

Relationship Servant Leadership Based on Matthew 20:26-28 and Enthusiasm to Serve with Faith Growth of Online Worship Congregation at the Prayer Towers of All Nations Ministry



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ABSTRACT: The Research aims to determine the relationship between servant leadership Mat. 20:26-28, and the spirit of service with the growth of faith in the online worship All Nations Prayer Tower Jakarta. Leaders who have the heart of a servant are a must and absolute when carrying out activities for the benefit of the people and the spirit of service will greatly support church leadership to reach congregations for online worship so that they play a greater role in creating faith growth and maintaining Christianity in the church. Research method used is descriptive quantitative with correlational techniques. The results of the study show a very strong one-way correlation of 0.903 between servant leadership and faith growth in online congregations. Enthusiasm to serve has a correlation of 0.771 with the growth of faith in online worship congregations. Even when these two variables are combined, there is a stronger one-way correlation of 0.905 for the spiritual development of the Jakarta All Nations Prayer Tower online congregation. The conclusion from the research is that servant leadership and service spirit are closely related and specifically needed for the growth of the faith of the Jakarta All Nations Prayer Tower Online Congregation, especially in their enthusiasm for carrying out their daily lives. Online worship. This means that church leaders must be able to have the heart of a servant for the benefit of the people in advancing the spiritual development of the congregation for online worship, the Jakarta All Nations Prayer Tower.

KEYWORDS: Servant Leadership, Enthusiasm to Serve, Faith Growth, Gospel of Matthew 20

INTRODUCTION

It is interesting to examine the faith gains of the churches during the coronavirus pandemic as the Church of God has had to move from face-to-face meetings to virtual worship meetings for the first time in history. This, of course, affects the spiritual growth of the church, which directly affects the growth of the church's faith. Especially for prayer tower congregations of all nations, whose numbers have skyrocketed during the corona virus pandemic and many congregations have been forced to switch to virtual congregations. In this case, religious people, especially Christians, can freely choose any church that also switches to virtual worship.

Many churches have now switched to virtual services, which also allows congregations to select or even attend multiple virtual services from multiple churches at the same time. After the post-coronavirus pandemic, congregations can resume worship as normal without reducing online worship. Hope from the growth of faith so that the church will bear spiritual fruit, read the Word consistently, bear witness, bring forth new souls, pray for the sick with love and patience. God for their participation in prayer tower activities and every church in ministry is expected to share in leading prayer tower activities for all nations to become doers of the Word, to increase in faith growth and witness many people.

Servant leadership puts the leader in the role of servant and uses the principle of compassion to focus on the needs of followers and empower them to become more self-reliant, knowledgeable, and helpful. Serving or serving leadership is serving leadership (Paulus, 2021). Not being a ruler, but willing to be a doormat (trampled) to take those around him to a higher stage in his life journey with God (to ministry). In this world, those who rule and wield power are considered great. Jesus said that greatness in the kingdom of God is not measured by dominion over other people, but by sincere service (Bilo, 2002). Servant Leadership emphasizes that leaders must listen to the needs of their followers, empower them, and help them reach their full potential. Servant leadership makes a conscious decision to serve first in order to put the interests of the followers ahead of the leader. Starting from many examples of Christian leadership, such as the leadership of Moses, the leadership of Joshua, and the leadership

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of David, so that the current concept of understanding can be applicable to examples of leadership that are consistent with the truth of God's word to mankind stand. Although Jesus is God, he is a true leader who does not teach his students, especially believers in general, in an authoritarian way. The serving heart forms the basis for the concept of authentic Christian leadership through the process of behavior formation (Zaluchu, 2011). What is worse is the fact that some administrators and communities in the ministry are not competent and have not shown good character in the ministry. This becomes particularly clear in the reality of his life, in the differences that everyone emphasizes, feels more important than the other and has more qualified talents. Every service plan shows that in reality it is often chosen in such a way that disputes and conflicts of interest often arise and ultimately hinder the preparation for online worship.

The Spirit of Worship refers to how well prepared the congregation in ministry is for worship. This, of course, shows how the parish sees itself and God as worship. How important it is in the spiritual life of a church to worship God with longing and joy and to be willing to meet other people even if you are not late. Therefore, all church workers must be included in the daily online worship service.

As the world changes with the development of digital technology, the church needs to change its worship model and shift to online worship. Congregational enthusiasm for virtual worship can also reach everyone without being limited to specific areas. Evangelism can be conducted virtually, as can other worship services that require prayer preparation prior to daily online worship activities. The researcher notes that not all of them attend or participate in worship every day, so virtual worship should not make the congregation any less enthusiastic, since the worship serves as a tribute or strengthens fellowship with God, but in fact there are congregations that are less committed to worship service.

Another reality is that not all pastoral care administrators can keep up, making the All Nations Prayer Tower Ministry congregation less enthusiastic about attending virtual worship services. The busy activities of the congregation has caused some congregations to forget to attend virtual worship services, which are actually accessible in all areas and without time limits. Fourth, the majority of the congregation participating in the virtual service consists of spectators, which turns out to be non-participative (celebratory and respectful). Fifth, the congregation participating in virtual worship is not focused or lacks concentration because they are simultaneously engaged in other activities while participating in virtual worship (dual or dual devices).

Based on the description and information above, the researchers framed the problem in this study as follows: Is there a correlation between servant leadership based on Matthew 20:26-28 and the growth of faith in the online worship church in the All Nations Prayer Tower? , Ministry of Jakarta? Is there a correlation between the enthusiasm of service and the growth in faith of the online worship congregation at All Nations Prayer Tower, Ministry of Jakarta? At the same time, is there a connection between ministerial leadership based on Matthew 20:26-28 and the excitement of ministering with the faith growth of the online worship congregation in the Jakarta Ministry of All Nations Prayer Tower? The current research aims to determine the relationship between servant leadership based on Matthew 20:26-28 and growth of faith in All Nations Prayer Tower, Ministry of Jakarta to determine the relationship between enthusiasm for service and the To determine faith growth in the online worship community at All Nations Prayer Tower, Ministry of Jakarta, and to explore the relationship between ministerial leadership based on Matthew 20:26-28 and enthusiasm for service concurrent with the faith growth of the Congregation for Online Worship in All Nations Prayer Tower to determine Ministry of Jakarta.

Several previous studies, such as a research conducted by Tri Subekti entitled "The Role of the Pastor as a Teacher in Congregational Faith Growth" in 2021. The similarity of previous research lies in the Faith Growth (Y) variable used. The difference is that the X1 variable was chosen by the researcher, namely Servant Leadership, and in previous research only 1 Research conducted by Paulus Kunto Baskoro was entitled A Theological Review of Servant-Hearted Leadership for the Formation of Congregational Characters". The similarity to previous research lies in the variable used, Servant-Hearted Leadership (X1). The difference lies in the variables Y and X2 chosen by the researcher, namely growth in faith and enthusiasm for service. In previous research, only one variable was used by Adelius Waruwu, Junior Natan Silalahi, Haposan Siahaan, Abraham Johannis entitled Correlation of Expository Sermons and Congregational Enthusiasm in Worship at GBI Mawar Sharon Cileungsi in 2020. The similarities of previous studies lie in the enthusiastic Variable serving the community (X2). . The difference is that the belief growth variable becomes the Y variable for researchers, and previous research uses X1 and Y variables that are different from the researchers.

METHODS

This research was conducted at the All Nations Prayer Tower of the Jakarta Ministry of Online Worship Congregations. Researchers will conduct this research for six months beginning January 2023 to June 2023. The research methodology used in this research is descriptive quantitative with correlation techniques. According to Ariknt, the correlation method is a form of research that aims

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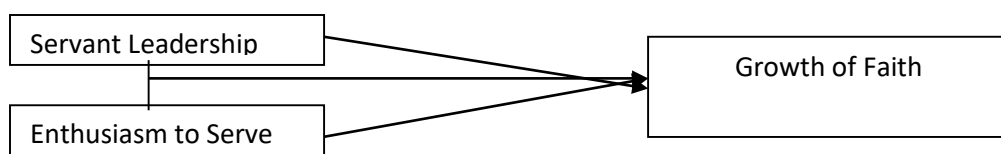
to determine whether there is an association between two or more variables (Arikunto, 2010). This study has two independent variables and one dependent variable, namely: servant leadership, enthusiasm for service, and the growth of the church's faith. The All Nations Prayer Tower, Ministry of Jakarta online worship community, including its staff, is the current research population. The population with church criteria including active online workers who are present every day is 52 people. The population is known to be 52 people. So the sample size used is:

$$n = \frac{52}{1+(52 \times (0.05)^2)}$$

n = 46,02 people rounded up to 46 people.

The population reachable by the researchers is 46 people, so the total population is used as the number of samples. The researchers assume an error rate of 0.5%. Data collection in questionnaires on ministerial leadership, enthusiasm for service and faith growth in the church with criteria present and active in online worship every day.

Model Research:



Information:

Y = Growth of Faith

X1 = Servant Leadership

X2 = Enthusiasm to Serve

RESULT

Exegesis of Matthew 20: 26-28

Background and purpose of writing

The book of Matthew can certainly provide answers to questions that Jewish believers ask themselves. Matthew's scriptures are aimed at believers who have descended from Judaism, with the theme of Jesus, the Messianic King. Some of the reasons why this book was written for the Jews are as follows: 1) Writing the title Jesus son of David several times as in Matthew 1:1, Matthew 9:27 and Matthew 12:23, 2) Describes the descent from Jesus from Abraham to Matthew 1:1-17, 3) Evidence of the Messiahship of Jesus long awaited by the Jews based on statements, promises and prophecies in the Old Testament. 4) Use of the term Kingdom of Heaven/God as a Jewish attribute is used multiple times.

The teachings or commandments of the Lord Jesus that explain that the gospel is for everyone (Matt 2:1-12 and Matt 13:38) were written for Jewish believers, but there are also verses that explain the universality of the gospel. So the format of the writing is why the book of Matthew is intended for Jewish believers. Thus the Lord Jesus revealed himself and the purpose of his coming and caused the disciples to follow what he was doing. Therefore, from the discussion above, it can be concluded that there is a connection between the subject of the powertrain and the term. According to Matthew 20:26-28, the attitude of a servant of God is that of a spiritual leader and not that of a government or official ruling with an iron fist and dictatorial power, ready to serve and sacrifice.

Interpretation of the Verse Matthew 20:26-28

Peniel Maiaweng said the story in Matthew 20:26-28 begins with the background of the students arguing about who is the eldest (Maiaweng, 2017). The conflict revolves around who has the right to be the highest human being in the world, particularly in the system of government. Their battle began with the mother's desire of John and James, and then when they were already in heaven, Jesus was willing to place them on either side of Him (verse 21). This request goes without saying. For it is consistent with Jesus' promise that whoever believes in the Son will believe in the Father, and whoever abides in the Son will abide in the Father. When the son went to the father's house, all the believers went and lived there (John. 14:1-14).

Jesus revealed that Asi Vasudeva Reddy and others believed that a leader's greatness did not lie in his power or position, which is explained by his understanding of standing to the left and right of the king, but in his humility in the world during his ministry (Kamesh, 2016). Regarding world leadership (v. 25). Jesus said that world leadership operates under an iron fist system in which rulers use their power to govern those they control. So this is in stark contrast to servant leadership, where a ruler's goal is not to rule over those he governs, but to serve all he commands. This is the fundamental difference between mastery and service. Matthew 20:26-28, Jesus the supreme leader is a servant. Something that satisfies the needs of someone in need. One who

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sacrifices his wealth or interests for the benefit of others is concerned for the welfare of others without regard to his own welfare. Maiaweng said that a good person is a servant, someone who refrains from serving others, has no authority over himself, obeys, follows rules and wants to be obeyed (Maiaweng, 2017). Servant leaders are people who forget their own interests and live for the good of others (Nuhamara, 2017). Servant leaders are essentially pragmatic global leaders. Thus, the form of leadership that Jesus developed was based on his life as a servant and minister (Tomatala, 2010).

Expert Views on Faith Growth

According to Gilbert Lumoindong, faith growth occurs when a person relies on God in their life through reading and studying God's Word. By believing in God, Christians can enjoy extraordinary powers in their daily lives, such as praying always, thanking and worshipping God, winning souls, and changing behavior (Lumoindong, 2016).

According to John Arnott, faith growth occurs when a person has applied God's word in their life, believes God's word in the future, quietly reads and meditates, believes in God and follows God's teachings, and Christians bring goodness, mercy, and obedience to others, and blessings are brought into him follow his life wherever he goes e.g. B. giving thanks, praying and worshipping God, witnessing and changing behavior, and as the basis of the Christian life (Arnott, 2019). God's Word is a guide to doing things that please God. Christians can be assured that God's Word is truly authentic and that what it says applies to all believers.

Ronald Leigh said a believer must obey the Word of God and engage in other spiritual activities, praying, thanking and always worshipping God so that he can witness to many people and experience changes in behavior so that growth can come in different ways but in all species show the same basic attitude. from a believer. This means that he must obey God and apply God's word in his life (Leigh, 2007). The core of the three expert opinions and general facts about faith growth relate to principles such as studying the Word of God through knowing God, living a prayer life, giving thanks and worshipping God, and behavior changes and testimonies intended to serve as indicators of faith growth.

Faith Growth in the Old Testament

In Hebrews 11:17-18, the Bible says that Abraham, like Christians today, experienced many conflicts of faith. But look at one. It is about the long interval between Abraham's acceptance of God's promise and the fulfillment of that promise with the birth of Isaac. On this long journey of faith, Abraham experienced many ups and downs, which is one of the reasons Abraham is called the father of believers. Abraham's exceptional form of faith enabled him through his faith to be loyal and obedient to God and to believe that all of God's plans were for his good.

In another story at Daniel 6:6-13, Daniel is an example of a godly man. God's Word says that Daniel knelt and prayed three times a day to praise God. In fact, Daniel's life has not been smooth sailing. Daniel's faith is tested. His faith and belief in God were used as a pretext by some wicked people to accuse Daniel of violating the laws of the kingdom. Officials and rulers tried to overthrow Daniel. Tempted by the king, he issues an arrest warrant for Daniel. In order to defend his faith, the innocent Daniel must face wild lions. God protected Daniel by covering the lion's mouth from his face. Because Christians believe that God will protect Christians even in difficult times.

Faith Growth in the New Testament

The story of Stephen in Acts 6:5-7 showed that a believer who is so passionate about God's work still has a very unkind experience. Not only was Stephen rejected, he became the subject of lies from those who disliked him. In fact, the slander that Stephen was accused of was crucial as it relates to the existence of the Temple, the image of Moses and God. Stephen's story proves that the level of faith, determination, and seriousness that goes into God's work is not a ticket to escape from all of life's challenges and struggles. In fact, it is the intimacy of the relationship that people form with God that allows them to continue to overcome these various inconveniences and difficulties. That is, it is really not right for a believer in God to take a selfish attitude when he believes in Him because he wants to be freed from life's troubles.

Hebrews 11:1 says, "Faith is the substance of things hoped for, the evidence of things not seen." Faith contains both divine and human elements. Faith is a human act and a gift from God. The foundation of faith is the Word of God (Rom. 4:20-21). In Daniel Nuhamara and Thomas H. Groom argue that Christianity as a practical experience has three fundamental aspects (Groome, 2010):

- 1) Confidence / loyalty;
- 2) Confidence;
- 3) A life lived with love.

The essence of the New Testament regarding faith growth relates to such principles as: studying the Word of God through knowing God, living a life of prayer, thanking and worshipping God, and changing behavior and testimony as indicators of faith growth.

Expert Opinions on Servant Leadership

According to Robert Borrong, in the context of Christian leadership, a servant leader is a shepherd and servant. These two words are the key to understanding the mystery of Christian leadership. Borrong says: In the Bible, humility is the ideal of servant

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leadership and the judgment of servant leadership (Borrong, 2003). In the midst of developing leadership theory, Robert Greenleaf proposed the idea of a servant being a leader around 1970. According to Greenleaf, his book on servant leadership is written with the hope and intent that leaders will learn to serve others or followers with understanding, skill, and passion. Greenleaf formulated the concept of servant leadership as a person who is a servant first and has a humble attitude towards service. But more consciously driven to lead by putting the needs of others or followers first and helping followers achieve common goals (Greenleaf, 1998). In summary, the movement is not from leading to serving, but from serving to leading (Crowther, 2011).

LC Spears explained that there are ten characteristics of servant leadership that can be identified. The ten characteristics include: humble listening, self-sacrifice for others, the concept of serving as a shepherd or servant, healing ministries, awareness and belief, conceptualization and foresight, responsibility and commitment to human growth. These ten concepts were discovered after a research process and developed to be used with good progress as part of servant leadership. This model can be applied as a form of effective leadership (Spears, 2016). The core of the three expert opinions and the general nature of servant leadership relate to principles such as having a servant heart, focusing on sacrifice for the benefit of others, and exhibiting humble behavior that can serve as indicators of servant leadership.

Servant Leadership in the Old Testament

The example in Genesis 39 tells of a leader who worked hard and had a servant's heart, namely Joseph, wherever Joseph was placed, whether in Potiphar's house, in prison or in the palace, Joseph always worked hard and worked for the benefit of others. The results of his work Joseph was able to save a nation of Israel. Joshua is God's servant (Josh. 24:29). The word servant in this text is used the word "ebeth" and this word in the Old Testament is used 750 times in the sense of the lowest servant, slave, servants who help. The word "ebeth" is used as the title of the Messiah in the book of Isaiah 49:1-7, where the Messiah is willing in His suffering.

Another story is recorded in Exodus 18:19 where humble leadership was found in Moses. This was evident when Moses' in-laws visited him. Jethro gave advice to Moses, the great leader of the Israelites: a great leader, appointed by God himself, who is willing to listen to the advice of others, is a humble man who is ready to accept suggestions and criticism from others to accept.

Lot should have given Abraham a choice. Because Abraham had no right to. But out of love for wealth, he violated his uncle's rights without feeling guilty. Because of the money Lot chose, he had to lose his children and grandchildren. The essence of the Old Testament about servant leadership relates to such principles as: the heart of a servant, a focus on sacrifice for the sake of others, and humble behavior, which serve as indicators of servant leadership.

Servant leadership in the New Testament

John 13:120 places great emphasis on humility as one of the qualities that people, including leaders, should have, which is indeed found when Jesus washed the disciples' feet. As a teacher, Jesus did not ask his disciples to wash his feet. This message is contained in the Gospel of John about the meaning of the event when Jesus washed the feet of the disciples, starting with love, followed by humble service, teaching and example, full of the power of liberation and resurrection and sacrifice/death. This is voluntary will. The cross has always been the "highest" standard of Christian leadership, no matter when or where. Study the pattern of Christian leadership in John 13:1-20 from Jesus. Jesus clearly taught that the Christian understanding of leadership is the opposite of what world leaders usually understand.

The Lord Jesus, while on earth, taught the concept of leadership more clearly than ever before. The serving leadership model as the most perfect model of all time. The main concept that God teaches is the attitude of serving from a leader. Leaders are people who have initiative and influence. Leighton Ford understands that leaders need to lead and that more people need to follow. This shows that leaders are very critical in setting policies that affect the development of society as a whole. Allen B. Graves said, as Layton Ford said, the church can be systematically defined as having members, leaders, and relationships within the church. It states that church leaders need to be recognized by their confidence in their behavior and that they need to be well connected and trust everyone when it comes to leadership (Graves, 2017). The essence of the New Testament regarding servant leadership relates to such principles as: the heart of a servant, a focus on sacrifice for the sake of others, and humble behavior, which are meant to serve as indicators of servant leadership.

Expert Opinions on Enthusiasm for Service Christian

Schwartz explains that a passionate spiritual desire is an important pillar of church growth. The thirst for spirituality is reflected in the attitude of people who are constantly seeking God, making sacrifices for spiritual things, and longing for fellowship with God (Schwartz, 2005). When one experiences true conversion or personal encounter with God, the believer feels a thirst and an overflowing spirituality that allows spirituality to develop spontaneously and without external constraints.

According to Penile Maiaweng explains that "enthusiasm means having a strong passion, burning desire or interest in a cause or problem", a feeling of extraordinary joy in getting things done, that is someone who has passion or passion in his heart. Here,

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service means giving to those who are strong enough to provide assistance to those in need. This means those who are willing to sacrifice themselves to own, serve and meet the needs of others (Maiaweng, 2004).

Luther Tarlim Samara said that a servant who serves "with zeal" is like a servant who has God within him. God is the One and Only God with unlimited power and energy, so that when humans feel excited, they will serve and work with extraordinary enthusiasm and energy and carry out activities with seemingly endless energy (Samara, 2013). The core of the three expert opinions and the general nature of enthusiasm for service relate to principles such as: burning to serve God, making sacrifices to serve others and meeting their needs, and a desire to seek God as an indicator full of enthusiasm for service.

Enthusiasm for Old Testament

In the beginning was personal worship or sacrifice to God (Gen. 4:4), Abel offering sacrifices to God (Ex. 24:26). In essence, it is said that worship is an inward expression of acknowledgment of the supremacy, power, and goodness of God. Serving in worship means expressing one's spiritual greatness through praise and thanksgiving to God. Low zeal is a spiritual danger and if it persists the soul loses her zeal and there is no more integrity to seek and enjoy before God. God wants His people to always worship, give thanks, and respond through worship to His grace and salvation. For the election of the Lord Jesus Christ for salvation is the greatest work of a believer's life.

Several figures in the Old Testament Bible who are so enthusiastic in God include (Samara, 2013):

1. Jacob (Gen. 32). He wanted to return to his homeland and make peace with his brother Esau, whom he had betrayed. But then he hesitated. Once he wrestled with an angel of the Lord, and the angel struck him in the groin and paralyzed him. Jacob asked God to bless all his efforts. He named a place Peniel. His enthusiasm for making peace with Esau was revived when he was sure that God would bless him. Esau accepted. Eventually they were reconciled to God.
2. Gideon the judge (Judg. 7-8) was commissioned by God to fight the Midianites. Following God's will, Gideon led an army of just 300 men against at least 120,000 Midianites. Why is Gideon brave? This is because he is passionate for God. He believes that God is with him and will always help him. In the end, Gideon and his army won.
3. David, when faced with Goliath from the Philistine army, Goliath was armed with spears, swords and armor, while David only brought a sling full of stones or something like that. Why was David brave? This is because he is passionate for God. David said, "Come to me with sword and spear; go, and today the Lord will give you into my hand, and I will strike you and cut off your head" (1 Samuel 17:45-46). Finally, David defeats the giant Goliath.

The essence of the Old Testament about enthusiasm for serving refers to principles such as: burning to serve God, sacrificing for the sake of serving and meeting the needs of others and the desire to seek God to be used as an indicator of enthusiasm for serving.

Enthusiasm to serve in the New Testament (Matthew 20:26-28)

Acts chapter 2 describes the origins of the church and how the early church lived (Acts 2:41-45). The author pays special attention to Acts 2:46-47. The story tells how the early Church insisted on temples and families. Christians can experience the beginning of church history from the book of Acts, which describes the life of the early church in a harmonious, joyful and happy atmosphere. The essence of the New Testament on enthusiasm for service relates to such principles as: burning to serve God, making sacrifices to serve and meeting the needs of others, and a desire to seek God as indicators of enthusiasm for service.

RESULT

Deskriptive Statistic Analysis

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
Servant_Leadership	46	12,00	50,00	44,8478	6,47720
Enthusiasm to Serve	46	18,00	45,00	39,3043	5,63666
Faith_Growth	46	15,00	55,00	50,4565	6,56153
Valid N (listwise)	46				

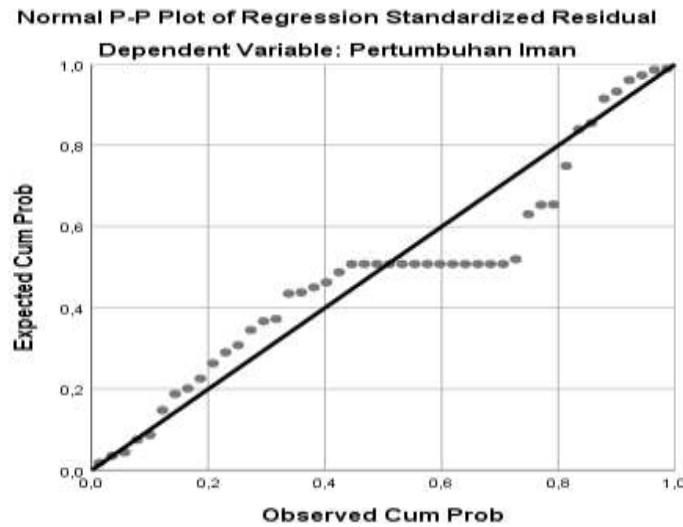
Source : December 2022

Highest Servant Leadership is 50 and lowest is 12, Highest Service Enthusiasm is 45 and lowest is 18, and Highest Faith Growth is 55 and lowest is 15, indicating normal data movement.

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Normality Testing

From the graph below, you can see that the points spread around the line and follow the diagonal line, so the residuals in the model are normally distributed. From this it can be concluded that the residual data distribution of the variables X1, X2 and the variable Y has a normal distribution as shown in the figure below:



FINDINGS

The statistical t-test was used to determine whether, in part, holy living and worship have a significant association with spiritual growth. The criteria for testing the t-statistic are $t\text{-count} > t\text{-table}$ and a significance value $< \alpha 0.05$.

Table 1. Partial Multiple Regression Test Results Coeffici.

Mdel	Unstan. Coeffici.		Stan. Coeffici.	t	Sig.	
	B	std. Err.	Betas			
1	(Cons.)	10,076	3,083		3,268	0.002
	Servant Leadership	1,016	0,139	1,003	7,294	0.001
	Enthusiasm To Serve	0,632	0.199	0.721	6,233	0.002

The independent variable servant leadership and enthusiasm to serve have a significance value below 0.05, which means Hypothesis 1 and 2 answers that H_0 is accepted and H_a is rejected.

Pearson's Correlation Test

Interpret the strength of the relationship between the two variables using the following criteria: 0: there is no correlation between the two variables > 0 0.25: the correlation is very weak > 0.25 0.5: the correlation is sufficient $> 0,5$ 0.75: Strong correlation > 0.75 0.99: Very strong correlation 1: Perfect correlation.

Based on the SPSS output results, the Pearson correlation value of the Servant Leadership variable with Faith Growth variable is 0.903, which is greater than 0.5, and the value of the Enthusiasm to serve variable with Faith Growth variable is 0.771 is greater than 0.5, so it can be concluded that the relationship between the two independent variables and the dependent variable is very strong.

F-test is used to calculations based on the Sig results are required.

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Table 2. Pearson’s Correlation Test. Correlations

		Servant Leadership	Enthusiasm to Serve	Faith Growth
Servant Leadership	Pearson Correlation	1	.881**	.903**
	Sig. (2-tailed)		.000	.000
	N	46	46	46
Enthusiasm to Serve	Pearson Correlation	.881**	1	.771**
	Sig. (2-tailed)	.000		.000
	N	46	46	46
Faith Growth	Pearson Correlation	.903**	.771**	1
	Sig. (2-tailed)	.000	.000	
	N	46	46	46

** . Correlation is significant at the 0.01 level (2-tailed).

Table 3. Simultaneous Multiple Regre ANOVAa

Mdel		Sum Sqs.	df	MeanSqu.	F	Sig.
1	Regression	1585,732	2	792,866	96,944	.000b
	residual	351,681	43	8,179		
	Total	1937,413	45			

a. Dependent Variable: Faith Growth

b. Predictors: (Constant), Servant Leadership, Enthusiasm to serve

Simultaneous correlation test or F-test, a significance value of 0.000, which is less than alpha 0.05, so there is a significant association between servant leadership and enthusiasm to serve with faith growth at the same time.

Table 4. Coefficient of determination R²Summary mdels

Mdel	R	R Sqre	Adjted RSqre	std. Err. of Estim.
1	.905a	0.818	0.810	2,85983

a. Predictors: (Constant), Holy Life, Worship Praise

Correlation test results of the Servant Leadership and Enthusiasm to serve with Faith Growth variable show R-value of 0.905, meaning correlation between Servant Leadership and Enthusiasm to serve with Faith Growth rate is 0.905, proving that there is a close relationship since it is close to 1. The R-number square shows the percentage contribution of the independent variable to the dependent variable. The R-squared is 0.818, which means that the percentage contribution of the independent variable to the dependent variable is 81.8%, with the rest being influenced by other variables not considered in this study.

DISCUSSION

Based on the research results from the data from the questionnaire results, it can be explained that the correlation test performed for each variable shows the following data: the Servant Leadership variable has a positive and very strong relationship with the Faith Growth variable with a value of 0.903, the Enthusiasm Serving variable has a positive and strong relationship with the Faith Growth variable with a value of 0.771, and the Servant Leadership and Enthusiasm variables together have a positive and very strong relationship with the Faith Growth variable with a value of 0.905.

Servant Leadership on Faith Growth

Leaders are people who have initiative and influence. Leighton Ford understands that leaders need to lead and that more people need to follow. This shows that leaders are very critical in setting policies that affect the development of society as a whole.

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Therefore, a healthy organization needs leaders who have personal passion and sensitivity for the necessary changes and ensure sustainability (Simanjuntak, 2019).

Tri Subekti define leadership as a dynamic and collaborative social process. There, individuals and members of organizations empower themselves and others to interact in ways to experience new forms of knowledge and social meaning. This perspective encourages church members to be authoritative and independent in their faith-based social interactions through superior knowledge and understanding of the Bible, and enables leaders to engage through God's vision for a higher purpose (Subekti, 2020).

Enthusiasm to Serve on Faith Growth

Individual and corporate growth in faith is a gift from God to his people. This means that the development of faith is the harmony of human action with God's mission and obedience to His commandments (Psalm). That means he did it. God also instituted a church that emphasizes enthusiasm to minister in fellowship with brothers and sisters in the word and faith of God. Pratt said the main goal is for believers to be enthusiastic about doing the good deeds that God has prepared for us in the presence of God (Pratt, 2002).

Servant Leadership and Enthusiasm to Serve on Faith Growth

Ronald Leigh said that a believer needs to obey the Word of God and engage in other spiritual activities by praying, giving thanks and always worshiping God so that they can witness to many people and experience changes in behavior so that growth can take place in different ways, but all show the same basic attitude of a believer. This means believers must have servant leadership and enthusiasm to serve unselfishly, obey God, and apply God's Word in their lives (Leigh, 2017).

CONCLUSION

Based on the research conducted, it can be concluded that there is a very strong and unidirectional relationship between Servant Leadership based on Matthew 20:26-28 and Faith Growth based on the Prayer Tower of All Nations Ministry with a correlation value of 0.903, that there is a strong and unidirectional relationship between Enthusiasm Serving with Faith Growth online worship churches in the All Nations Ministry Prayer Tower with a correlation value of 0.771 and that there is a very strong and one-way relational interaction between Servant Leaders gives Schiff based on Matthew 20:26-28 and Enthusiasm to Serve along with the spiritual growth of the online worship community in the Prayer Tower of All Nations Ministry with a correlation score of 0.905. The synergy between servant leadership based on Matthew 20:26-28 and enthusiasm for common service will make a very strong connection with the growth of the church's faith in the All Nations Prayer Tower.

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