consequence that the people will see a weakness from the institutional side.

With this phenomenon, the principles of Good Corporate Governance (GCG) were established as a concept of governance in ministry. GCG itself is very close to the business world. Therefore, the application of GCG principles in the business world is interpreted as the key to success. The purpose of implementing GCG in the business world is to foster market confidence. Therefore, in principle, GCG sees 5 important things, namely; 1). Transparency. This means

providing information in a timely, adequate, clear, accurate, and comparable manner and is easily accessible to stakeholders. 2). Accountability. This means that in the business world, the determination of the details of the duties and responsibilities of each organ of the company and all employees is clear and in line with the vision, mission, corporate values, and company strategy. Determination of the details of duties and responsibilities of each organ of the company and all employees clearly and in line with the vision, mission, corporate values, and corporate strategy. The existence of an effective internal control system for the management of the company. Ownership of performance measures for all levels of the company that are consistent and have a reward and punishment system. Every organ of the company and all employees must adhere to the business ethics and code of conduct that have been agreed upon. 3). Responsibility. This means that companies that implement GCG principles must comply with laws and regulations and also carry out community and environmental responsibilities to support long-term business sustainability and good judgement in the eyes of the community. 4). Independence. This means that in carrying out GCG practices, the company must be managed independently so that no organ of the company dominates. This is also to avoid intervention from other parties. Independence is one of the principles of Good Corporate Governance. 5). Fairness and equality means that providing opportunities for stakeholders to provide input and express opinions for the benefit of the company, and opening access to information transparently. Therefore, the visible principles of GCG are duties and responsibilities, always related to setting goals, facilities, and infrastructure (resources), it is necessary to have integrated goals and supervision to achieve the goals that have been set systemically as a set of rules that direct and control (Candrawardhani, 2022; Hairul, 2015).

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In the context of the church, the GCG principles, if applied, have a positive impact on service which on the one hand not only fosters the trust of the people, fosters a sense of responsibility in the Pdt's service which has an impact on the performance of a Pdt in his capacity as a church employee but also provides a positive direction in harmonising the rules related to the case. This is important because what happens is that each Pastor will live with their own concept.

According to (Londong, 2019) the failure of an organisation is mostly due to a lack of understanding of the importance of corporate governance in the organisation. Poorly coordinated lines of command have an impact on performance results and the achievement of organisational goals that are not optimal. Seeing the important role of corporate governance, it can be said that corporate governance is an element that directs an organisation. Corporate governance in organisations is not only applied in the management of a company or profit entity, which provides accountability for its performance to all stakeholders, but the application of corporate governance can also be applied in non-profit organisations. One of the non-profit organisations in Indonesia is the Church.

Local culture and the application of GCG principles

The strongest base in ministry is the existence of congregations. The 20 clasis in the GPI Papua service area itself are spread in various regions. Socially, the existence of the church in its ministry cannot be denied that cultural factors, customs in the local environment greatly influence the patterns of service carried out. In the context of bapris as seen in the problem above, it can be said that one of the obstacles that prevent parents from bringing themselves to church marriage is because from the cultural side, there are customary provisions that have not been fulfilled.

From several cases encountered in the congregation, the Pastor must formulate a provision of the applicable institutional rules so as to provide space for cultural concepts to exist in it. This context often occurs because indigenous people are of the view that what must precede the marriage process is the customary process (nikah adat). In this process there are provisions that must be followed. Starting from the planning of the engagement, the engagement, determining the day of the engagement all have their own ritual processes. Indigenous people in their culture always see that the cultural value system, worldview and ideology are the highest level. Therefore, for them, when they consider their culture and traditions as a learning process, in the context of the ritual of implementing traditional marriage, in which there are symbols that are interpreted by them as part of local theology, this belief is automatically built. In this context, indigenous people always prioritise traditional marriage over church marriage (Durkheim, 2011; Koentjaraningrat, 2009; Van Peursen C. A, 1976)

As an entity in the implementation of GCG, indigenous peoples in their culture also recognise and apply the principles of transparency, fairness, accountability and responsibility. Indigenous peoples interpret GCG principles in the relationship between their communities as a whole when talking about justice, for example. Which in the application of GCG principles, is also contained in it. According to Rawls. Jhon (2011) fairness is an original position. In the context of indigenous peoples, long before this civilisation grew their culture has known about it, and has even done it.

In inter-ethnic relations, it has always been applied. Indigenous peoples who collectively have their own rules and customs in their existence also understand the meaning of justice, the importance of responsibility, loyalty, understanding the division of tasks and authority of each. The same thing also happens to church institutions in their application. Therefore, in answering the phenomena that occur in each congregation, the church as an institution is expected to reconcile the principles of GCG which are also simply interpreted in the culture of indigenous peoples in the standard rules of church institutions.

The church as an institution in implementing GCG

If in the business world the application of GCG principles is the point of success of a business institution, then in the context of the institution, the application of these principles is also an important part. As an institution, the church is classified as a non-profit organisation. The church as an institution also regulates the management process in terms of finance and church human resources. In the Constitution of GPI Papua Chapter X Article 21 concerning the Church Treasury Supervisory Board (BPPG) and Article 27 concerning the Field of Church Treasury.

As an institution, the church truly realises that the largest base that is specifically a source of income is at the congregational level (people's offerings). This circulation rotates starting from the congregation, classis and synod levels. Therefore, it is important for the church to maintain the trust of the people (congregation). This trust must be seen from financial governance that is transparent and measurable.

The offerings brought down by the congregation in the process of ritual worship are symbolically not interpreted as a gift that only has economic value but theological meaning. Therefore, its management must also be interpreted in the concept of stewardship. People give gifts (offerings) in worship rituals because they believe. The action ethically gives a theological message that they have been satiated, fulfilled, therefore the offering is an ethical and moral act as believers. The people (congregation) essentially do not know what the direction of the use of the offering is. Because the initial concept is very singular. This value has a double meaning when we place institutional points that are directly absorbed in the expression of church treasury governance. Idayanti (2022), in her study '**Good Corporate Governance (GCG) in the Church and Christian Non-Governmental Organisations (NGOs), in that context**, refers to the biblical context of 2 Chronicles 24:4-12;

Every time the chest was brought in to be examined by the Levites in the king's name, and when they saw that there was much money in it, the king's scribe and the chief priest's business officer came and took out the contents of the chest; then they lifted up the chest and put it in its place. So they did every time, and much money was gathered. The king and Jehoiada gave the money to those who were in charge of the work in the house of the LORD. The king and Jehoiada gave the money to those who were in charge of the work on the house of the LORD; and they hired carvers and woodworkers to repair the house of the LORD, and smiths and coppersmiths to repair the house of the LORD (2 Chronicles 24:11).

This reading confirms the implementation of the GCG in the collection of funds for the construction of the temple. There is a division of power, with three parties carrying out the function of managing and overseeing the funds collected: the Levites, the king's scribe and the priest's business authorisation. This is an application of the principle of accountability because there is clarity of function, implementation and accountability. In addition, the principle of accountability was applied with the inspection "Each time the chest was brought in for inspection by the Levites." There is also transparency because the donation is not only held and known by one party, but by several people. The principle of independence is seen in the separation of roles between the policy makers or those who collected the funds (i.e. the King and Jehoiada) and the operational parties, or the people working to build God's house. The principle of responsibility is seen in the next verse, where the workers brought the surplus money to the King and Jehoiada (2 Chronicles 24:14). This shows that there was a clear reporting system in place. As a result, the house of the Lord could be built and the utensils for the service could be made with the money. This shows the implementation of the principles of fairness, effectiveness and efficiency, where with the money donated, the stakeholders, namely the congregation, can enjoy the results, namely the implementation of worship in the house of God. Another verse related to GCG in the Bible is when Samuel at the end of his tenure reported accountability to the people he led, before he handed over power to King Saul. Samuel asked;

Here I stand. Bear witness against me before the LORD and before his anointed: Whose ox have I taken? Whose donkey have I taken? Whom have I oppressed? Whom have I dealt harshly with? From whose hand have I taken a bribe that I should close my eyes? I will return it to you." They answered: "You have not extorted us, nor have you dealt harshly with us, nor have you received anything from anyone's hand." Then he said to them: "The Lord is witness against you, and his anointed is witness against you this day, that you have found nothing in my hand." They said: "He is a witness." (1 Sam 12:3-5).

The context of this passage confirms that the accountability system, in which Samuel was the leader, gave a report to the public or stakeholders, the people. The report is done openly and the people have the opportunity to provide input and criticism, which is basically the application of the principle of transparency. Samuel also served with the principles of fairness, reasonableness and independence, as evidenced by the absence of bribery. The principle of responsibility was also implemented during Samuel's tenure, as he managed his position in accordance with sound corporate principles: there was no extortion, violence and arbitrariness. The absence of extortion also states that Samuel held his office with the principles of fairness and justice. Thus, it can be said that the Bible supports the implementation of GCG principles in both financial governance and the work of the office.

That which is seen in the ministry of GPI Papua, is the true picture that is also seen in the context of the Bible in ancient times. Therefore, although in the use of the term, the expression GCG is not contained in the Bible, it is clear that in its meaning the principles are contained therein. The important point is that the church as an institution that has the responsibility of organising and managing resources both financially and even human resources (congregations and even church employees), then the application of GCG principles is important to be applied.

4. CONCLUSION

As a church institution (non-profit) in organising its services, it should make GCG principles an important point. The breadth of the service field that is more in direct contact with the local community, makes Pdt (church employees) sometimes make the service model incompatible. One of the important points of the case that became the background of the problem is the absence of a standard rule that can institutionally harmonise the ministry at the lower level. Many pastors, in this context, have a large space in making decisions based on their own experiences and theological concepts. On the one hand, the opening of this space emphasises the absence of standard rules, but on the other hand it cannot be denied that the context of the local community is also a member of the congregation with existing culture and traditions. Implementing GCG principles institutionally, it is realised that it can measure the extent of the performance of pastors. This point is important to see because, in reality, in measuring the performance of pastors only depends on physical activity and compliance in carrying out institutional responsibilities such as payment of chasis and synod fees.

GCG in its naming, it is true that none of them are discussed in the Bible. But fundamentally, in understanding the essence of GCG principles, the Bible itself has much to say about transparency, accountability, responsibility, and justice.

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