

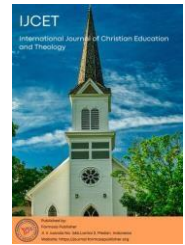


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Relevance of the Leadership Model of Wisdom and Fear of God in Social Political and Cultural Life Justice Based on Proverbs 2: 1-12

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ABSTRACT

Humans in their lives are always social, political and have a culture of justice in achieving their goals but also in meeting their daily needs. This research aims to ensure that every human being should always ask God for guidance so that in every action he/she always reflects the wisdom of God and fear of God when social, political, with a culture of justice in achieving his/her life goals. This research uses qualitative data so that the method used is also qualitative, sourced from various book literature and several journal articles related to this topic. The results of the research show that the model of social, political and cultural justice leadership which reflects a political leader who has a social and cultural justice culture in Indonesia must uphold the principles of justice and fight for the general welfare as envisioned in the Preamble to the 1945 Constitution. The conclusion of this research is a cadre of social and political leadership, a culture of justice that demands high moral qualities from a leader to be fair, prioritize public welfare, act without corruption, and not collude in carrying out his political life.

INTRODUCTION

Leadership is an important subject in an organization. Starting from the smallest organizations such as in the family to the largest organizations, namely government and world organizations. When talking about leadership, in passing what comes to mind is power and wealth. Leadership is synonymous with power and wealth. Charles R. Swindoll said, to be a leader is an enviable calling (Swindoll, 2003). In the Old Testament there is a leadership model that follows God's pattern. This term is known as "Theocracy", in which God directly guides, guides, protects and guarantees the life of the people. In the context of the Old Testament, it is very clear how the success of an optimal leader is described with the inclusion of God who always guides his leadership. Saul's deviation by doing evil in the eyes of God (1 Sam. 15:19), caused God to be angry so that He replaced Saul as the leader of all the Israelites. Thus God sees that a good leader is no longer dependent on appearance and appearance but from a sincere heart. Jhon C. Maxwell said: Everything, the ups and downs depend on the leader (Maxwel, 1993). There are several models of Christian leadership such as the authoritarian or autocratic leadership style where the leader orders his followers to do the task and this style only slightly delegates authority and the leader does not provide explanations about what to do. John MacAtur said, a leader is someone who has life and character that can encourage others to emulate him (MacAtur, 1983). That is, leadership is closely related to setting an example, and this must be practiced from an early age (Siahaan, 2019). Meanwhile, J. Oswald Sanders emphasizes leadership in terms of giving influence. And, according to Lord Montogomeri, Leadership is the ability and will to mobilize men and women for a common purpose and character that inspires trust (Siahaan, 2019). Jonathan Willy S, said leadership is a person or group who leads and directs the group towards a common goal. Soejono Iamy emphasizes leadership as a process when a person influences others in terms of beliefs, behavior and habits, so that they are in accordance with what is needed, and in accordance with the norms and beliefs of the organization (Soejono Iamy, 1989).

The task of leadership is to determine the steps that must be carried out or see and achieve the vision and mission of the leadership journey. According to Kenneth and Linda Schatz, the leader's job is to provide support and move members. Members need to be encouraged by believing that they have the independence and resources necessary for the successful discharge of their

responsibilities (Kenneth dan Linda Schatz, 1995).

Yacob Tomatala said that: Leadership plays an important role, leadership determines the progress of an organization (Yacob Tomatala, 1997). From this statement it is evident that leadership influences the life of any organization in the world. Evaluating the leader must check whether the idea or plan is going according to plan or not. The things that need to be evaluated are the performance of the group, individual, and even the performance of the leadership itself (Willy, 2009). So when viewed from the importance of leadership in the church so that there are ideal leaders in leading an organization or in leading a group, both in the spiritual and physical fields, a change can occur so that every church leader today can lead a organization or can direct the congregation in a better direction.

According to Fredsmith, there are several criteria for a good leader, namely: Spiritual life, namely people who want to become leaders must have good character in their spiritual life; Personal life, i.e. what the leader does when he is not in the pulpit will determine what should appear in the pulpit. What happens in life influences what happens in public. Being a leader must take good care of his spiritual life; Social life, he must have a good character in his social life. Marriage and family life, the requirement to be a leader must have good character in marriage and family; Financial life, must have good character with finance. Those who are in spiritual leadership must be able to manage the money well.

In Christian life, the concept of leadership is not only seen as a practical responsibility, but also as a deep spiritual calling. Because one Christian leaders are known through their actions and leadership models who always take the initiative, are active and innovative in leading the people they lead, in where Christian leadership aims to create harmony, bring peace and also strengthen the community. Christian leadership is also required bring a positive influence or have a good impact in the social environment. Purposeful to respect each other between religions in society, to look after each other feelings between religious communities to avoid friction between religious communities. Even though we are currently in the midst of complex challenges faced in this modern era, such as excessive fanaticism, complicated licensing procedures the establishment of places of worship for minority groups, as well as the lack of awareness of attitudes tolerance. So Christian leadership plays an important role in facilitating relationships harmony between individuals, groups and communities.

The book of Proverbs contains words of wisdom that teach the principles of a life lived in the fear of the Lord. Wisdom literature is outside the realm of history in the sense

that its aim is to instruct people in the principles of right behavior. Teaching wisdom is centered on three institutions, namely: the family or clan, the king's palace and the schools of scribes (Walton, 2013). Together with the priests, prophets and kings, the wise men complete the four classes of leadership in Israelite society. The influence of wisdom was very important for the Hebrew kings, namely to bring balance and perspective to the economic structure of the Hebrew society and to protect lives that were lacking (Proverbs 31:8-9). The exercise of wisdom had a good effect on the king and the people of the Hebrews at that time. This is the wisdom that brings blessings to leaders and society.

Most of the unresolved problems in this country are not due to limited resources and funds. Indonesia has so much extraordinary potential that can be empowered to deal with various existing problems. However, the biggest problem lies in its human resources, which do not properly use the wisdom that God has given them for the purpose of managing all of Indonesia's wealth. But problems are not only in secular life but also occur in many spiritual circles: both in the church and other Christian institutions, where spiritual people gather, where truth, justice and love should be upheld. There have been many efforts to relieve the people of their struggles. Considering how urgently these problems require solutions, wisdom is necessary in this case. It has been shown that might alone cannot provide the correct solution.

Wisdom is very much needed by leaders, especially the Christian leaders that God has brought to this country are people who have a special essence as the salt and light of the world. Their presence is very much needed by this country, because it has a big influence on the recovery of the problems that exist in this country, as well as the recovery of the struggles of Christians. For that what they need is not only might but wisdom. The fear of God is a condition in which one's life truly believes and therefore obeys God. The Bible, both the Old Testament and the New Testament make this as one of the characteristics of the life of God's people. Thus, people who claim to believe, from generation to generation must have this characteristic.

The attitude of fear of God is holy fear, where this attitude is the impact of the believer's knowledge of the living God (Hilyer, 2016). This means that true knowledge of God is the foundation and fear of God is the result. And that fear is manifested in obedience to Allah. Longman said that fear of the Lord, inevitably,

leads to obedience because the resulting fear does not make us run away from God but pay attention and listen to Him (Longman, 2017). Therefore, in the context of this paper, the author believes that a life that fears God begins when a leader realizes the existence and power of God and therefore consistently believes in and obeys Him.

The book of Proverbs represents the literary heritage of the Hebrew wise men. Together with the priests, prophets and kings, the wise men complete the four classes of leadership in Israelite society. The influence of wisdom was very important for the Hebrew kings, namely to bring balance and perspective to the economic structure of the Hebrew society and to protect lives that were lacking (Proverbs 31:8-9). The exercise of wisdom had a good effect on the king and the people of the Hebrews at that time. This is the wisdom that brings blessings to leaders and society.

This elaboration will raise the theme of a leader who is wise and fears a just God from the perspective of the Book of Proverbs. The biblical reference taken is Prov. 8: 15-16. This presentation will discuss in general the concepts of politics and justice, the exegetical presentation of Prov. 8:15-16 as part of a discourse on wisdom, followed by a theological reflection on a just leader by comparing it with the concept of a just and God-fearing wise leader in the ethics of St. Thomas Aquinas and finally will be given some notes of relevance to actual political life.

Justice is an idea that is always actual and relevant in the panorama of the development of human civilization. This specifically touches human nature as animal sociale and animal politicum (Dino, 1953) , and in this reality, humans find that discourse on justice is very fundamental to building a relationship within society as a social fact.

Politics is inherent in justice, because both are directed to the common good (bonum commune) as their main goal. In other words, talking about political existence can never marginalize the discourse of justice. The concept of justice in general is usually triangular in nature. The first aspect is that society, the nation and the state as parties that are obliged to fulfill justice to its citizens. The first aspect of this justice relationship is called distribution justice (distributive justice), that is, the nation and state society is obliged to give or distribute to its citizens what is their right, according to conditions, obligatory and existing powers in the community, nation and state that must be fulfilled in all things.

Therefore, in every aspect of administering the state, the realization of justice will always be realized in these three aspects of justice, the realization of which is in the form of a relationship of justice between the state and citizens (distributive justice), between citizens and the state

(legal/obedient justice), as well as between fellow citizens. citizen (commutative justice), (Notonagoro, 2009).

In this political and justice discourse, the existence of a leader is very important. In Bernhard Sutor's political scheme, the political term summarizes three meanings, namely: 1) policy or general policy in public management, 2) polity or political means that enable the attainment of goals (*bonum commune*), 3) politics or political action and actors (Haryatmoko, 2014). So, in Sutor's political map, political leaders fall into the realm of politics or political actors. If politics and justice essentially lead human society to the common good (*bonum commune*), then a leader or ruler as a political actor must also bring his people to the common good (*bonum commune*) through a just and wise attitude.

METHOD

The method used in this study is descriptive with a qualitative approach to literature or research based on literature analysis. Husein Umar said "The descriptive method aims to describe the nature of something that was taking place at the time the research was conducted and had the causes of a particular symptom (Umar, 2004).

DISCUSSION RESULT

The Concept of the Book of Proverbs 2: 1-12 Concerning Wise and Fearful Leaders of a Just God Cultural Social Harmony as the Foundation of Christian Leadership

Concept of cultural social harmony has a very important role in Christian teachings and becoming the primary foundation for effective Christian leadership. Because the Bible emphasizes the importance of love, tolerance and humility in interacting with others. Like which was conveyed by Jesus who strictly commanded Christians to show love to others as to themselves. Sincere love will creating harmony and harmony with others regardless of differences what's in it.

In the context of Christian leadership, harmony is a moral foundation directs the leader's actions and decisions. Christian leaders are called to be an agent of peace and unification amidst differences. Who is also called to be an agent of change in all walks of life. Christian leaders are expected leading by example, bringing people together to achieve a vision larger ones, while maintaining harmony within their communities. Because leadership who have become religious figures plays a role in strengthening harmony between people

religious people. So it is important for Christian leaders to understand that harmony is not the result of weakness or surrender, but is the result of steadfast faith and commitment to building healthy and harmonious relationships. Because tolerance is an attitude of mutual respect for groups or individuals within society or in other spheres. Tolerance is important to instill in yourself leaders and people to have hearts and souls that respect and respect each other.

Christian leaders must also be able to understand and overcome internal challenges create harmony. These include conflicts between individuals, differences in beliefs, and cultural clash. However, in facing these challenges, leaders Christians are expected to take a thoughtful approach, heeding Christ's values in treating others with love and forgiveness.

Political Power Comes from God

In the perspective of Proverbs, power does not belong to a human being (authoritarian), but is essentially a "datum" (gift) from God. "In wisdom the Lord laid the foundation of the earth, in understanding the heavens were ordained, and the waters of the deep were scattered, and the clouds dripped with dew" (Proverbs 3:19-20). This verse states the omnipotence of Allah in carrying out His creation of this earth and shows the existence of Allah as the only person who has laid the foundation of the earth from the beginning. Today's interpretation of the Bible provides an explanation that it was wisdom that became the basic guideline when God created the earth and everything in it. This is proof that all kinds of power one has comes from God. God gives the Spirit of wisdom to humans so that humans act according to what God wants. Therefore, the attitude of fearing God is very important so that it can lead people to a better life, especially in terms of leadership. The fear of God is education to gain wisdom and humility through honor (Proverbs 15:33).

Because wisdom comes from God, we can understand if Proverbs states that God's wisdom is the "cause" (*causa*) of kings reigning. "Because I am the kings rule and the authorities determine justice." The determination of justice is also "God's wisdom". In the language of Aquinas' theology of justice, human justice (*iustitia humana*) is always rooted in divine justice (*iustitia divina*). Awareness of the meaning of the wisdom of power as This "datum" is very important for leaders (kings and princes) so that they don't become power-crazed, as if that power were their own personal absolute property.

Leader Responsibilities

A leader who has been called by God must believe that he is called by God for leadership responsibilities, to lead a group (Genesis 12). He must also realize that God has bestowed upon him a special capacity (charisma, ability, intelligence, knowledge, experience). And these capacities are used to serve the common good. As God's "representative" in the middle of the world, a leader (king and prince) must act justly as God himself is fair.

A leader who fears God will depend totally on God in carrying out his leadership. Fully guided by the word of God. A responsible leader is not prioritizing position but function. Prioritizing work not reward, willing to sacrifice and treat others fairly, honestly and respect others. In fact, he prioritizes the common welfare rather than his own welfare because he realizes that all of that is a gift from God, so there must be responsibility.

A German proverb says: "Gabe ist Aufgabe; giving is responsibility." In the context of Proverbs, political power and social leadership which are recognized as "datums" or gifts from God simultaneously contain a load of responsibility in them. The most important basis of ethical responsibility for a political leader is to fight for justice. "Because of me... princes ordain justice" (Prov. 8: 15). So, the basis for determining justice is God's own wisdom, not mere human wisdom which is generally very individualistic and egocentric.

Theological Reflections about Justice

The book of Proverbs is addressed to everyone who is wise enough to hear. Obviously wise people want to hear advice while stupid people don't like to hear. However, none of us is really wise or really stupid. We are more or less wise or more or less stupid, depending on circumstances. Sometimes the wise do foolish things, and the foolish do wise (Prov. 17:28). The purpose of the book of Proverbs is to make us wiser and increase the overall effectiveness of our lives.

A leader who fears God will depend totally on God in carrying out his leadership. Fully guided by the word of God. A responsible leader is not prioritizing position but function. Prioritizing work not reward, willing to sacrifice and treat others fairly, honestly and respect others. In fact, he prioritizes the common welfare rather than his own welfare because he realizes that all of that is a gift from God, so there must be responsibility. This is the purpose of the book of Proverbs, namely "to know wisdom and discipline" (Prov. 1:2), which includes

education for those who do not have wisdom (ay 4) and also the addition of knowledge for those who are wise. In other words, wisdom is not something that concerns human intelligence alone, but something that comes from God. So, everyone who wants to gain wisdom must start from faith and respect for God, the only source of that wisdom.

The concept of a just leader from the perspective of Proverbs has convergence with the concept of the moral theology of St. Thomas Aquinas on justice. For St. Thomas Aquinas, political justice cannot be separated from theological justice. *Iustitia humana* flows from the source *Iustitia Divina*. In elaborating on the theme of justice as one of the cardinal virtues (*virtus cardinalis*), Aquinas also builds his ideas from Scripture. For him, the discourse on justice is very significant with the teachings in the Old and New Testament Scriptures. The idea of justice as the main policy is rooted in the Book of Wisdom 8:7: "And if anyone loves the truth, then virtue is the toil of wisdom. For he teaches restraint and caution, justice and courage; apart from all this there is nothing in life that is more useful to man."

St. Thomas Aquinas broadens the horizons of thinking about justice which has a divine-human dimension as follows: "quod sicut in dilectione Dei includitur dilectio proximi, ut supra dictum est; ita etiam in hoc quod homo servit Deo includitur quod unicuique reddat quod debet." [As it has been said that love for God is also included in love for others, so devotion to God is also included in giving each person what he is obliged to receive]. Loving God automatically extends to love for one's neighbor. And thus, the positions of the Augustinian and Aristotelian schools were not contradicted, but their ideas were brought together critically and deeply.

By defining justice as a *habitus secundum quem aliquis constanti et perpetua voluntate ius suum unicuique tribuit* [Justice is a habitus in which a person with a constant will gives to everyone what is due], Aquinas places justice as a political virtue that concentrates on demanding rights. basic human being. This concept clearly derives its reflective power from the concept of the nobility of the human person as *imago Dei* (image of God). Thus, fighting for justice for fellow human beings means showing love for God which is also present in others. For Aquinas, 'the Divine' (*divinum*) never contradicts, instead it illuminates and perfects 'the humane' (*humanum*).

The affirmation of the *bonum commune* which colors thoughts about justice (*iustitia*), expressed by St. Thomas Aquinas when he spoke of a just ruler. He clearly said about such unjust leaders: "S vero non ad bonum commune multitudinis, sed ad bonum privatum regentis regimen ordinetur, erit regimen iniustum atque perversum." A

government that only seeks personal interest and ignores the public interest (*bonum commune*) means that the government itself is unfair.

It is the prospect of a *bonum commune* that makes a leader seen as a just leader. It is at this point that we can understand that the moral quality of a leader from the perspective of St. Thomas Aquinas, as well as the perspective of Proverbs, is measured by his sincerity in fighting for justice.

Relevance of the Leader Model with a Socially Just Culture from the Proverbs Perspective for Actual Life

In the context of justice, precepts V of Pancasila, Notonagoro explained that the *bonum commune* or shared welfare goes far beyond the *bonum privatum* or individual welfare. He said: "The principle of kinship teaches (among other things) that it is the common interests and welfare that must be prioritized and not the interests of individual individuals (Kaelan, 2013). Thus, the principle of kinship as the identity of the Indonesian nation has great respect for the general welfare (*bonum commune*). Thus, a political leader in Indonesia must uphold the principle of justice that strives for public welfare as aspired to in the Preamble of the 1945 Constitution.

However, the fact is that many leaders have a socio-political culture do not fight for the public interest (*bonum commune*), instead they are trapped in the interests of sectarian groups, as well as selfish self-interests. This of course hurts the moral qualities demanded by a leader. In the light of Proverbs, a leader who is not fair will certainly deny himself as "an extension of God's hand". Because the basis of justice is the wisdom of God himself. "Because of me kings rule, and princes prescribe justice. Because of me the princes rule as well as the nobles and all the judges on earth."

Without God's wisdom the struggle for justice is just a lie. The phenomena of corruption, collusion and nepotism which so strongly harm the image of the nation's leaders become a reflective note for building a serious political metanoia (repentance). As a believer, especially as a Christian, being a social and political cultural leader must be recognized as a calling from God. This is also a critical note for society so that they are able to develop critical reasoning to carefully and wisely consider political choices so that they are not exploited for the interests of elites or the selfish interests of rulers. The basis for assessing it is a track record of living a life that is just and in accordance with God's wisdom.

Role and Implications of leadership in the Church in the Social Political World

Observing the existing political situation, of course believers or the Church must take a stance regarding politics. Usually the attitude of believers or the Church as citizens towards politics can be negative or positive. Therefore, it is very important for the Church to provide understanding to Church members who are citizens about the importance of politics in the state in order to achieve people's prosperity (*shalom*) and how believers or the Church act in missions through the political realm. The church is God's people who were called out of darkness and became God's possession and have experienced God's restoration. The church was given the noble task by God to be an instrument of restoration, as salt and light in the world (Matt. 5:13-16). The function of the Church as salt and light must be felt and experienced by society, nation and state. The church must be able to have a mission in the midst of the nation and state through various areas of national life, including politics. The mission of the Church as an organization is certainly not practical politics, but presenting ideas and thoughts, preaching the news of *shalom* for the complete development of Indonesian people (physical and spiritual).

In carrying out God's mission in the midst of the Nation and State through the political field, the Church or believers need to have and pay attention to socio-political values that are in line with the intent of God's word. These values are very appropriate to use in a mission context because they use general terms that are easily accepted by the general public and do not clash with national and religious values. Mission is the task given by the Lord Jesus to believers or the Church to go and witness across cultural boundaries to convey the news of joy (*shalom*) in society, nation and country holistically about the Lord Jesus Christ, Savior of the world. The church is God's people who were called out of darkness and belong to God to be God's messengers and witnesses in the world. Politics is the science of governing and managing the country by the government, to achieve the common good in order to achieve a prosperous society (*shalom*).

Church, as the sole agent of God's mission in the world, needs to be present to call out a prophetic voice with ideas, ideas and thinking for the development of the nation and state. The church must be present to oversee the healthy running of government for the prosperity of the people. The church can have a holistic mission in all areas and aspects of national life (physical and spiritual), including through the political sector. All Churches agree implicitly, the Bible also addresses the necessity of politics. In the Book of Jeremiah 29:7 it is written: "Seek the welfare of the city to which I exile you, and pray for that city to the Lord, for its welfare is

your welfare." God's message through Jeremiah is God's command to his people to pray, try and take action for the welfare of the city. Moreover, in the context at that time, the Israelites were in a foreign land called Babylon. A land of exile of the Israelites from the Ancient Kingdom of Judah. If you think about it briefly, why try to ensure the welfare of people's cities, considering that they won't stay there for long. However, God's word confirms in the next sentence that the welfare of the city is your welfare as well as ours today. Christians who are in the place that God has entrusted them with must also strive for the welfare of the city. The word "city" can be interpreted in a broad sense, starting from nations and countries, islands, villages, to places of work. In seeking the prosperity of this city, politics is needed as a bridge or vehicle towards ideals (faith).

Political life and human life cannot be separated. As good citizens, Christians also have an obligation and responsibility to take part in fighting for the common good which is a political goal. In this involvement, Christians are required to stand on and display evangelical values. These values are 1) inclusive (non-discriminatory), 2) preferential option for the poor, 3) upholding human rights values, 4) solidarity and subsidiarity, and 5) *bonum publicum/bonum commune*. These evangelical values must be the basis of a political vision for Christians to build a political order that is just, civilized and serves the common interests, especially of oppressed and suffering groups of society. Christians are expected to be able to realize these values by not discriminating against a person's social status, siding with those who are poor (oppressed and suffering), upholding human rights as they should, applying the principle of solidarity and helping each other to those who need it. achieve the common good.

In practical politics, Church members are free to choose according to their own conscience. However, freedom is not without limits. This freedom is limited by moral, ethical and polite standards inspired by evangelical values. Christians can use these three pieces of wisdom as guidelines for Catholics to participate in politics. Involvement in politics is not a means or vehicle for expanding the wings of the Church. However, the main task of Catholics is to participate in creating a better state and society.

Church is a collection of followers of Christ, who faithfully follow Him and obey God's will through their representatives in this world. Followers or disciples must be unconditionally loyal to the person of Jesus, they must be willing to die and surrender their lives to

Jesus out of love for Him. This attitude presupposes humility, simplicity and obedience to God's will.

Matthew 22:21 can be said to be the biblical basis that serves as a guide for Catholics to participate in the sociopolitical field. The Bible passage states this: "Give to Caesar what you owe to Caesar and to God what you owe to God." Therefore, the view that prohibits people from engaging in politics is not justified. This evangelical truth also reminds us that the hierarchy is obliged to provide support to all Christians involved in the world of politics. However, the Church is not permitted to side with certain groups. The Church's task is to protect fairly and comprehensively. Apart from that, this message also reminds Christians who are involved in the world of politics to be able to differentiate between Church matters and state affairs. These two sides should not be merged, but should still exist as sides that complement each other, strengthen each other and build each other.

Politics is an integral part of a community. Therefore, apostolate and catechesis in the political field actually needs to be carried out for all people. Of course, this is implemented and adjusted based on the age category of the people. Apart from that, its implementation should be sustainable so that from an early age they become accustomed to and are no longer unfamiliar with politics. Thus, in the Church's view, politics is no longer a taboo subject that is only discussed by politicians and is no longer confused with the "game" of politicians with the essence of good politics. Politics is a place of devotion for many people, including Christians. In politics, Christians may truly be the salt and light of the world for the general public, especially in socio-political life.

For a Christian, active roles and involvement in ethical politics are part of the demands of his calling and mission. A Christian is required to be salt and light in the world in political life as taught by Jesus in Matthew 5:13-16. Like salt, followers of Christ are called to do everything that makes this world pleasant to God and all of His creation. As the light of the world, Jesus' followers are encouraged not to hide what they have received from Him, but to use it to enlighten everyone.

A Christian, especially Christian politicians, must be ready to become an agent of change by exemplifying good attitudes and behavior. As Christians, they must have the courage to say no to all offers, persuasions or strategies that include elements of KKN (Corruption, Collusion and Nepotism) and continuously strive to enforce the law consistently and consistently. Christians must try to express God's will and glorify His name in all areas of life, including politics. Every Christian has heavier responsibilities and obligations in political matters. The role of Christians does

not stop at efforts to improve the welfare of all people, but more importantly does all this for the glory of God. "Give to Caesar what you must give to Caesar and to God what you must give to God", this is the expression that Jesus gave to the Pharisees. Jesus invites people to live responsibly towards the government and especially towards God, God must have priority and be the guide of His people. Therefore, as citizens and subjects of the Kingdom of God, Catholics must be able to take responsibility for the running of the government without having to put aside their obligation to serve God.

If in life God's people realize their calling in practicing ethical political life, then their involvement as Christians and citizens will be truly lived out and create a desire to voice God's goodness. Good political education can certainly minimize this situation, of course by implementing it continuously and providing it as early as possible. So that all Catholics without exception can respond to the noble call to political life in the world.

In an effort to increase political understanding for the people, the apostolate in the political field it must be an integral part of pastoral work church. At least, the following things have deep practical implications an effort to increase understanding of politics for Christians.

First, leadership in the church is responsible for providing empowerment the faith of the congregation, especially in relation to politics in perspective Church. Through empowerment activities carried out by church, may the congregation be moved to be more deeply involved in social life as a responsibility of faith to Allah through the people. The church may provide a forum in an effort to introduce politics to all members of the Church, and in addition can carry out interesting efforts in provide learning for its congregation related to politics so that church congregation was really moved to take part in it.

Second, in carrying out the duties of the Apostolic Commission Christians are obliged to help the Church's pastoral work in the field socio-political by seeking cadre formation specifically for young people and the people as a whole through political education the truth and creating quality Christian cadres.

Third, the formation of catechists is a requirement absolutely necessary for the Church to improve the quality of Christian apostles and self-renewal in pastoral ministry and preaching. Catechists must be properly trained and prepared with the unity of life of Church members and community members. A Catechists need to receive development in their intellectual and

emotional aspects and draw from the spiritual life of Jesus in his ministry. This guidance is likely to be directed at placing politics as an apostolic field of the Church.

Fourth, politics goes hand in hand with the entire life of the church congregation in his daily life. Here, politics is an important part can be separated from his testimony as a Christian. Because therefore, all people must be open and participate in political life. Participation in political life is one form an expression of faith that is truly alive and may all the people grow aware of his responsibilities as members of the Church and citizens of the country.

All Christians should feel their special calling and typical in politics. In line with this, political education is very important it is needed so that people understand that politics has noble goals. Involvement in the world of politics shows that the Church take part in producing decisive policies the fate of many people and participate in fighting for the general welfare as well to strengthen the implementation of the affirmed values of Pancasila by Christian spirit. So, apostolate in the political field becomes important and should be packaged attractively and sustainably.

In politics, Christians can draw wisdom from Church figures like Jesus. There are 3 inner wisdoms politics in Jesus, namely:

- 1) In Principiis Unitas (in matters of principle: unity),
- 2) In Dubiis Libertas (in things that are still open: freedom), and
- 3) In Omnibus Caritas (in all things: love).

Christian communities can use these three pieces of wisdom as guidance for church members to participate in politics. Involvement in politics not as a means or vehicle for expansion church wing. However, the main task of Christians is to participate to create a better state and society.

It is clear that the Church sees politics as something that good, absolutely necessary for humans and based on humanity to general good. Thus, Christians are charged to remain faithful to being a good citizen regardless ignore politics.

During the struggle for Indonesian independence, Christian congregations too actively involved in politics. Between Church and politics, Church members must be able to be 100% Christian, 100% Indonesian. This thinking is still very relevant for the Church and Christian congregations involved in politics.

Church has at least three views on politics. First view, apolitical. In where it cannot be denied that there is a gap between the church or Christians and the state nowadays. The gap that exists between Christians and the state can be seen from its existence some Christian congregations are anti-government/state (apolitical), politics is considered

dirty, and the government is considered to be discrediting the church/Christians. Church and Christian citizens in Indonesia who left behind this perception (the legacy of Pietism), but to a certain extent there are still many citizens who hold such views. There are still many church leaders and members who are apolitical. Even though the church is not a political force, but a moral force, its apolitical attitude is too extreme.

Second view, usurper of power. This group wants to seize political power or at least have significant power in the form of a government structure in order to be able to determine the course of this country. This kind of attitude was born from the bitter experience of adherents of this view where Christians in Indonesia are considered to be marginalized and even persecuted. To defend the fate of Christians in Indonesia who adhere to this view "Dream" to enter the structure power in order to determine the direction of government. And the third view is tools Christ. Christians in Indonesia are called to be salt and light in the world through faith Christianity can carry out political transformation positively, critically, creatively and realistically.

Third view, Christ's instrument. Where Christians in Indonesia are called to be the salt and light of the world who through his Christian faith can carry out political transformation positively, critically, creatively and realistically.

Practiced politics in the Church is political theocracy. Theocratic politics is politics that wants to enforce God's sovereignty and placing God as King. This politics is synonymous with the principle of enforcement the rule of God's kingdom in this world. Therefore, when the kingdom of God can be established then does not directly enforce theocratic politics.

Theocratic politics is a political system that in practice adheres to truth and God's will. The word "politics". According to Aristotle, it means knowledge of the city, and what is meant by city is the state city, namely the ideal form of human community that is naturally conditioned and expressive themselves to meet the needs of life together.

Theocratic politics implemented by the Church must uphold God's sovereignty. Theocratic politics is God is central and primary in every practice of the lives of His people. such that seen in the Old Testament, where God is so central and important for the life of the nation Israel, God's sovereignty is related to His rules and His supervision who is absolute over all His creation. God has absolute control over human events and happenings. As God He sits on the throne of the universe. Everything happens, happens somehow

because directly caused by Him or consciously permitted by Him. Nothing came in or outside history that is not under God's perfect supervision.

God's sovereignty in relationships by the work of His creation the heavens and the earth and all things belong to Him. He cloaked in absolute authority over angels in heaven and humans on earth. He holds all things are in His power, and determines the end of all things as they have determined to do so. He rules as King in the truest sense, and all everything depends on Him, and everything must serve Him. Thus it can be understood that God's sovereignty actually means to emphasize that God has absolute power over all this universe. Because Allah is the creator and sustainer of all life, even God is the King. Upholding God's sovereignty means exercising His right to do what he does that He loves His creation. And this is the duty of all humans that God created in His image and likeness. So that humans can become God's representatives in this world uphold His sovereignty and will. But humans failed to run by humans at the time man fell into sin. That is why God had to choose or specialize one nation namely Israel, where through this nation God's sovereignty can be established. If you study the history of the Israelites, before they became a monarchy, they were a nation the theocracy. It is not wrong to say that the Israelites never refused to be under theocratic system of government.

Theocratic politics emphasizes that the church is not only about the fellowship of people who have been saved by Jesus. However, the church can also be called an institution political, in this case theocratic politics, because isn't the church the embodiment of government. God in the world for today's context. As a political institution, the church must carry out its duties to preach the Gospel, teach and eliminate various diseases. If there is a church that if you no longer carry out these three missions then the church is sick, you should quickly repent so that not dead. The three activities of Jesus' ministry (mission) in Galilee (teaching, preaching and healing) can be concluded that it wants to confirm the presence of the Kingdom of God through and by Jesus' presence and ministry in Galilee. Through these three activities, Jesus declares himself as a very powerful or authoritative person. Through all three activities in this case, Jesus declared Himself as Lord of all evil spirits and the spirits submitted and submit under the power of Jesus. Through these three activities, Jesus revealed Himself as a teacher who is far more authoritative or authoritative than all teachers or Torah experts.

Thus, the church when implementing theocratic politics within the framework of preaching, teaching and curing disease must always look at what has been done and has been done by Jesus.

Indeed, in the Bible we do not find a clear statement about God Jesus commanded His Church to practice practical politics. Jesus never formed a Church or political party, however Jesus actively carried out moral movements to renew, improve, even through peaceful means. He once shook the establishment and status quo of his time. During life and service in this world, three and a half years, Jesus fought fearlessly against evil and injustice. Condemn the power that oppresses small people. Jesus also opposed power the Sanhedrin and Chief Priests had supreme authority over their own people. If understand the Bible correctly, then actually there can be found the principle that God does not forbid His people from engaging in politics, because politics is actually done for good all of humanity. The first chapters of the Book of Genesis presents God's deep concern regarding political life: sometimes He involve themselves directly in it, both in inter-national and internal relations politics of small kingdoms in the Jordan valley.

CONCLUSION

Wise and just God-fearing leadership is very important to build a common welfare (*bonum commune*) for certain nations. Justice is the most important virtue in social and political life because it touches human nature as a social and political human, as St. Peter once thought Thomas Aquinas. For Christians, the concept of a just and just God-fearing leader can be found in Scripture. Proverbs is one of the literary books in the Old Testament which contains many teachings and life advice, including the virtues of world leaders.

This research will explore the concept of a just leader from the perspective of Proverbs. 2:1-12, the concept of a leader who is wise and fears a just God is based on God's wisdom. "By me kings reign, and rule decrees justice. By me princes reign, and lords, all the judges of the earth." There are several reflections that emerge from these verses, namely: political power comes from God and it is the responsibility of leaders. These two reflections are in line with the concept of St. Thomas Aquinas on justice. According to St. Thomas, a just leader who is wise and fears God always directs himself and his people for the common good (*bonum commune*) and an unjust leader only looks after his own interests (*bonum privatum*).

At the end of this paper, there are some relevant reflections on the concept of a leader who is wise and fears a just God in the perspective of Proverbs with political developments in Indonesia. Many problems

come from unjust leaders who destroy justice by committing corruption, collusion and nepotism. The concept of a leader who is wise and fears a just God can be a critical input for political metanoia and can provide a positive perspective for the public to consider critically, especially in casting their electoral votes.

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