

## **Analysis of Patterns of Leadership Regeneration with the Church Today**

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**ABSTRACT:** This paper aims to analyze the patterns of leadership regeneration found in the Church today, using a descriptive qualitative method approach by collecting data through biblical literature, books, various journals, and interviews. Leadership within the Church today uses an allegedly less effective pattern for the long-term continuity of church life because regeneration is not a priority, so the younger generation feels that it is not counted as part of the Church's development plan day and in the future. Thus they do not feel at home but judge themselves as strangers within the Church. As a result, the pattern of leadership regeneration within the Church today is one of the triggers for the gap between generations that actually gives birth to a form of indirect division within the community of believers as the Body of Christ.

**Keywords:** Regeneration Patterns, Leadership, Church, Present.

*Submitted: 08-08-2022 ; Revised: 17-08-2022 ; Accepted: 28-08-2022*

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## INTRODUCTION

Leadership is always an exciting topic in discussions about any organization because leadership is necessary. Leadership influences the decisions and policies that determine the direction of the organization, as well as within the Church, so the fact that there is no lasting leadership in this world should give everyone the awareness that intergenerational leadership needs to be a priority in God's Church, in maximizing the achievement of the Great Commission of the Lord Jesus Christ.

## THEORETICAL REVIEW

According to Benjamin (Benjamin, 2020), in the NPC Community in Tennessee, the leading cause of the division between generations is the rejection of secular activities such as education and technology because more senior leaders do not accept millennial leaders who embrace technology. One of the problems in intergenerational leadership in (Glen Shane Schelesman, 2020)S writing is that older leaders hesitate to give confidence to those who are younger to continue church leadership because they are not sure that existing values and activities will be maintained. (Leander, 2019) in his thesis, he said that complex generations often cause everyone from different generations to tend to compete in terms of the use of places, hours of activity, and the struggle for resources contained in the church environment. According to (Michael Scott Douglas, 2013), the local Church and the relationship established within the Church between the older servants of God and the younger ones will provide an opportunity to pass on stable leadership. Therefore, the shepherd as a leader must use accurate methods to make choices among the congregation of several people who want to be made leaders to replace themselves as spiritual leaders today (Kassi Henos et al., 2018).

According to Bambang Budijanto's data on Sunday, February 28, 2021, through the Zoom Now and Next Movement webinar event, there are six generations of sociological generations with their characteristics: *Traditionalists* born before 1946 (*Hard work, consistency, willpower, respect and loyal*), *Baby Boomers* born 1946-1961 (*Competitive, legacy, experience*), *GEN X* born 1961-1981 (*Adaptive life and work balance, educational, skills, speed*), *GEN Y* born 1981-1996 (*Multi-tasker and networking, look out of the box, transparency*), *GEN Z* born 1996-2011 (*Digitally savvy, super optimistic about the world, purpose*), and *GEN A* born after 2011.

**Table 1.** Comparison of Characters and Important Events between generations

	<b>VETERAN</b>	<b>BB</b>	<b>GEN X</b>	<b>GEN Y</b>
Period	1925-1944	1945-1964	1965-1981	1982-2000
Term	The traditional, mature, silent generation	Boomers	Post-Boomers Baby Buster	Millennials; Next
Key Events	Major depression; second world war	Cold war; Prosperity	Human rights; equal rights of women	The Iraq and gulf wars, the fall of the communists; the internet revolution
Characteristics in the world of work	High work ethic; Respect for respect for authority	Team-oriented, optimistic, loyal, hardworking	Practically pessimistic; pursuit of life balance, independent, quickly adapted	Ambitious, multi-tasking, confident, independent
<b>Kepemimpinan Style</b>	<b>Military, Chain of Command</b>	<b>Want to influence, monitoring</b>	<b>Practical, purpose-oriented</b>	<b>Flexible</b>
Motivation	Appreciation for experience, perseverance, diligence	Abilities, bonuses, incentives, contributions	Holiday incentives	Job title, money, needs, approval, social low
Learning styles	Classroom, on-the-job training	Classroom, usage, instructor	Use of technology, mentors	Think creatively, visually

Source: (Susi, 2019)

**Table 2.** Generational behavioral characteristics of different age-groups

Factors	Baby - boom	X Generation	Y Generation	Z Generation
View	Communal, unified thinking	Self-centered and medium-term	Egotistical, short term	No sense of commitment, be happy with what you have and live for the present
Relationship	First and foremost personal	Personal and virtual networks	Principally virtual, network	Virtual and superficial
Aim	Solid existence	Multi-environment, secure position	Rivalry for leader position	Live for the present
Self-realizations	Conscious carrier building	Rapid promotion	Immediate	Questions the need for it at all
IT	It is based on self-instruction and incomplete	Uses with confidence	Part of its every day life	Intuitive
Values	Patience, soft skills, respect for traditions, EQ, hard work	Hard work, openness, respect for diversity, curiosity, practicality	Flexibility, mobility, broad but superficial knowledge, success orientation, creativity, freedom of Information takes priority	Live for the present, rapid reaction to everything, initiator, brave, rapid information access and content search
Others possible characteristics	Respect for hierarchy exaggerated against modesty or arrogant inflexibility, passivity, cynicism, disappointment	Rule abiding, materialistic, fair play, less respect for hierarchy, has a sense of relativity, need to prove themselves	Desire for independence, no respect for tradition, quest for new forms of knowledge, reverse socialization, arrogant, home office and part-time work, interim management, undervalue soft skills and EQ	Differing view points, lack of thinking, happiness, pleasure, divided attention, lack of consequential thinking, no desire to make sense of things, the boundaries of work and entertainment overlap, feel at home anywhere

Source: (Bencsik, A., & Machova, 2016).

The data above shows the complexity of intergenerational differences that inevitably and dislike must be faced by the Church, especially in terms of leadership. It needs to be acknowledged that in the Church as an organism and also as an organization, it is not easy to realize intergenerational leadership because, in the Church as communion or community, there are different generations, so it becomes a challenge for the continuity of church life because tensions are very likely to occur due to differences such as age, perspectives, tastes, motivations, cultures and so on. The Church as the body of Christ is essentially a single entity in which unity should be essential. Still, the Church faces intergenerational gaps that cause groups to occur according to their respective generations, so certain groups often receive special attention. Other groups feel ignored so that they can become a source of conflict within the Church. If this is not bridged immediately, the Church may likely lose several generations that are the assets and future of the Church. The Church needs all generations to live the "Missio Dei." Therefore, the author wants to know why there are divisions and gaps in leadership between generations in the church environment and how to overcome them.

## **METHODOLOGY**

This paper aims to analyze the pattern of leadership regeneration found in the Church today, using a descriptive qualitative method approach, with data collection through biblical literature, books, and various journals, as well as interviews. Qualitative research (Hamzah, 2020) is a research procedure that produces descriptive data types in the form of speech or writing and the behavior of people observed in a context and which studied from a complete and comprehensive point of view, as well as comprehensive or holistic. Descriptive because it studies societal problems and the influences of a phenomenon to become a deep description. The author analyzes data by finding, collecting, and comparing qualitatively the findings obtained before concluding.

## **RESULTS**

Today's young generation is not ready to be entrusted with leading, so they must be guided while waiting for their turn (Wijaya, 2022). (Jebus Silalahi, 2022), the shepherd's son, stated: "in our church, after the father (shepherd) retires later, it will be my brother who will continue the leadership of the shepherd, and after that only I". (Satria Gomer, 2022) said that the younger generation is like a trash can in the house, where it is only needed when they have to lift chairs and clean the worship room. For (Emma Sepang, 2022), there is no regeneration in the Church because people who have sat in the position of leader build a throne that is maintained until death. Hence, regeneration is just a

beautiful slogan. According to (Alex Sutanto, 2022), leadership in the ideal Church today, what if you don't want to lose a generation of young people, is if the seniors hand over the baton to the next generation because their time is past, and this is the millennial period. No matter how great and good it is, leaders in non-spiritual and spiritual organizations will leave the leadership position to the next generation, namely the younger generation, because there is an age limit to lead. Unfortunately, today's leaders do not intend to prepare for the next generation, thus deliberately establishing one chasm in relations and interactions with the existing younger generation (Laia, 2022).

Based on the results of the interviews that have been presented above, it can be noticed that there is or is a pattern of leadership regeneration in the Church today, which is one of the triggers for the gap between generations that gives birth to a form of division indirectly within the community of believers as the Body of Christ.

## DISCUSSION

*The Pattern of Leadership Regeneration in today's Church is one of the triggers for the inter-generational gap and a form of indirect division within the community of believers as the body of Christ.*

Leading in God's Church is essentially a grace and a call from God Himself, so whoever God entrusts to lead should be unquestionable or questionable, as for the example of when God told Jeremiah not to question his young age when receiving God's call and messenger (Jeremiah:1:7-8) because God wants to use both young people and older people in His miraculous inclusion. Therefore, leading in the Church is not determined by age, title, gender, intelligence, or seniority, but God wants all generations to be able to jointly serve His work. Pastor Tan Seow How, the leader of the Church at *Singapore's Heart of God Church*, said that inter-generational leadership is not a change but a reinforcement or reinforcement ([www.beritabethel.com](http://www.beritabethel.com), 12/11/2019). In other words, there needs to be a change in mindset within the leadership of the Church so that it deceives the younger generation by treating them as leaders from this moment on and not spectators. Leadership ethically demands responsibility in achieving the vision and mission, as well as the values found in an organization. In addition, it also requires the responsibility to correlate organizational goals with colleagues at work and stakeholders from the external side (Candra Willy, 2020). For example, Joshua did not become a leader after the death of Moses, who was his spiritual father. However, since Moses was still in charge, the responsibility of being a leader was entrusted to him, such as leading wars (Exodus 17:8-10) and scouts of the land of Canaan (Numbers 13:16-20) at the lord's command. It gives the idea God Himself should have cooperation

between generations and not group generations in leadership by age or seniority because, in Joshua's day, entrusted to continue Israel's leadership, many others were older by age.

#### *No Ideal Interactions Between Generations*

According to (Lintang, 2020), togetherness in the lives of various generations is often the cause of circumstances that are far from peaceful because even though they are together, in reality, they do not know each other is in their association according to their respective groups. The younger generation has difficulty socializing well with the generation above them because there is an imbalance between the ideal values that are the direction of the older generation compared to the reality they face (Surya Yanuar Putra, 2017).

According to (Reddy Asi Vasudeva, 2016), leadership has shifted from focusing on transformational aspects to an understanding that the solution to leadership struggles is in the relationships and relationships between the leader and the people he leads. Some of the scenarios often found in the dynamics of leadership change have to do with relationships: First, the type of Church that relies entirely on a leader, so that when the person in question dies, the Church is not prepared for its successor. Second, the leader prepares his bride to lead after he retires, which is called regeneration. Third, in the church model, whose leadership team consists of a generation of good friends, the seniority system applies because it is considered that the younger generation is present only as an order or executor of orders. Fourth, leadership is occupied by people who are less competent in the field entrusted, so it does not function optimally as it should.

Leadership speaks of the relationship between the leader and the people being led. Namely, people with various characteristics of age, gender, personality, and also generation, so it is very necessary to increase the effectiveness of church leadership of a team consisting of these various characteristics as a representation. Because shared leadership also talks about a shared mind and not *a one-man show* that produces a single mind. Leadership is based on their respective gifts and functions and not leadership based on position alone. Intergenerational leadership is needed to replace the multigenerational leadership still commonly found in the Church. According to (Leni, 2017), leadership will be more effective when interacting with others. Thus, (Harkness, 2012) stated that the culture of intergenerational communion is very important to building intergenerational interpersonal togetherness and bonds where faith and the practice of shared faith can become real. People like convenience, so they prefer to relate and communicate with contemporaries and contemporaneous rather than trying to build the culture of an intergenerational leadership community.

The way of life of the early Church can be referenced, for they persevere not only in teaching but also in communion, unceasing gatherings between the elders and the younger, and praying together (Acts 2:41-42). As a good example, Paul constantly interacted with Timothy because he missed meetings with him, remembering him as a protégé and friend of the day and night (2 Timothy 1:3-4). Jesus Christ Himself continually established fellowship with His disciples. He entrusted them with the responsibility of service after he ascended into heaven and as long as he remained with them serving on earth (Mark 3:13-19). In the early Church, leadership consisted of communion in which the leader consisted of the 11 Apostles and Matthias, who was not their generation and had been chosen to take the place of the dead Judas (Acts 1:15-26). (Michael Hahuluy, 2020) said that Moses did not give Joshua confidence in some assignments, but he also sought to form and uphold Joshua's faith in God. In other words, Moses became a mentor to Joshua, which certainly showed that he provided time, thoughts, feelings, and all the means that could be used to achieve his goals. This is in line with what Oleh (Nicolas and Tirza, 2021) said: the shepherd as a leader has to be a blessing for the congregation he leads through the example he shows to realize their growth so that the growth of the Church is even more real.

## **CONCLUSION AND RECOMMENDATIONS**

Given the pattern of leadership regeneration in the Church, today is one of the triggers for the gap between generations, which gives birth to a form of indirect division within the community of believers; as the Body of Christ, it is necessary to have a correct understanding of intergenerational leadership in church organizations so that intergenerational leadership becomes a culture, so that it is not just a matter of trust, but also inter-generational cooperation and not division. That's why the understanding of leadership between generations as regeneration or turn and lack of interaction between generations is a threat to the sustainability of the Church. Therefore, it takes good interaction between generations so that close relationships can be a conduit for transmitting knowledge both from the elders to the younger and vice versa so that a process of filling each other occurs for the achievement of divine goals. Because, without interaction between generations, the possibility of losing one or various generations is very open.

## **FURTHER STUDY**

To further examine the results in this study, the authors plan further research to measure how much influence regeneration patterns have on the effectiveness of ministry and church growth, especially in the Indonesian Bethel Church in Taman Palem Lestari Cengkareng, West Jakarta, considering that

service activities and church growth are not separated from the role of the younger generation contained in it.

## ACKNOWLEDGMENT

The author humbly thanks God and expresses his deep gratitude to every party who contributes from near and far, morally and materially, so that it has allowed this scientific work to be completed properly.

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