

Relevant Pastoral and Teaching Models in Pentecostal Churches in Indonesia Region I Kupang City

Robi Adison Kause¹, Ezra Tari², Fenetson Pairikas³

^{1,2,3}Institut Agama Kristen Negeri Kupang, Kupang, Indonesia

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ABSTRACT

This research analyzes relevant models of pastoring and Bible teaching at the Pentecostal Church in Indonesia (GPdI) Region I, Kupang City. The research problem stems from the phenomenon of congregational spiritual stagnation, characterized by weak prayer lives, limited Bible reading, low service involvement, and teaching that is less contextually relevant amid the challenges of secularization and technology. The research objective is to determine how pastors carry out pastoral duties holistically and to develop teaching strategies that meet the spiritual needs of the congregation. The research method is a qualitative approach grounded in practical theology. Data were collected through observation, interviews, and literature reviews, and analyzed using descriptive-analytical methods. The research results indicate four main dimensions of relevant pastoring: based on divine calling and exemplary leadership; contextual prayer ministry; responsive, relational, and adaptive, integrative within limitations. Furthermore, four relevant teaching points were found: faithfulness to the word as the primary foundation, emphasis on practical application, dependence on the Holy Spirit, and flexibility of methods according to the congregational context. The research concludes that the relevant model is transformative in shaping a Christ-like character within the congregation.

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Corresponding Author:

Robi Adison Kause

Institut Agama Kristen Negeri Kupang, Kupang, Indonesia

Email: ezra_tari@iaknkupang.ac.id

1. INTRODUCTION

Pastoral ministry is present as a key instrument in instilling Christian values that are not only oriented to theological understanding, but also to the practice of daily life that reflects faith in God [1]. In the reality of modern church life, increasingly influenced by secularization and moral relativism, the quality of the church's spiritual life must be the primary foundation in pastoral ministry, so that pastoral ministry is not only informative but

also transformative of the church's character [2]. Because pastoral ministry always aims at the life of the congregation that is pleasing to God.

The pastoral ministry model is an important element in the formation of a Christian life with integrity. Overall, in general, pastoral ministry provides services oriented towards the development of the character of individuals with high social sensitivity and morality to be witnesses of Christ in this world [3]. In the context of local church pastoral ministry, the spiritual life of the congregation is not limited to emotional aspects or religious rituals. However, it is the main foundation in shaping character, moral values, and perspectives on life [4].

The model of pastoral ministry aims to lead the congregation to emulate Jesus Christ through its lives. For example, love to pray, read the Bible, worship, and engage in spiritual reflection. Without it, Christianity will be just a theory that has no roots in real life, but will instead destroy the life of Christianity in the eyes of the world [5]. Pastoral ministry needs to lead the congregation to have a character that reflects the teachings of Christ in daily life.

The orientation of pastoral ministry is to encourage the congregation to obey God's Word and to be an example of faith in an increasingly secular and materialistic world. Often, congregations experience a gap between the Christian values taught in the church and the culture of consumerism, which is a challenge in building their faith [6]. Thus, the pastor of the congregation must be able to respond to this challenge with a model of a relevant pastoral ministry approach.

Thus, the pastor of the congregation is required always to develop a model of pastoral ministry that is right on target for the congregation he serves. One of the main tasks that needs to be carried out is teaching the word through the pulpit in the church. The pulpit is where the pastor teaches the good news of salvation in Jesus Christ. Nothing else can replace the Word of God through the way of preaching in the context of fostering the members of the congregation who are plagued by the development of the times and the complexity of modern society, such as changes in the demographics of the congregation, the influence of global culture, technological advancement, as well as contemporary social and ethical issues.

The church is required to review and adapt its approach to pastoring because the effective pastoral ministry of the past is no longer fully relevant or adequate to meet the diverse needs of today's diverse congregations [7]. The pastor of the congregation needs to make use of the pulpit and pay close attention to the quality of the ministry of teaching the word to the congregation so that the goal is achieved, namely, the expected quality of spiritual life, because the level of spiritual maturity of the congregation is determined by the dynamics of the sermon delivered based on the Word of God. Pastors can also provide the right spiritual guidance to help them overcome problems and grow in faith.

The practice of teaching in the local church is a very important activity because, through teaching, God makes His Word known to the congregation. In addition to preaching, teaching services to the congregation can be carried out in the form of other activities such as Bible Deepening (PA), categorical worship of Sunday School, Youth-Youth, Men, and Women, and so on, because teaching can be done with various approaches [8].

The goal is for the congregation to lead a suitable spiritual life, given the church's existence in a world that continues to exert a negative influence through its pluralism. It is important to teach the word to the congregation thoroughly so that they experience the spiritual growth that is standard for the Word of God. Teaching is an urgent matter in the church, even requiring the mature readiness of a pastor of the congregation. The church today should place the ministry of teaching as a very important task [9].

Previous research has examined church leaders who have been both unfaithful and consistent in carrying out ministry and teaching to the congregation, in an increasingly secular, materialistic, and greedy age that often emphasizes personal wealth and success. Pastoral duties become difficult because pastors of the congregation are afraid of conflicts in the congregation because they prioritize sound teaching according to God's Word, which is rebuking sins, which is the reason why many church leaders do not teach sound teachings based on God's Word, so that many congregations have a poor quality of spiritual life [10].

Talk about a hired shepherd who leaves his flock when he sees an attack or threat coming. This picture refers to a shepherd who is not responsible for the duties and calling of the church and can live in the Word of God that is taught. At the heart of this bad behavior is the selfish focus of the hired shepherd on his own life

In today's Christian leadership, self-interest is defined as pleasure, wealth, and all the amenities that exist in the world. A wage shepherd loves or focuses more on wages than on pastoral work, for example, focusing more on the interests of oneself, family, and a group of leaders. Leaders like this place the needs and interests of the congregation above the pursuit of material gain as the most important thing in ministry for the maturation of the church's faith [11]. Leaders who act as hired shepherds can be described as worldly people who still love worldly pleasures or are dominated by carnal desires, such as following the trend of hedonistic lifestyles, adopting a worldly mindset, pursuing worldly visions, and even living in sin.

In recent decades, modern churches have faced major changes due to globalization and advances in digital technology. Many church leaders have experienced stagnation in the ministry of growth in the spiritual quality of life of the congregation, so a leadership strategy is needed to build spiritual and structural renewal in the church community. In addition, it is expected that church leaders adopt approaches relevant to the challenges of the times, especially in the use of technology and digital-based leadership strategies to advance ministry [12]. The success of the pastor of the congregation in the growth of the church in terms of the quality of faith and the number of souls depends heavily on the effectiveness of the pastor in exploring his ability to build church communities through powerful technology.

In addition, [13] highlights the importance of the shepherd's exemplary life within the congregation. The existence of the congregation as disciples of Christ who depend on and obey Christ will radiate integrity and piety that shines brightly in the surrounding environment. The congregation places itself as a learner who holds fast to its strong relationship with the Lord Jesus Christ. As disciples of Christ, the church can influence their relationships with others. Church members can reach that level by viewing the example of a Christ-centered shepherd as an encouragement to imitate faith-affirming righteousness and holiness.

The church, as the body of Christ, has a primary calling to grow in the knowledge of God and to become conformed to His image [14]. The spiritual growth of the church is not an automatic process, but the result of deliberate and systematic formation. The Bible explicitly highlights two main pillars in church building, namely pastoral care and Biblical teaching. The Apostle Paul in Ephesians 4:11-12 states that God gives church leaders, including pastors and teachers, to "equip the saints for the work of ministry, for the building up of the body of Christ" [15].

Ideally, a spiritually healthy congregation will exhibit such fruits as a strong doctrinal understanding, a consistent prayer life, close fellowship, an increasingly Christlike character, and active involvement in ministry. This is achieved when the pastoral function is effective, when every member of the congregation feels cared for, guided, and strengthened, and when the teaching of God's Word is delivered in a relevant, profound, and applicable manner [16].

However, in reality, in the GPdI Region I Kupang city, it is facing the challenge of spiritual stagnation. First, the researcher found a phenomenon in which the congregation lacks a close relationship with God through prayer, Bible reading, worship, and spiritual reflection. Second, pastoral ministry is less oriented to the growth of the congregation's faith, so that the congregation's worship activities are ceremonial; for example, religious life becomes routine without any real-life transformation.

Third, a lack of congregation involvement in church ministry. There are members of the congregation who are passive and become only "consumers" of worship, without engaging in ministry according to their gifts. Fourth, the lack of pastoral ministry leads the congregation to have a character that reflects the teachings of Christ in daily life because the essence of the quality of the spiritual life of the church is also manifested in obedience to God's Word to encourage the church to be an example to the world in faith through participation in the ministry of the local church.

Based on the pastoral model taught by the Bible and the reality observed in GPdI Region I of Kupang city, this is the study's hypothesis. The less relevant model of shepherding and teaching of the word is the main factor in the church's lack of growth in faith. Therefore, this research is important for conducting an in-depth analysis of the relevant pastoral and teaching models and their impact on the congregation's faith growth.

It is hoped that through relevant pastoral and teaching models, it will be found that the Pentecostal Church in Indonesia Region I Kupang City has unique pastoral ministry characteristics because the pastor encourages the congregation to seek and experience a personal encounter with God through the teaching of God's Word, a life of personal prayer, the reading of the scriptures, and by various approaches to guidance so that the congregation experiences a good improvement in the quality of spiritual life. Furthermore, the researcher focuses on uncovering relevant sources on the teaching of God's Word to lead the congregation to a change in life towards Christ.

2. METHOD

The research method is a framework that ensures the answer or solution produced is not just an opinion but a valid, reliable, and scientifically accountable conclusion to the problem being researched [17]. The research methodology is also a research step that

explains how research can be carried out so that the research hypothesis can be tested scientifically, empirically, and rationally [18]. This study uses a qualitative method with observation and interviews with six pastors of the Pentecostal Church in Indonesia in Region 1 of Kupang city. This method helps researchers understand the relevant models of shepherding and teaching of God's Word. The research also uses literature reviews to collect data from sources such as journals and books. The author searches various relevant literature sources to support the arguments and discussions in this dissertation. This research will be carried out in six Pentecostal Churches in Indonesia (GPdI) Region I, Kupang City, East Nusa Tenggara. In September to November 2025. The selection of Kupang City as the study location was based on the consideration that GPdI Region I in the city of Kupang has a diversity of congregation characteristics and representative pastoral models, thereby allowing researchers to obtain rich, comprehensive data. Given time and resource constraints, the study will not cover all churches in Kupang City. Therefore, the researcher will use purposive sampling to select six churches as the research sites [19].

The research subject is a data source or informant who will provide information about the research object. Respondents who were directly involved in the data collection process as relevant research subjects were: Pastor of the Church; Role: key informant. Reason: Because the pastor of the congregation is the primary person in charge and the designer of the pastoral and teaching strategies in the church. An in-depth interview with him will provide primary data on the concept, objectives, and implementation of these programs. Using observational guidance, this study uses a purely qualitative approach to understand in depth and holistically the "Relevant Pastoral and Teaching Model of the Word in GPdI Region I Kupang City." So, the only data collection technique to be used is an interview. The selection of interviews as the only technique is based on the consideration that the relevant models of pastoral and teaching are highly personalized, subjective, and rich in meaning. The results obtained are then analyzed as a process or activity of processing data into new information or the results of the research. The goal of this process is to make the data easier to understand and help solve problems, especially those related to research.

3. RESULTS AND DISCUSSION

3.1. Results

3.1.1 The Existence of the Pentecostal Church in Indonesia The "Philadelphia" Oepura-Kupang Congregation

Pentecostal Church in Indonesia (GPdI) Oepura "Philadelphia" Congregation, located at Jl. Jend. Soeharto no. 85 Oepura (85111). The total number of congregations is 1,110 people (one thousand one hundred and ten people). The following is a brief history summary of the Pentecostal Church in Indonesia (GPdI) of the Philadelphia Oepura Congregation, Kupang, East Nusa Tenggara.

Background and Beginning (Pre-1970s) History of GPdI Filadelfia Oepura cannot be separated from the entry of the Pentecostal Church in Indonesia into the East Nusa Tenggara region. The Pentecostal Church ministry in Indonesia was pioneered in Kupang

around 1935 by a servant of God named Rev. Siloey and his colleagues. From this initial service, the seeds of the GPdI congregation began to grow in Kupang and its surroundings.

Although the exact date of the founding of the GPdI Philadelphia Oepura congregation is not specifically recorded in the available sources, evidence suggests that the congregation had become an established and influential community before the mid-1970s. By about 1974-1975, GPdI Filadelfia Oepura had become a fairly mature and solid congregation. This is evident from the central role of the elders of his congregation in fully supporting the establishment of the Kupang Bible School (SAK), which was pioneered by Rev. J.A. Karundeng. One of the church figures who played an important role at that time was Alm. Welhelem Steven Latupeirissa, who serves as the Head of Garuda Indonesia's NTT branch.

The full support of this congregation indicates that GPdI Filadelfia Oepura at that time not only focused on internal growth, but also had a vision to give birth to God's servants for a wider ministry in NTT. Correspondingly, the internal ministry within the church also grew rapidly. The women's ministry (now Pentecostal Women's Ministry) in this church is recorded as celebrating its 48th birthday in April 2023, indicating that the ministry began in 1975.

On its journey, GPdI Filadelfia Oepura has been shepherded by several servants of God. One of the figures who has served this congregation is Alm. Rev. David Jerry Posumah. Based on congregation news data in February 2024, the pastor of the Church (Chief Pastor) who currently serves is Rev. Debby S. Posumah-Karundeng (Wife of the Late Rev. David Jerry Posumah) This church continues to actively carry out various worship and service activities, including Mass Worship, categorical worship, such as Sunday School Children, Youth Youth, Men, Women, and the Elderly (Elderly) as well as other activities that are broadcast digitally to reach a wider congregation.

Administratively, the recording of structured congregation news enters its 32nd year in 2024, showing the existence of an administrative system that has been running consistently since at least 1992. Until now, GPdI Filadelfia Oepura remains one of the churches actively engaged in ministry in Kupang City, continuing its service legacy in building the faith of the congregation and contributing to the wider community.

3.1.2 The existence of the Pentecostal Church in Indonesia "Maranatha" Kupang Congregation.

Pentecostal Church in Indonesia (GPdI) "Maranatha" Kupang Congregation, located at Jl. Frans Seda no.15-17 Kupang (85111) Total number of congregations is 318 people (Three Hundred and Eighteen people). The following is a brief history summary of the Pentecostal Church in Indonesia (GPdI) of the "Maranathta" Congregation of Kupang, East Nusa Tenggara.

Background and Beginning (Pre-1970s) History of GPdI "Maranatha" Kupang during the entry of the Pentecostal Church in Indonesia into the East Nusa Tenggara region. This church was pioneered in Kupang around 1965 by a servant of God named Rev. P.S. Sumlang and his wife. From this initial service, the seeds of the GPdI congregation began to grow. Although the exact date of the establishment of this church is

not specifically recorded in the available sources, the Pentecostal Church in Indonesia Jemat "Maranatha" Kupang became a local congregation in around 1967, inaugurated by the Central Assembly of the Pentecostal Church in Indonesia.

The full support of the congregation indicates that GPdI "Maranatha" Kupang at that time not only focused on internal growth, but also had a vision to reach more souls for God. Along with that, the internal ministry within the church also evolved, such as Women's, Men's, Youth and Sunday School Ministries. On his journey, GPdI "Maranatha" Kupang has been shepherded by several servants of God. One of the figures who has served this congregation is Alm. Rev. G. Sumlang. After the deceased died, he was succeeded by his son, Alm. Rev. V.B. Sumlang, as well as after the deceased died, he was replaced by his wife Almh. Rev. Ceroll Sumlang-Wakari, who was appointed after the deceased passed away, is now replaced by his son, Rev. Rey Kevin Yoshua Sumlang, M. Th.

Based on the researcher's findings with the presiding pastor, the current minister is Rev. Rey Kevin Yoshua Sumlang, M. Th. (Son of Amlm. Rev. Caroll Sumlang-Wakari) Administratively, until now, GPdI "Maranatha" Kupang remains one of the oldest churches recorded in Region 1 of the Pentecostal Church in Indonesia Kupang City. Continuing his legacy of service in building the faith of the congregation and contributing to the wider community.

3.1.3 The Existence of the Pentecostal Church in Indonesia The "Jordan" Nunbaun Sabu-Alak Congregation

Based on information available from various sources, the following is the history of the Pentecostal Church in Indonesia (GPdI) of the Jordan Church located in Nunbaun Sabu, Jl. Rafael Mamohoke Kel. Nunbaun Sabu. Kupang City, East Nusa Tenggara. With the number of congregations as of 2024-2025, there are 126 people (One hundred and twenty-six people).

a. The Beginning of Standing (1991)

The history of the GPdI of the "Jordan" Congregation began in 1991. This congregation did not immediately stand as a large church but was pioneered as a Service Post (Pos PI). At the beginning of its pioneering in 1991, this ministry began very humbly in a shack. It is recorded that the number of early congregations who worshipped at this Service Post was only 8 (eight) people.

Over the decades, this Ministry Post has continued to grow in faith and congregation numbers. From initially consisting of only 8 people, this congregation has developed into an established and sturdy congregation in Nunbaun Sabu Village, Alak District, Kupang City.

b. Milestones: Construction of Church Buildings (2021)

As for starting from the pioneering in 1991 until now, in 2025, he has been served as a pastor of the congregation by Rev. Martinus Tude, accompanied by his wife, Rev. Yuliana Tude-Makassar. After 30 years of service, the Jordan Congregation GPdI reached a new milestone. On Friday, April 30, 2021, the congregation held a

groundbreaking service to mark the start of construction of a new and permanent church building.

This groundbreaking event was also supported by the Kupang City Government. In the report submitted at the event, it was revealed that this congregation had longed for the construction of a representative church building for worship. In a nutshell, the history of the Jordan Congregation GPdI is a journey of faith from a small 8-member Ministry Post in 1991, which continued to grow until it was able to begin construction of its own church building three decades later.

3.1.4 The existence of the Pentecostal Church in Indonesia The "Ephrata Prayer Tower" Oeba Congregation

The Pentecostal Church in Indonesia (GPdI) Congregation "Menara Doa Efata" in Oeba, Kupang, began its service on a historic date, July 20, 1970, located at Jl. Irian Jaya No.4 Kel. Fatubesi (85226). This service was initiated with strong faith and dedication by a pair of servants of God: Pastor Matheos Lenggu, accompanied by his wife, Mrs. Pastor Antoneta Lenggu-Giri. In these early days, the ministry started on a very small scale. The congregation gathers in a simple house, a temporary place of worship. The ministry of Rev. Matheos Lenggu and Mrs. Rev. Antoneta Lenggu-Giri during this pioneering period was a spiritual foundation that was planted through prayer, teaching God's Word, and ministry that reached the community around Oeba. The limited facilities and infrastructure at the beginning did not dampen the enthusiasm for preaching the gospel and building fellowship.

As time passed, the seeds of service that were sown began to bear fruit. The congregation of the "Prayer Tower of Efata" continues to grow in number and spiritual maturity. The pastoral ministry of Rev. Matheos Lenggu and Mrs. Rev. Antoneta Lenggu-Giri focuses on fostering the congregation's growth in Pentecostal faith. The need for a proper place of worship is increasingly urgent as the congregation grows. This sparked a collective effort to acquire land and build a permanent church building. In this process of growth, the church faces various challenges, both internal and external. However, thanks to perseverance in prayer (as the name "Prayer Tower") and the guidance of the Holy Spirit implies, the church can get through it and is growing steadfast.

Finally, due to the factor of old age, God was pleased to call home the two servants of God Alm. Rev. Matheos Lenggu and Alm. Mrs. Rev. Antoneta Lenggu-Giri. So that the Regional Assembly of the Pentecostal Church in Indonesia (GPdI) East Nusa Tenggara, inaugurated Mrs. Rev. Hanna Ratukore-Lenggu, SE, S.Th, M.Ec.Dev, to continue the pastoral ministry.

From a small pioneer in 1970, GPdI Oeba Kupang "Menara Doa Efata" has grown rapidly for more than five decades, until reaching its current condition in 2025 with a total of 308 people. The church now has a permanent, solid, and adequate physical building that serves not only as a place of worship but also as a center for various ministry, educational, and social activities. The ministry has extended to a wide range of fields, including Sunday school (Children's Ministry), Youth, Women (Mothers), Fathers, and the fields of evangelism and social society.

The leadership of Rev. Matheos Lenggu and Rev. Antoneta Lenggu-Giri has left a strong spiritual legacy, with the values of prayer, love, and loyalty to God's Word, which continue to be firmly held by the congregation and the next generation, led by Rev. Hanna Ratukore-Lenggu, SE. S.Th, M.Ec.Dev. The congregation "Ephrata Prayer Tower" has become a strong spiritual and social pillar in the Oeba neighborhood and Kupang City, known as an active, solid, and positive church that has a positive impact on the wider community. The journey from small beginnings to becoming a permanent and strong church in 2025 is tangible proof of God's grace for faithful service begun by Rev. Matheos Lenggu and Mrs. Rev. Antoneta Lenggu-Giri on July 20, 1970.

3.1.5 The Existence of the Pentecostal Church in Indonesia The "Jesus Shepherd" Fatukoa Congregation

Brief History of GPdI of the "Jesus Shepherd" Congregation of Fatukoa, Kupang. The Pentecostal Church in Indonesia (GPdI) Congregation of "Jesus Shepherd" in Fatukoa, Kupang, is a ministry born out of a desire to serve God and reach the souls in the region. The beginning of the service began in 2022. This ministry was officially initiated in 2022 under the leadership of the Congregational Pastor, Rev. Yokran Tanesab, whom his wife faithfully accompanied. In the early days of pioneering, the worship ministry was held very simply. The first worship service was held at the residence of Rev. Yokran Tanesab himself. In the initial worship, the first congregation to attend and serve was 13 people.

The Process of Development from 2022 – 2025, with persistence in prayer and service, and only because of God's help, this ministry begins to step by step. Even though it started on a small scale in a residential house, the seeds of service planted continue to grow. As a result of God's perseverance and grace, the congregation of "Jesus the Shepherd" finally secured a permanent church building. This achievement is a big step toward the congregation having a more worthy and representative place of worship to glorify God's name.

The growth of the Congregation through October 2025 and the ministry of GPdI "Jesus Shepherd" Fatukoa continue to show growth. From 13 people at the beginning, the number of congregations now actively served has increased to 22. This congregation continues to move forward in the vision and mission of ministry under the leadership of Pastor Rev. Yokran Tanesab and God's intervention.

3.1.6 The Existence of the Pentecostal Church in Indonesia The "Apostle Paul" Church Line 40

The History of GPdI of the Apostle Paul Congregation, Jalan 40, Kupang, is a story of the growth of faith and service that began with the longing of a pair of God's servants. This church was pioneered (started) by Rev. Michael Matheos and his wife, Mrs. Rev. Joice Mesakh. The Beginning of Ministry (Worship at Home) Like many early churches, the ministry of the Apostle Paul's Church did not immediately begin in a grand building. This service began with a simple, humble worship fellowship held at the residence of Rev. Michael and Rev. Joice.

At this pioneering time, the congregation served was still very small, totaling 12 people. They were the initial foundation of the church that exists today. Even though it

started from home, this service continues to grow and gain organizational recognition. On December 11, 2023, GPdI of the Rasul Paul Congregation Route 40 Kupang reached an important milestone, where this congregation was officially inaugurated (ordained) by the GPdI Regional Assembly of East Nusa Tenggara (NTT).

With the persistence of service and help, this congregation no longer worships at home. God blessed their ministry so that this congregation was finally able to have its own church building as a place to worship and serve God. Growth does not only occur physically (buildings), but also numerically (number of people). The congregation, which started with 12 people, has grown to 65 people as of 2025. In short, the GPdI of the Apostle Paul's Church is a testament to the ministry that began with simplicity at home, was inaugurated by the organization, was blessed with buildings, and continued to grow in the quality of faith and in quantity.

3.2. Discussion

Based on the answers from all respondents about the question of what is the main task in shepherding, which is realized through direct interaction, such as greeting the congregation when in the church and the implementation of worship faithfully, both at Sunday worship and in the worship activities of the cell congregation (Jemsel), as well as at home and showing an example of life in the congregation.

The main task of pastoral care is summarized in four vital functions: first, Healing. This task focuses on the recovery of the congregation from various forms of suffering, both physical, emotional, and spiritual. Second, to sustain and provide faith support for you who are facing difficult situations. Third, Guiding: This function often involves providing spiritual direction and advice grounded in faith and fourth, Reconciling. The last task is to restore the broken relationship, whether it is the relationship between the individual and God or between individuals within the community [20].

In the second question, about how to personally shepherd the congregation in addition to the pulpit, the pastors of the GPdI Wilaya 1 Kupang City congregation said they conducted visits to the congregation, prayed with them, and asked about their situation by telephone and WhatsApp. Pastoral duties generally emphasize the personal pastoral duty to find, visit, and minister to members of the congregation at home or at work. The goal is to apply God's Word specifically to the life situations that individuals face. This means that it is not enough to do the mass in the sphere of the masses, such as weekly sermons. Worship and Communal Sacrament Service.

Public activities are indeed essential for doctrinal teaching and worship, but failing to address the unique challenges and needs of each individual congregation requires a personal pastoral task that focuses on each person. This concept requires pastors to proactively identify and support members of the congregation who need special attention, guidance, or support. These visits show authentic care and provide an opportunity to see the congregation in the context of daily life, rather than just waiting for them to come [21].

Respondents, when answering the third question about how they knew the congregation was in trouble and needed to be served by the congregation that came to meet them, were asked to describe the problems they were facing. A personal approach is

carried out by inviting the congregation to talk after the service. Through these conversations, the congregation sometimes tells about the struggles they are experiencing. Thus, the openness of the congregation depends heavily on the shepherd's initiative in starting a conversation.

Pastoral duties include personal pastoral work that requires pastors to find, visit, and minister privately to members of the congregation in their homes or workplaces. The shepherd needs to actively identify members who are isolated, whose behavior is changing, or who are in crisis, even if they have not yet asked for help (Jn. 10:1-12). This is an effort to prevent the problem from getting bigger.

Making real visits to the home or workplace of the congregation breaks down the formal boundaries of the church and allows the pastor to see the congregation in the context of their real life, a holistic understanding that is essential for effective ministry. The shepherd who is ignorant of the struggles of the church shows that he has not carried out the task of "seeking" and "visiting" which is at the heart of the effective shepherding that forms the character of Christ in them, [22].

The fourth question is about how often you interact personally with the congregation outside of worship events. According to R1, interaction with the congregation generally occurs during Sunday worship and in other worship meetings. The form of interaction is simple, such as smiling, greeting, and shaking hands. Meanwhile, according to R2, interaction with the congregation also takes place during worship, which is usually held twice a week. The interaction occurred through shaking hands and asking each other how they were doing.

Respondents' answers included closeness as brothers in faith, meaning that the shepherd is also willing to walk with, listen to, and feel what the congregation feels. Healing and sustaining shepherding can be provided through personal and focused meetings. Mature guidance requires the context of the specific problem of the congregation. The pastor's attitude is to provide wise direction or counseling regarding the decision-making in the life of the congregation. Before a shepherd can serve, heal, sustain, and guide, he must first understand the root of the problem and the congregation's spiritual and emotional state (John 10:1-14). The interactions that occur through shaking hands and asking questions are superficial and almost always result in positive and normative answers [23].

To answer the fifth question, what is the biggest challenge facing the congregation today? Based on the respondents' answers, it was concluded that time constraints are the main obstacle in interacting with the congregation and in shepherding them through the preaching of God's Word, due to various factors. The church needs to move from a single-person (single-shepherd) model to a model of delegated pastoring. The time constraints of a single pastor must be overcome by training and empowering lay leaders to carry out personal pastoral duties. Thus, the pastor can focus his time on leadership coaching and high-level crisis ministry rather than on every small interaction.

Pastors need to use the time available for the most impactful type of ministry, which is counseling focused on times of crisis or specific needs, rather than spending time

on superficial interactions. Time constraints require pastors to be wise time managers and allocate time resources to pastoral areas that need Healing and guidance the most.

Storm emphasized the personal pastoral duty that requires pastors to seek out and visit congregations. Low participation is an indication that the congregation feels alienated or irrelevant to the church's ministry. Pastors should step out of the church and visit the indifferent congregation in their neighborhood, either at home or at work. These personal visits can break the indifference and show that the church cares, thereby re-sparking participation [21].

Churches with low participation often have broken relationships, either with the church community, the pastor, or even with God. Pastors need to use personal service outside of worship to identify the root of the rift, such as unresolved conflicts, disappointment, or doubts of faith and facilitate reconciliation.

Regarding the sixth question about how the respondents maintain a balance between service in worship and personal service. Based on the respondents' answers, it can be concluded that the focus is to try to maintain a balance between Sunday service and personal service by following up with the congregation through the Cell Church (Jemsel). This activity includes reconfirming the sermon material delivered at Sunday services, which is considered a strategy to maintain balance in the ministry.

Personal pastoral duties require the pastor to personally seek, visit, and serve the congregation outside the pulpit (Luke 15:4). This function requires intimate, profound interaction to know and respond to the congregation's suffering and crises. Service in the pulpit can only provide general support, not personal mental care; therefore, the pastor must reach out to the congregation at home and at work [24].

In the seventh question, what is the most significant impact of the pastoral ministry model on the growth of the faith of the congregation. The level of faith of some congregations is reflected in their attendance in services, although the number of congregations attending each Sunday service is subject to varying conditions. The congregation also proved its faith with the involvement of several congregations in the ministry. This involvement further contributed to the increased loyalty of several congregations compared to before. The church accepts God's Word, understands Him, and does the word in its entirety so that there is a transformation of life that reflects the character of Christ day after day.

Strong faith refers to doctrinal (theological) stability and harmony within the church community. This steadfastness prevents the church from being easily swayed by false teachings or deviant doctrine (Eph. 4:14). A faithfully mature congregation has a strong doctrinal foundation. They are not divided by secondary differences; rather, they focus on what unites them: a common belief about who Christ is and what He has done.

True knowledge of the Son of God (Epignōsis). This knowledge goes beyond mere intellectual information; it is intimate and transformative. This Greek word is often translated as "full knowledge" or "deep knowledge." The more the church knows Christ intimately, the more their character will be modeled after Christ's character. This manifests as the fruit of the Spirit of love, joy, peace, etc. (Gal. 5:22-23) in their daily lives and the way they interact in the world.

The task of shepherding and building the Body of Christ (Eph. 4:12) is an ongoing process of maturation, ensuring that the church no longer becomes spiritual "children," but becomes spiritually independent individuals. The church that achieves the collective true knowledge reflects the same level of maturity and fullness as Christ, the highest goal of the Christian life. Full maturity is a condition in which the congregation not only knows what they believe is doctrinally stable, but also demonstrates the character of Christ in personally mature actions and attitudes (Ginting, 2021). [25]

The eighth question is about the measure of the ministry's success for the two respondents: is it an increase in the number of congregations or in spiritual life? The respondents' answers specifically measured the success of the ministry through the faithfulness of the congregation, the presence of the congregation in Church services. Faithfulness and presence are positive indicators and expected results, both of which are only means (tools) or the initial manifestation of something far more fundamental, namely, the transformation of new life in Christ (Gal. 5:22-24)

The measure of the success of biblical and true pastoral ministry is the attainment of the spiritual maturity of the church, manifested in the New Life in Christ, as described in Ephesians 4:12-13, that is, equipping the saints for the work of ministry, until all people attain the unity of faith and the true knowledge of the Son of God, full maturity, and a rate of growth that corresponds to the fullness of Christ [18].

Based on respondents' answers to the Ninth question, what are the ministry methods used to identify members of the congregation who are "lost" or who are drifting away (inactive), and how are they acted upon? Biblical shepherding demands a heart that takes initiative (proactive), not a heart that is relaxed and delegates core responsibilities (the heart of the shepherd). The task of searching and recovering is the core task of a shepherd. Referring to the science of Pastoral Care, the method used by the respondents was considered ineffective due to the lack of two important elements, namely comprehensive identification and personal intervention. Respondents rely solely on the "disappearance" of the congregation as a sign of problems, without identifying the root cause of the congregation's movement away, e.g., personal crisis, internal conflict, theological misunderstanding, or economic problems [9].

The second respondent's answer to the Tenth question about how many hours per week are specifically allocated for one-on-one interaction with the congregation. Theologically, shepherding as exemplified by the Great Shepherd, Jesus Christ, is based on personal relationships, deep knowledge, and deliberate presence. The Good Shepherd Principle (John 10:14) Getting to know the congregation deeply is not possible through "a few seconds of shaking hands."

True introspection that includes personal struggles, growth, and challenges requires quality time and deliberate encounters. It is necessary to apply the principle of personal ministry to all of Jesus' ministry, ensuring it is filled with intense one-on-one interactions, as in the cases of Nicodemus, the Samaritan woman, and Zacchaeus. This interaction results in a profound life change (New Life in Christ). If a pastor does not reach out to the congregation and the interaction is only accidental, he has missed the primary opportunity to be a conduit for spiritual blessing and Healing in the midst of a church crisis [26].

4. CONCLUSION

The grazing model found in this study shows a unique and contextual character. Its novelty does not lie in the creation of entirely new terminology, but in the praxis of ministry structured into a reflective and applicable theological model. This model presents four main characters who form a pastoral paradigm that does not rely solely on a managerial approach, but on spiritual integrity and the existential relationship between pastor and congregation. First, Call-Based Pastoral and Exemplary. This study confirms that the legitimacy of pastoral leadership in GPdI Region 1 Kupang City is not primarily in the organizational structure but in awareness of divine calling and a life example. The novelty here is the repositioning of the dimension of "who is the shepherd before God". This model shows that pastoral authority comes from exemplary living. Thus, pastorate is understood as an incarnate ministry in which the shepherd's life becomes a text read by the congregation.

This is an important contribution to practical theological discourse, as it shifts the focus from leadership techniques to character spirituality. Second, Pastoral Contextual Prayer as a Method of Service. Another significant novelty is the placement of prayer not just as a personal devotional practice, but as a method of shepherding itself. Prayer is a hermeneutical space for understanding the congregation's needs, as well as a means of spiritual intervention in the congregation's struggle. This model shows that in the context of limited time, energy, and resources, prayer is not a complement but the main strategy of ministry. Thus, this study enriches the pastoral ministry by highlighting the powerful role of the Holy Spirit, which God continues to work through the shepherd who depends on Him. Third, relational responsiveness based on spiritual sensitivity. The novelty of this model is also seen in the unplanned relational approach.

The identification of the congregation's needs is not always through formal instruments but through close relationships and spiritual sensitivity. Pastoralization is not carried out mechanically, but is dynamic and participatory. Sensitivity to the Holy Spirit is an important instrument in reading the situation of the church. It presents a synthesis between the spiritual and social dimensions, so that pastors are not trapped in rigid formal approaches or impersonal managerial approaches. Fourth, Adaptive Integrative in Limitations. This research shows that structural limitations in human resources, finances, and facilities do not stop the ministry but rather give rise to pastoral creativity. Pastoral success is not measured solely by the quantity of the congregation, but by the quality of relationships and spiritual growth. This is an important conceptual novelty: limitations are understood as a space for the formation of contextual and integrative service models.

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