

SOCIAL CAPITAL SUPPORT ON PASTORAL COMPETENCE IN THE PERFORMANCE OF THE CHURCH

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Abstract. *Competence is an essential thing in the development and growth of an organization. The church is an organizational unit that requires pastoral competence. Pastoral competence needs to be developed in improving church performance. A pastor must be able to have the social capital to improve church performance. The population of this study was pastors throughout Indonesia. The sample in this study were pastors of the Pentecostal Church in Indonesia (GPdI) spread across several regions in Indonesia as many as 42 pastors. The method in this study uses quantitative methods with SEM-PLS. The results showed that the competence of the pastor affects social capital. It can be seen from the analysis test showing that the variable considered to be significant if the P-value is smaller than the predetermined significant value ($0.000 < 0.05$), thus hypothesis H1 is accepted. The results of the study show that there is a relationship between social capital and church performance. It can be shown by the results of the SEM-PLS analysis showing that the P-value is smaller than the predetermined significant value ($0.000 < 0.05$); thus, hypothesis H2 is accepted. The results showed that there was a relationship between social capital and church performance. The results showed that there was a relationship between social capital and performance. It shows that the P-value is smaller than the predetermined significant value ($0.000 < 0.05$). Thus the hypothesis H3 is accepted. The originality of this study is that the competence of a pastor affects social capital, using several new dimensions that previous researchers have not studied*

Keywords: *Competence, Social Capital, Performance.*

INTRODUCTION

Church organizations need a pastor who can guide their congregation. The word "shepherd" in Hebrew "Shamar" means to care for, to guard. In the Old Testament, God acted as a shepherd in giving directions, guiding, providing food, and protecting His people. The Greek word "shepherd" "Poimen" means to herd sheep or cattle, to feed.

In the New Testament, Jesus is the Messiah who reveals himself as the good shepherd and the shepherd who knows his sheep (John 10:14). In John 21:15-16, Jesus commanded Peter to feed God's sheep.

Lack of understanding about pastoral leadership can have fatal consequences so that the church does not develop properly. A shepherd must serve with the dedication to carry out his pastoral duties by equipping church members to take part in pastoral duties actively. One proof that the pastor has self-dedication is when the shepherd carries out his duties wholeheartedly and strives for the congregation he leads to carry out his ministry duties. Jesus set the example of how to be a good shepherd. A good shepherd cares for the flock wholeheartedly and is even willing to sacrifice his life for the sake of his sheep (John 10:11).

The church is an active community builder of social capital. As a church leader, a pastor must invest in social capital to foster organizational growth and development. It is consistent with the findings of Prusak and Cohen (2001), who assert that community as a mechanism of generating social capital through shared interests can help establish trust norms. A community is formed when individuals get together to accomplish a similar purpose, task, or interest. A pastor's interaction with everyone in community life is critical for ministry development, and he must set an example for those who follow him.

It is consistent with Hitt *et al.*, (2002)'s assertion that social capital is a network of relationships both in and out of an organization. The relationships discussed here are those between leaders and followers, as well as those between work units. In this study, *social capital* is defined as trust, integrity, and effective communication.

RESEARCH METHODS

SEM integrates two robust statistical methodologies, exploratory factor analysis and structural path analysis, allowing the measurement and structural models to be evaluated concurrently. By giving a non-technical introduction to core concepts and challenges, SEM-PLS can advance theory development and testing in family business research. SEM-PLS takes into account the needs of potential users. PLS is a prediction-oriented method to SEM that is mainly utilized for exploratory research but is also appropriate for confirmatory research (Sarstedt et al., 2014).

In conducting the SEM-PLS analysis using 3 stages:

1. Structural Model Analysis.

The analysis on PLS is carried out in three stages:

1. Outer Model Analysis.
2. Inner Model Analysis.
3. Hypothesis Testing.

The outer model analysis is conducted to ensure that the measurement employed is appropriate for implementation (valid and reliable). Outer model analysis can be seen from several indicators:

1. Convergent validity
2. Unidimensionality

Meanwhile, inner model analysis/structural model analysis is performed to confirm that the structural model constructed is robust and accurate. Several indicators can be used to evaluate the inner model, including:

1. Coefficient of determination (R²).
2. Predictive Relevance.
3. Goodness of Fit Index (GoF).

Hypothesis testing is asserted by looking at the probability value and T - Statistics. For probability values, the p-value with 5% alpha is less than 0.05.

2. Outer Model Analysis

The Outer Model analysis describes the connection between latent variables and their indicators. The outer model emphasizes the relationship between each indicator to its latent variables.

1. Convergent Validity.
2. Discriminant Validity.
3. Two measures were used to determine the construct reliability
4. Average Variance Extracted (AVE). The expected AVE value is > 0.5 .

3. Inner Model Test.

Three methods available for evaluating the inner model. The three methods are to analyze R², Q², and GoF.

	R Square	R Square Adjusted
X2	0,859	0,855
Y	0,467	0,440

The table above indicates that the Social Capital construct has a value of 0.859, implying that it can explain 85.5 percent of the variance. The remainder is explained by other constructs not examined in this study. Meanwhile, table Y above indicates a value of 0.440 for Pastor's Competence and Social Capital constructs, indicating that Pastor's Competence and Social Capital account for 44.0 percent of the variation. The remainder is resolved by other constructs not analyzed in this research.

Q² Predictive Relevance.

Apart from the magnitude of the R-square, the evaluation of the PLS model uses Q^2 predictive relevance or predictive sample reuse to depict synthetic cross-validation and fitting functions using observed variables and estimated parameter constructs.

Goodness of Fit Test (GoF)

GoF test results are obtained from the multiplication of the average root value of communalities with the average root value of r-square. Lastly, determine the Goodness of Fit (GoF) value. In comparison to CB-SEM, the GoF value for SEM-PLS must be manually examined.

$$\text{GoF} = \sqrt{\text{AVE} \times R^2}$$

$$1. \text{ GoF} = \sqrt{2.016 \times 1.326^2}$$

$$\text{GoF} = 3,947$$

Tenenhau (2004) states that it is used to analyze the combined performance of the measurement model (outer model) and structural model (inner model), with values ranging from 0 to 1 and an interpretation of 0-0.25 (Small GoF), 0.25-0.36 (Moderate GoF), and higher than 0.36 (large GoF).

HYPOTHESIS TESTING.

Structural Model Evaluation (inner model)

After testing the measurement model (outer model), the next step is testing the structural model (inner model) to determine whether the hypothesis can be accepted or rejected.

This study will use a significant value (α) of 0.05 or 5%.

RESULTS AND DISCUSSION

This study makes use of both primary and secondary data. Secondary data were gathered by distributing online questionnaires to Pentecostal Church pastors in Indonesia (GPdI). Pastors from throughout Indonesia were included in this study. The sample for this study consisted of 42 pastors from the Pentecostal Church in Indonesia (GPdI). Gender, amount of education, and years of service are the characteristics of this study. Males dominate the gender roles (80 percent).

Based on the results of the SEM-PLS analysis test, results of this study are :

1. Pastoral competence (X1) and social capital (X2) have a substantial connection with a T-Statistic value of 14.917 (> 1.96). The estimated sample's original value of 0.987 indicates that the relationship between shepherd competence (X1) and social capital (X2) is positive. If the P-value is less than the specified significant value (0.000 0.05), the link between variables is significant. As a result, H1 is approved.

The six dimensions examined as determinants of a pastor's competence are as follows

:1. Sincerity.

The church is governed by entities in the form of devices or servants divided into service divisions. An honest attitude must pervade the person of a servant of God who performs the duties assigned to him in his ministry.

2. Repentance and genuinely believe in the Lord Jesus..

Everyone who has not come to Jesus the Redeemer is a sinner. Man's sin is what brings forth Allah's punishment. Without repentance, God and man's relationship will never be reconciled. John the Baptist brought the message of repentance to Jesus before he was baptized in the Jordan River.

3. Possess love in the Pastor's life.

The Apostle John (not John the Baptist) clearly defined that God is Love. I John 4 verse 8 stated, "He who does not love does not know God, for God is love." Additionally, God has identified Himself as a giver. The world welcomed his only begotten Son. Humans inhabit the world. Thus, the gift is intended for humans. God desires that humanity experience love. Individuals who love others demonstrate that they are descended from God and have known God.

4. Blessed with the Holy Spirit.

The biblical theology of being filled with the Holy Spirit teaches that a person is spiritually equipped for ministry by the Holy Spirit's infilling. Studies of the New Testament's historical and chronological contexts yield slightly different perceptions. In

order to understand the Holy Spirit-filled event in the New Testament, it is imperative to compare Jesus' pre- and post-ascension to Heaven.

When the pastor possesses the fullness of the Holy Spirit, the Holy Spirit endows him or her with the power and ability to accomplish extraordinary and impossible deeds.

5. Capable of Effective Preaching.

A preacher must be a repository of knowledge and a provider of information. God provides information documented in the Bible. Biblical authors were predominantly guided in their compositions by the Holy Spirit. The Holy Spirit inspired the writers to write this script. In Greek, this inspiration is referred to as "Theopneustos," which translates as "God's breath." The breath of God is a means by which God's Word is documented or written in a book called the Bible. The Bible is God's Word and must be preached verbally (kerygma).

6. Demonstrate the ability to lead praise and worship.

A pastor is not only a preacher but also a worship leader. Praise and adoration are ways of expressing gratitude and reverence for Allah, who is deserving of such devotion. Allah is deserving of praise and devotion; there is no one else. Allah is deserving of our praise and praise and will continue to be deserving of it. The devil, on the other hand, frequently robs us of our praise and worship. Even people occasionally steal this grandeur with their arrogance.

2. The table above shows that the relationship between pastoral competence (X1) and Church performance (Y) is significant with a T-statistic of 2,290 (<1.96). The original

value of the estimated sample, which is 0.892, indicates the positive relationship between Pastor Competency (X1) and Church Performance (Y).

3. The table above shows that there is a significant relationship between Social Capital (X2) and Church Performance (Y), with a T-statistic of 1.992 (> 1.96). The original value of the estimated sample is 0.598, which indicates a relationship between Social Capital (X2) and Church Performance (Y). When a pastor at a church can build social capital, the church's performance will increase. There are three indicators of a pastor's social capital examined in this study:

1. Faith.

A leader or supervisor does not irresponsibly assign a mandate or task to an untrustworthy individual.

2. Integrity.

Integrity is a difficult quality to foster in one's personality. If someone possesses integrity, the identity will be sought, and the cost of trust offered will be relatively high.

3. Communication capability to establish a partnership.

Humans, as social beings, will be unable to live independently within society. The term "society" refers to a collection of diverse ethnic, cultural, and linguistic communities.

Cooperation is a defining characteristic of society.

Four Church Performances that can be realized by the application of pastoral competence and pastoral social capital, including:

1. The congregation is active in service.

2. Numerous congregations are involved in Diakonia activities.

3. Conduct Numerous Evangelism Activities.

4. Growth of the Congregation in God's Love.

CONCLUSION

1. Based on the analysis above, there is a relationship between competence and social capital.
2. Based on the analysis, there is a relationship between social capital and performance.
3. Based on the analysis, there is a significant relationship between social capital and performance.

The Limitations of the Study.

Because this research utilized only a few variables, additional variables that support higher organizational performance, particularly in churches, are essential for future research.

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