



Holistic Implementation of Pastoral Care Based On Ezekiel 34:1-31 Among Indonesian Bethel Church Officials In Central Kalimantan

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Abstract

Holistic pastoral care is an important service in shepherding. This ministry focuses on the existence of humanity as a holistic, which pays attention to spiritual, psychological, physical and social needs as a whole unit. The need for holistic pastoral care in this modern era is increasing along with the development and growth of the increasingly rapid times. The increasing development of Science and technology has brought changes that have a major impact on various aspects of human life. Dependence on technology causes humans to have a consumptive life behavior that results in a life-changing father. Likewise, a variety of ethical, social, economic and political problems continue to arise causing increased levels of stress, fear, anxiety and stress in life. This is where pastoral ministry is needed in order to be able to serve the people well and answer the needs of the church in the midst of ongoing changes.

A description of the holistic implementation of pastoral care is found in the book of Ezekiel chapter 34: "the LORD is The Good Shepherd of Israel, against the evil shepherds". In this case, God's attitude of caring for, seeking, saving and shepherding his people shows that God serves the spiritual needs of his people (Ezekiel 34: 11-15, 2). God also gives his people protection and security (Ezekiel 34: 16, 25-28) as a form of his concern for the psychological needs of his people. God provided food, clothed the wounded, and strengthened his sick people (Ezekiel 34: 14, 16). God also gathered those who had been scattered and established a garden of happiness for his people as a form of his concern for the social needs of his people (Ezekiel 34: 13, 29). Bethel Indonesia church officials in Central Kalimantan recognize that holistic pastoral care is an important service so that the spiritual, psychological, physical and social needs of the congregation can be met. Although in reality, not all Central Kalimantan

GBI officials can implement pastoral care holistically based on Ezekiel 34: 1-31 in their pastoral care. This happens because there are some officials who lack a deep understanding of pastoral care in a holistic manner, so that the focus of service tends to be limited to serving only spiritual needs. They also find it difficult to integrate aspects of holistic services. This is due to the lack of knowledge and trained personnel to perform these services. In addition, different levels of educational background, education department, age level and length of Service also affect the level of holistic pastoral care implementation based on Ezekiel 34:1-31.

The method used in this study is a quantitative approach that includes the process of data collection and analysis of data processed by statistical methods with the aim of obtaining hypothesis testing based on population or sample. The results showed that the implementation of holistic pastoral care based on Ezekiel 34: 1-31 for officials of Bethel Indonesia church in Central Kalimantan is in the medium category, serving spiritual needs is the most dominant dimension and educational background makes an important contribution in implementing holistic pastoral care.

Keywords: Implementation, Holistic Pastoral Care, Ezekiel 34:1-31

I. INTRODUCTION

The book of Ezekiel was written during the Babylonian exile. The Assyrian Empire had conquered the Kingdom of Israel in 721 BC and taken a large number of its inhabitants into exile (David F. Hinson:1991). The book begins with Ezekiel's call and commission (Ezekiel 1-3); Prophecies about the punishment of Judah and Jerusalem (Ezekiel 4-24); various prophecies about the punishment of foreigners (Ezekiel 25-32); and prophecies about the restoration (Ezekiel 33-48).



Ezekiel chapter 34 speaks of “the LORD, The Good Shepherd of Israel, against the evil shepherds”. The wicked Shepherd in Ezekiel 34: 1-10 is the shepherd who feeds himself (V. 2), takes advantage by blackmailing the people, rules with violence and cruelty (v. 4). In this context the “shepherds ” refer to the leaders, kings, priests, and Prophets of Israel. Their job is to nurture, protect, and guide God's people like a good shepherd to his flock. But in reality, they had neglected their duty as shepherds of Israel. This resulted in God's wrath and promise to act against them, punish and prosecute their every deed, dismiss from the duties and responsibilities that God had entrusted, release the people from their control and take over the shepherding of his people completely (verse 10). And God promised to appoint a shepherd over them, and to make a covenant of peace with them. All this he did to show that he was the Lord (Ezekiel 34:23-25; 30-31).

II. RESEARCH METHODS

The method used in this study is a type of quantitative research with survey research methods, which include the process of data collection and data analysis with the aim of obtaining hypothesis testing based on population or sample oriented to the philosophy of positivism.(London: Routledge, 2005). Data collection techniques were conducted through questionnaires designed specifically to measure the variables of the study. The questionnaires will be validated through validity and reliability tests to ensure the accuracy and consistency of the instruments (Aloysius:2021).

The population in the study is GBI officials in Central Kalimantan, with the determination of the number of samples taken based on the Slovin with formula error tolerance limit used by 5% or 0.05. The research instruments were validated by a team of experts, which were then distributed to trial samples and pure samples. The sampling technique used is proportionate stratified random sampling (randomly) so that each level of church officials represented in the sample in accordance with the proportion of the population.

III. DISCUSSION AND RESULTS

The Bible describes God as The Good Shepherd of his people (Ezekiel 34).In addition to pointing to God, the term Shepherd is a metaphor for the king, who is in charge of guarding and protecting and providing well-being to his people. (Emanuel Gerrit: 2020). The Kings and princes of the nations in this book are described as ”evil shepherds” because

they take advantage of themselves, taking advantage of the sheep (people) by: enjoying their milk, making clothes from their fur, slaughtering and enjoying their meat. In the tradition of the shepherds, enjoying milk, shearing and slaughtering were not reprehensible practices. But in this context they contain the exploitative meaning of the shepherds who Shepherd themselves. (Eko Riyadi: 2021) they don't care about the sheep that are harmed by their negligence; it does not strengthen the sheep that are weak because of illness, if there are sick that are not treated or cured, the wounds from the attacks of wild animals are not bandaged, the strays are not brought back home, the lost flock is not sought and taken home.

As a result of the negligent treatment of shepherds in their duties, the sheep are scattered, and become prey to wild animals. God's people have experienced chaos and disorder in their lives. Spiritually, they experienced a crisis of trust in God because they lost the Temple as a center of worship and communion with God, and many deviated from their faith. Psychologically, they experience deep trauma and grief as a result of losing their independence and identity as the Chosen People and being separated from their families (divorced). Anxiety and worry about the future dominate them. Physically, a lot of suffering they experienced in captivity due to difficult living conditions, diseases, hunger, lack of nutrients received by the body made their physical condition weak. Socially, they have difficulty building a new community at the disposal. Under such conditions, God sent prophets such as Ezekiel, Jeremiah and Daniel to give hope and promise of the restoration that God would do in the future.

Pastoral Ministry

Pastoral ministry is an important ministry in the church. Pastoral care is also called pastoral care. It comes from the word “pastor”, in Hebrew “Ra'ah”, and in Greek Poimen, meaning Shepherd. (J.D. Douglas 2002). Basically, pastoral ministry is a ministry that is generally carried out by the church or all congregations and specifically this ministry is carried out by a priest, who is appointed by the church organization (Abineno:2006). The Office of pastor / Pastor from the beginning was imposed on church leaders to explain their concern for the spiritual life of the church both individually and in groups (Thomas C. Oden:1983). Thus it can be said that pastoral care is performed by a pastoral minister/Pastor, Pastor or other church leader who has a correct understanding of God's word, and has the ability to guide and care for God's people.In essence, pastoral care is a service that reflects God's



care or concern for his creation. In the Old Testament, God's shepherding was evident over them through his leadership, care, protection and care. This is closely related to the promises he made to the Israelites as his chosen people. Under the leadership of Moses and Joshua, God led the Israelites to the Promised Land. God nourished and provided for their physical needs by giving them manna and quail as their daily food, not even their clothes and shoes were ever damaged (Deuteronomy 29:5). Not only that, but God also took care of their spiritual needs by providing laws and teachings to guide their life's journey. In the New Testament, Jesus is the Good Shepherd, who knows his sheep, willing to lay down his life to save them from the attacks of wild animals. (John Chapter 10). Luke tells us that the Good Shepherd searches for the lost sheep until he finds it and brings it home. Abineno revealed that:

“What is meant here by those who have gone astray – or who are lost-are those, who in society at that time were considered the most despicable people, namely: prostitutes, tax collectors, people who do not know the Torah, people who are deformed, people who are unclean, and people who are excluded from the Association of everyday life. These people he defended and vehemently denounced those who oppressed them.” (Abineno: 2006).

In John 21: 15-17, Jesus repeatedly asked Simon Peter if he loved God with all his heart. And the Lord commanded to feed his sheep. This shows that love for God underlies the shepherding Ministry. So, the concept of shepherding is: “first, the initiative and authority of God. Second, synergy with God. Third, the evidence of loving Jesus. Fourth, the act of watching yourself and the congregation. Fifth, the will of God. Sixth, it is the love and work of God.” (Yuferi Wawuru and Hezekiah Gulo:2021). And after Jesus died, Rose and ascended to heaven, the disciples who followed him continued the task of shepherding Ministry. And to this day, the shepherding ministry continues to be continued by believers.

Holistic Pastoral Care

The word holistic comes from the adjective wholistic, from the English noun whole which means: whole, which is the whole as a whole, complete, perfect and healthy, which is described as a round and whole circle. (Totok S. Wiriyasaputra:2016). Holistic pastoral care is an approach in pastoral care that recognizes and considers all aspects of an individual's life as a whole. The holistic pastoral care approach is built on the realization that human beings are multidimensional beings, consisting of spiritual,

psychological, physical and social dimensions. This awareness makes pastoral care more contextual, appreciating the different cultural perspectives and beliefs of the people being served especially those who are facing problems. Totok S. Wiriyasaputra in his writing said that in the service of others, the servants should understand the existence of man as a holistic being who needs help holistically anyway. Both those who serve and those who are served are holistic beings, that is, human beings in their wholeness. (Totok S. Wiriyasaputra:2006).

Man as a Holistic Being.

The whole human life can be classified into four main dimensions, namely: spiritual, mental, physical and social. The spiritual dimension is an aspect of human existence that transcends the physical and mental dimensions, which include beliefs, values, intuitions, and experiences related to non-material aspects of life. Spiritual aspects include belief in something greater than oneself, whether it be in the form of religion, belief in a divine power, or a certain philosophy of life, noble values and piety, experiences that transcend the boundaries of everyday life such as contemplation/meditation. Spiritual needs are human needs to connect with God/The Divine. McGrath stated that the spiritual dimension is what drives and motivates a person to produce a quality of life that can indicate his personal relationship with God in the form of tangible actions. Spirituality in the perspective of Christian faith is closely related to the values of faith, motivation in life, endurance, perseverance and spirit in living life in accordance with the will of God. (Alister E. McGrath: 2003)

The psychological dimension refers to the mental aspects of human beings, including the thoughts, feelings, and cognitive processes that form an important part of human identity and life. The mental aspect is related to man's relationship with himself (mind). Mental aspects of humans include the need for affection either give or take, emotional maturity, self-integrity, intellectual ability, creativity, self-worth, self-expression, self-pride, a sense of beauty or aesthetics, sexuality identity, and feelings of security and comfort. In his theory Maslow divided the basic human needs into physical needs, namely, the need for food and drink, breathing, sleeping in order to maintain the continuity of life and psychological needs, namely, the need for security, Love, appreciation and self-actualization. (Anita Lontaan:2023). The physical dimension of Man refers to the visible part of the body and the physical functions of human life. The physical aspect leads to what can be touched, seen and touched. The physical



dimension of Man refers to the visible part of the body and the physical functions of human life. The physical aspect leads to what can be touched, seen and touched. Physical needs are needs related to health and physical appearance/human body. (Wahab:2020). Physical aspects are also related to the physical needs of humans, which include: clothing, food and shelter, the need for health and physical appearance (Wahab:2020). Physical aspects are also related to the physical needs of humans, which include: clothing, food and shelter, the need for healthy eating/nutrition, physical health including fitness and health of body organs, the need for adequate rest and time for recreation and relaxation, so that the body has physical abilities. Maslow put physical needs as the initial stage so that humans can maintain their lives.(Maslow: 1954). The fulfillment of physical needs is very important to maintain survival, support growth, and maintain human welfare.

The social dimension is one of the important aspects of human life that involves the interaction between individuals with other individuals, groups, communities, and institutions. It covers various aspects that affect how individuals interact, adapt and affect their social environment. Some important aspects of the social dimension include the involvement of individuals in social groups and communities, such as the social dimension is one of the important aspects of human life that involves the interaction between individuals with other individuals, groups, communities, and institutions. All aspects of human life are interrelated and influence systematically and synergistically to form human existence as a whole that grows to its fullness. Totok illustrates as follows: (Totok S. Wiryasaputra:2006).

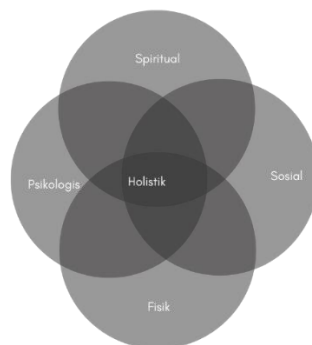


Figure 1.1 holistic approach

We can distinguish one aspect from another, but basically we cannot separate them. Because of the linkage it is not uncommon for overlapping between one aspect of another aspect.

Holistic Pastoral care in the Bible

The word holistic in the Old Testament appears in the term "shalom" comes from ancient Hebrew. Etymologically, this word has a root: שָׁלוֹם (shalôm) the meaning of the root of the word שָׁלוֹם (sh-l-M) is:

1. Be whole, complete, perfect
2. Pay compensation or compensation
3. Peace, freedom from conflict
4. Safe, secure, protected

In line with the above meaning, Perry B. Yoder said, "Shalom refers to a state of well-being, an all rightness, an okayness". (Perry B. Yoder:1977). Shalom refers to a state of well-being, rightness, well-being. An ideal condition for human existence according to the Will of God as the creator and shows the right relationship with God, others, and all creation. This ideal condition includes complete and holistic well-being, both physical, mental, spiritual and social. That is why the pastoral ministry of the church must be holistic. The foundation of holistic pastoral care starts from the understanding that man is a holistic being. Genesis 1: 26-27 tells us that man was created in the image and likeness of God as a holistic being. In this regard, there are a few things to consider:

1. God formed man from the dust of the earth as a unity having a physical aspect, a material body (Gen. 2:7). He also took care of man's physical needs by growing various trees from the Earth (Genesis 2:9). 2. Human beings have a psyche (psyche) or mental aspect, emotions and feelings that include happiness, sadness, anger, anxiety, love, and various other emotional nuances, which influence their mindset, behavior and decisions. The human soul needs God's attention by providing a helper (Gen. 2:15-16, 8). 3. God gives the breath of life to man, The Breath of life comes from the breath of God himself (Gen. 2:7). Man has a spirit or so-called spiritual aspect.

The basis of holistic pastoral care can also be seen from the Ministry of Jesus, who paid attention to human needs as a whole. In Mark 2: 5, Jesus knew that a paralytic needed not only physical healing, but also spiritual healing, namely rapprochement with God (forgiveness of sins). Mark 5: 1-20 Jesus ministered to someone who was possessed by demons. The possessed person has a mental disorder. He lost consciousness, so he wandered day and night in the cemetery and on the hills screaming and beating himself with stones. When he met Jesus, he experienced a change in his life. He became sane again as before, could clean and take care of himself. This shows that Jesus served the psychological needs of his people. He ministered to all walks of life, poor and rich, learned and



unlearned, good and sinners. Jesus did not look at the difference in the background of a person's social status, because all people are equal before him. In his ministry, Jesus was willing to associate with anyone, including people whose existence was not accepted in society (John 4:7-9). In connection with that, Eka Darmaputra said that the pattern of service of God's servants should refer to the pattern of Christ's ministry to have "full obedience to God and full love for Man." (Eka Darmaputra:2005)

Holistic pastoral care according to Ezekiel 34:1-31

Ezekiel conveyed the message to the Israelites that God would replace the leaders of Israel to be Shepherds of his people. The message that Ezekiel delivered to the leaders of Israel at that time also applies to us today. God wants church leaders, both pastors, administrators and church assemblies to serve his people with full responsibility. Holistic shepherding service, which includes spiritual, psychological, physical and social needs of the congregation, can be exemplified from God's shepherding for his people as follows:

Serving Spiritual Needs

The spiritual needs of Man are centered on the relationship with God. Man was created with the capacity to know and have an intimate relationship with God, through faith, worship and communication with God. Calvin said that, "God has placed in the hearts of all of us a knowledge of himself, and that knowledge at any time he may revive in our memory". (John Calvin: 2008). When God gives Man knowledge, he gives Man knowledge. This awareness arises when he sees God's creative work on this world. All that can be seen by the eye Awakens man that there is a "cause" of all that exists. It is this awareness that drives man to know him better through the special means used to guide us to the Creator that is his word (the Bible). The Bible is the primary means for every believer to know God. 2 Timothy 3: 16 says, " All Scripture is inspired by God to teach, to make amends, to correct conduct, and to educate in righteousness." The Greek word used for the word "inspiration" literally means "breathed by God". This means that God moves in the minds and abilities of researchers so that every word used is the mind and will of God. The Bible is the only source of distinctive and detailed information about him. (Fritz Ridenour: 2000). Man's need to believe, know and communicate with God is acquired through communion with the word of God. Communion with the word of God brings man to know God through the person of Jesus Christ, The Word made flesh (John 1:1, 12). God has revealed

himself fully and clearly through Jesus Christ, this is explained by Jesus himself that "he who has seen me has seen the Father" (John 14:9). Thus, the human need to know God can be through his nature, His Word, The Person of Jesus Christ and the Holy Spirit and through personal experience with him.

Ezekiel chapter 34 illustrates that the primary spiritual need of the Israelites was true repentance. They need an intimate rapprochement with God, they must again recognize God as the only Shepherd who can save them (Ezekiel 34:30-31). They need a renewed heart to live in obedience to God. In the midst of their despair of exile, they also needed the promise of salvation and eternal blessings from God as a hope for the future (Ezekiel 37: 24-28). Based on the explanation above, a pastor must understand what the spiritual needs of the congregation he serves. They need a personal relationship with God. And to establish this relationship they must first know God, both nature, person, character and God's will for life.

Watch the sheep.

Verse 11 "for Thus saith the Lord GOD, Behold, I myself will take care of my sheep." This verse expresses God's concern for his people as a shepherd does for the flock in particular. In Hebrew the word *אֲנֹכִי אֶדְרוֹשׁ* (anokhi eddrosh) "I will look for/pay attention" comes from the word *דָּרַשׁ* (Hebrew) 'eddrosh' comes from the root word *דָּרַשׁ* (darash) which means to search, investigate, supervise, or pay attention carefully. The word "my sheep" *אֶת־צֹאֲנֵי* (et-Tso'ni), the word *צֹאֵן* (tson) means sheep, flock. With pronoun affixes pers. - •(- I) indicates ownership "...Ku". It literally means: "I myself will seek/watch/watch carefully over my sheep". This confirms that God Himself will intervene specifically to seek, Shepherd, and care for his people (His sheep) attentively. The use of the word 'eddrosh' contains a strong meaning, that God does not just pay attention at a glance, but really seeks, investigates, and watches earnestly so that nothing is missed. Oliver Mc. Mahan said: "God emphasizes strongly his intervention for his flock. The words "truly, I, Myself" Express a threefold affirmed statement. "Truly " calls our attention to God's vital work. The time has come for decisive intervention." (Oliver Mc. Mahan:2002). The form of God's attention is clearly seen in the act of God freeing them from slavery in Egypt. When the Israelites complained, cried out and cried out because of slavery, God heard their cry and took note of them (Exodus 2:23-25). And he sent a leader to deliver them, even Moses. As recorded in Exodus 3:7-10



7 and the LORD said” " I have seen the affliction of my people in the land of Egypt, and I have heard their cry because of their handlers; yes, I know their affliction. 8 therefore I have come down to deliver them out of The Hand of the Egyptians, and to lead them out of the land into a good and spacious land, a land flowing with milk and honey, to the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. 9 now the cry of the Children of Israel has come to me; and I saw how hard the Egyptians oppressed them. 10 so now go, and I will send you to Pharaoh, to bring my people Israel out of Egypt.”

A pastor of the church must pay attention and know the life of his church personally, know their conditions and needs, as Jesus knows his sheep one by one. This will be very helpful to understand the struggles of church life. (Mariani Febriani Lere Dawa, et al: 2019). A pastor of a church must know whether the church being served is an adult church or still children who are easily swayed by the winds of teaching (Ephesians 4:13-14). If the congregation served is mature then the shepherd needs to equip them to serve God's work and make them as partners in the ministry. On the other hand, if the congregations served are still spiritual children, then they need teaching and guidance. Purim Marbun in his writing explained about the importance of the church to guide the people of the church as an effort to encourage and help the congregation grow in the knowledge of God and experience spiritual maturity so that they function properly in their local church.(Purim Marbun:2021).

Looking for The Lost Sheep.

In verses 11, 12 and 16a. It is said: 11 "for this is what the Lord God says: 'I myself will look for the sheep, and the horses will look for them.'"; 12 " as a shepherd seeketh his sheep when they are scattered from the flock, so will I seek My Lost Sheep..."; 16 A "what is lost I will seek, and what is lost I will bring home..." The word " I myself " refers directly to God actively seeking and gathering back the Lost Sheep. The phrase "and will be looking for" in Hebrew is "וַיִּבְקֹרְתִים" (uvih'khar'tim) which literally means "and I'm going to find/check them out". Verses 12-13 God promises to search the lost sheep from the various places where they have been scattered. These verses are part of Ezekiel's prophecy of the future restoration of Israel. God is described as a shepherd who seeks and gathers back lost and lost sheep. Isaiah 40: 11 says that God will feed his flocks and gather them with his hands; he will hold the Lambs in his arms; he will lead the Lambs carefully. The search for God is based on Love. Luke 19: 10,

God in Jesus Christ came into the world to seek and to save that which was lost. As a good shepherd, God will not let any of his sheep be lost. This illustrates for true pastoral ministry that divine love must be the basis of Service. C.H Spurgeon advised shepherds to look for lost sheep one by one, because God in his parable tells of the Good Shepherd always watching his sheep not in a flock but one by one (Jonar:2023).

God showed his love by sending prophets to convey God's messages of love, repentance, forgiveness and salvation in him. God gives his word as a guide to The Lost and lost people. God actively seeks and loves his lost people, bringing them back to him to experience the gift of salvation and meaningful life. Likewise, a good pastor should always seek and rediscover the lost members of the ecclesiastical community. Understand and find out the condition and background of the congregation who are not active or who have not been present in the church for a long time, in order to take the right approach. A church pastor needs to encourage the church and its pastoral team to remind each other and visit those who are not present, sharing tasks with them to find and restore inactive members of the church.

Rescue the sheep

Verse 12. "...and I will deliver them out of all places, into which they were delivered in the day of mist and the day of darkness.”

The word "rescue" implies: rescue, release, deliver from danger. Markus Suyadi wrote that, the word "salvation" comes from the Hebrew "ye Shu'ah," and in Greek "soteria", which means liberation, preservation and salvation. According to him, "Safety includes two dimensions. First, releasing or freeing someone from the danger that is threatening the person's life. Second, it preserves the person who has been released from something that endangers his life."Suyadi describes the concept of salvation as like a person who is experiencing the danger of hunger who is waiting for the moment of death to face death, but then there are people who come to give food, so that he escapes from death. (Markus Suyadi:2012).

Ezekiel describes the state of Israel as a sheep in darkness, lost and do not know where to go and its purpose. They are in the shadow of death that can destroy them at any time. The gloomy situation depicted by the "misty day and the dark day " symbolized the gloomy situation of the Israelites, who were overcome by the darkness of sin and confusion while living in the land of Exile. Poole commented that "a dark day; showing the state of their land which was invaded until the destruction of



Jerusalem. The period of maladministration of their own governors, and the great disorder of their enemies". (Matthew Poole, tt). God will save those who are separated from him.

God's salvation of his people is one of the great themes of the Bible. God's Salvation began with the fall of man. This promise of God's salvation is based on God's great love for his creation. Genesis 3: 7-10 tells of the fall of man into sin that had a profound impact on both man and all of God's creation. Sin separates man from God and deprives him of the glory of God (Romans 3:23). Strong calls it a loss of moral likeness to God, so that the power to practice religious and moral truths is corrupted, the mind is blinded, the emotions are corrupted and the Will is enslaved by sin. (August Hopkins Strong:1946) Sin carries the penalty of suffering, pain, distress (struggling to make ends meet) up to physical death, and Romans 6:23 states that the result of sin is death. Fallen man cannot escape from all these situations. God planned the salvation of the world. God is the source of salvation, he is the initiator, dynamizer, executor and fulfilment of that salvation. (Darsono Ambarita:2018). It is God who initiates salvation, and it is God who accomplishes and fulfills it through the birth and death of his son, Jesus Christ.

The Bible records that God's salvation of Israel was a long process that began from Abraham's election and the covenant God made with Abraham, liberation from Egyptian slavery, restoration from exile, the promise of eternal salvation through the Messiah, to the fulfillment of the Messiah's coming. All that reflects that God is present as a shepherd who promises to save not only spiritually but also physically and mentally. God's salvation is aimed at restoring fellowship and true relationship between God and his people. The work of God's salvation of the world (Missio Dei) is still ongoing today. The call to save the world from sin has been mandated to everyone who believes in Jesus Christ as Lord and Savior. This is the Gospel or Gospel that contains the news of salvation, news of forgiveness, news of Atonement, and news of sanctification for sinners, as the grace of God obtained in Jesus Christ. (Makmur Halim:2018). Jesus has reconciled the world to God, and the message of the atonement is given to every believer (2 Corinthians 5:18-19). Every believer, who experiences the gift of salvation is called to live for God, becoming a witness to many.

Graze the sheep.

In Ezekiel 34: 13-15, God says: "I will bring them out of the midst of the nations, and gather them out of the lands, and bring them into his land; I will feed them on the mountains of Israel, in the streams

thereof, and in all the dwellings of the people of the land. 14 in a good pasture will I feed them, and on the high mountains of Israel will be their pasture; there in a good pasture they will lie down, and on the mountains of Israel will be their food. 15 I myself will feed my sheep, and I will let them lie down, declares The Lord God." The words "I will shepherd, I will shepherd, I myself will shepherd My sheep" in verses 13, 14 and 15, use a Hebrew word derived from the root Ra'ah (רָעָה) which means "to shepherd" or "to keep". This word is a description of God as a Loving Shepherd who guides, cares for and takes care of what the sheep need.

In verse 14, God promises to feed his people on the high mountains of Israel. In Hebrew, the word "mountain" is "har" (הַר) which literally means "Hill", "Mountain" "High place". (Encyclopedia of the Bible). Some passages in the Bible explain that Mountains are often used as a place of escape, refuge and hiding (Judges 6:2; 1 Sam 14:21-22), a hunting ground (1 Samuel 26:20). Mountains and hills are also often associated with places of idolatry (Ezekiel 6:13), objects of God's power and glory (Psalm 18:3, 71: 3)

The mountains of Israel in the context of Ezekiel 34:13-14 have special significance for the nation of Israel, as many important events took place in the history of their salvation. Spiritually, the mountains of Israel symbolize the place where God is present and appears, for example in Exodus 19, The Lord appears on Mount Sinai, Mount Zion as God's sanctuary (Psalm 48), Mount Moriah in Jerusalem as a place of worship (2 Chronicles 3:1), where God's blessings and promises are given (Deuteronomy 11:29), a place of strength and protection (Psalm 125:1-2). So God's promise to "shepherd them on the mountains of Israel" symbolizes that God will restore their lives through his presence, so that God's blessings will be a part of their lives. A church pastor must be able to lead church members to spiritual growth. David Pigome explained several roles of church pastors, among others: church pastors must be able to be an example for the church both in words, behavior, in love in faithfulness and holiness of Life (1 Timothy 4: 12). (David Pigome:2024). The pastor must give spiritual food to the whole church through sermons that suit the needs of the church; through understanding the Bible in small groups and teaching them to find their own truth, the congregation can thus avoid various false teachings.

Serving Psychological Needs

One of the human needs that also affect human life is a psychological need that is, the need for a sense of security (protection), affection/love, appreciation and



self-actualization. Willy and Albert Maramis wrote that psychological needs include the need for affection (need to be loved) and the need for self-esteem (need for self esteem). These needs are met by others in a good human relationship. (Willy F. Maramis, et. al: 2003). The need for affection is derived from warm relationships, a loving atmosphere, friendliness and togetherness. Likewise, the need for self-esteem is obtained through an attitude of respect and respect for each individual, recognizing and giving appreciation for all the efforts that have been made. A psychologically healthy person always feels safe and happy in any conditions, he is able to control and control himself. Hafsari in the mental health module wrote that mental health is the realization of real harmony between psychiatric functions and the creation of self-adjustment between humans and themselves and their environment. (Primary Nur Hafsari, et. Al.:2022).The World Federation for Mental Health defines psychological/mental health as a condition that allows optimal development both physically, intellectually and emotionally, as long as it is in accordance with the circumstances of others. A mentally healthy person is a person who experiences growth, development and maturity of life, so that he is able to accept responsibility and live his life to the fullest. Failure to meet these needs can lead to anxiety, depression and difficulty in establishing relationships. Thus, a psychologically healthy person is one who has positive self-esteem, is able to perceive their weaknesses and strengths realistically, is able to express emotions in a healthy way, is able to recognize and manage stress effectively, is able to lead a life in accordance with the values adopted, is able to solve problems well. While unhealthy people are people who have excessive anxiety, irrational fear, imbalance in meeting their psychic needs. (M. Andi Setiawan: 2018).

Ezekiel describes that the Israelites experienced a spiritual, physical, and social psychological development that is not optimal. Psychologically, their need for security and protection, respect and affection are not available to them, so Ezekiel describes them as lost sheep without direction, wounded with no one to bandage them, weak and in physical, mental and spiritual pain. Therefore, Ezekiel calls for God as the creator of life and the Great Shepherd to know exactly what his sheep need. God gives his love, protection and security to his people.

Providing protection (V. 16e)

“I will seek the lost, I will bring the lost home, I will bandage the wounded, I will strengthen

the sick, and I will protect the fat and the strong; I will shepherd them as I must.” The word “the fat one” denotes a healthy, fertile state. The word “strong” can mean sturdy, mighty. This verse shows that a loving God knows the different psychological conditions of each individual. Of course, in a community there are strong, there are also weak. God’s promise of protection against the fat and strong shows his concern for those who are physically and psychologically strong to stay awake. On the one hand, God promises to strengthen the weak because they are lost and lost (verse 16A), on the other hand, he also protects the strong. This is done so that those who are strong will remain strong in his protection. God does not ignore anyone. It demonstrates the fairness and balance of attention in serving diverse psychological needs. God says “I will feed them as I should.” God guarantees that his approach to shepherding is appropriate and in accordance with the needs of each. God watches over and protects the weak and helpless with the strength of his power (Psalm 10:14).

his promise of God’s protection is a strength for shepherds in serving the Lord’s church. With the assurance of God’s protection, a shepherd can confidently help a congregation that is facing various dynamics of life. The church needs a pastor who can understand, understand and can help them deal with problems that squeeze their lives. During their wanderings in this world, the Church of God is like walking in a dry desert, steep roads and dangerous ravines. The pastor of the church is not only enough to pray and advise them to remain patient and surrender in the face of struggles, but needs to provide holistic services, provide pastoral counseling services, in this case a pastor needs to provide special time to provide teaching and spiritual coaching that teaches about recovery, forgiveness and character building; provide personal assistance, help them find solutions based on Biblical principles.

Give a sense of security.

In verses 25, 27 and 28, there is a repeated sentence, verse 15 “...they can rest in the wilderness in peace...”, Verse 27: “...They will live peacefully...”, Verse 28: “...they will be quiet in peace...” The word “safe” serene” indicates a feeling of peace, tranquility and freedom from threats. According to Fitri Rachmiati Sunarya, Abraham Maslow’s hierarchy of Needs theory states that security needs include physical and emotional security (Fitri Rachmiati Sunarya: 2022). The need for physical security involves the need to be protected from physical dangers, such as accidents, natural disasters, violence and other dangers; an environment free from health



threats such as disease outbreaks. While the need for psychological/emotional security includes the need to feel calm and free from excessive fear, free from emotional distress (trauma, violence, abuse), have stability and regularity of life, free from the threat of discrimination, social inequality and so on.

While in exile, the Israelites experienced great insecurity. They were deprived of a comfortable home and had to live as refugees in a foreign land (Lamentations 1: 3-5). As captives in Babylon, the Israelites faced scorn, humiliation and oppression from the conquering peoples (Ezekiel 36:20). They lost the place of worship, the place where they praised, worshipped and celebrated their great days and offered burnt offerings and sacrifices to God (Leviticus 1-7). The temple in Jerusalem that was the center of worship and religious rituals in Judah has been destroyed. (Harold Henry Rowley: 2009) the Temple is the pride and symbol of the identity of the nation of Israel as God's chosen people. The Babylonian exile and the destruction of the Temple made the Israelites lose their identity as God's chosen people. The loss of sovereignty and independence as a nation has caused deep psychological trauma. Their experience of witnessing death, suffering, oppression and injustice generates fear, sadness, anxiety and trauma that is difficult to erase. Their minds must be freed from the various fears, anxieties that dominate their lives, therefore through the prophets, God promised to provide security and tranquility for the nation of Israel. God gave them hope for the restoration and rebuilding of the Temple as a sign of their relationship with God. It is this hope that gives them comfort and strength.

The repeated words about "living in peace" in Ezekiel 34 verses 25, 27 and 28, refer to God's promises to provide security and peace for his people. God is able to care for and provide for his people even when they are in a barren, difficult situation in the desert. This directly answers the basic psychological needs of the people of Israel, namely the need for a sense of security, a life free from worry, fear and anxiety. This is the desire of God's people who have experienced trauma in exile. When serving a congregation that is going through a traumatic situation, a pastor must have empathy. Empathy is the ability to feel the mood of other people's feelings so that they can interact according to their mental condition. Empathy allows the pastor to understand and feel what the congregation is experiencing deeply. It is undeniable that the ability to empathy in each person has a different level. There are people who can easily put themselves in the shoes of others, but there are also people who have difficulty putting empathy in others. Through

empathy, the pastor can identify all dimensions of trauma experienced by the congregation, both physical, psychological/emotional, physical and social, so that the pastor can provide comprehensive and Healing Assistance. Empathy reflects the love, care and presence of Christ who accompanies the church in suffering. This gives a sense of security, acceptance and comfort to the congregation who are being hurt. When a pastor can understand the needs of each individual, then the congregation will not hesitate to open up and reveal

Another thing a pastor can do is provide personal pastoral counseling services to congregations who are experiencing a crisis of confidence or psychiatric problems related to insecurity. Yakub Susabda gives the following definition of pastoral counseling: "Counseling (pastoral) is a therapeutic conversation between counselors (or pastors/pastors) with counselors/clients, where counselors try to guide the counselors into an ideal counseling conversation atmosphere (conductive atmosphere) that allows the counsele can recognize and understand what is happening in himself (self-awareness), the problems he is facing, his life conditions and why he responds to all of it with a certain mindset, feelings, and attitudes. Thus, with increasing awareness, he began to learn to see the purpose of his life in his relationship and responsibility to God and try to achieve that goal with the measure, strength, and ability that God had given him."(Jacob B. Susabda, 2014). In this case, a pastor is a counselor who needs to guide, and accompany the congregation (counselors) to find, understand and understand the problems they face, including insecurity, fear and anxiety experienced. Counseling service is the duty and trust of God as a great counselor to pastors, church leaders. If this task is neglected, then the church who is struggling with various problems of life will fall prey to The Evil One (1 Peter 5:8). It is expected that through pastoral counseling services, holistic recovery both spiritual, psychological, physical and social can be felt by the congregation. For this reason, the pastor also needs to encourage all congregations to build each other up, strengthen and care for each other, share each other's burdens so that they feel light, have a concern to help each other, become a channel of Christ's love and recovery for congregations who are experiencing trauma, fear, anxiety, worry and other psychological disorders, because protection and security are the main conditions for one's mental and emotional functioning.



Serving Physical Needs

Physical needs or physical needs are basic needs that must be met to maintain normal body function and stay physically healthy. Physical needs include the need for food and drink, living in a house and its facilities, maintaining and caring for the body, exercise, the opportunity to rest and relax. Every human being strives to meet his basic needs of eating and drinking, because humans can only survive a few days without eating and drinking. Hendro wrote that people whose lives are dominated by hunger and thirst generally have different perceptions, awareness and mental attitudes with people who are able to meet their physical needs every day. Those who have experienced this for a long time, tend to ignore matters that concern education, culture, self-development and other things. Their lives are colored by the struggle to meet their basic needs (Hendro Setiawan: 2014). Without adequate physical fulfillment, it is difficult for humans to achieve optimal mental health.

Physical needs not only concern basic needs but also needs that concern the health of the body. The state of health of the human body is not only influenced by the state or inability to meet the needs of eating and drinking, but on the contrary can result from excess eating and drinking or excessive eating patterns. Excess food intake is bad for health, both heart disease, hypertension, diabetes to stroke. Poor diet and excess food consumption also have an impact on mental health, such as low self-esteem due to obesity, low self-esteem, depression and other mental disorders. Therefore, it is important for a person to maintain their health by observing a balanced and healthy diet, limiting excessive food consumption and adopting an active lifestyle of exercise to maintain optimal physical health.

In the context of Ezekiel 34: 13-14, the Israelites experienced both physical and spiritual famine. God promised to shepherd the people of Israel to the mountains of Israel, streams and good pastures. This is done by God to show that he cares deeply for the physical needs of his people. What God does in this context:

Ensuring that there is enough food

Verse. 14 "in a good pasture I will feed them, and on the high mountains of Israel there will be their pasture; there in a good pasture they will lie down, and on the mountains of Israel will be their food." "good pasture" describes a fertile grazing ground, which is rich in Natural Resources, able to provide food and can meet the abundant needs of life for God's people. "the high mountains of Israel" represent a safe place, protected from various threats

and a strategic place. In the Old Testament, the mountains of Israel had an important meaning in the history of their journey. Some mountains in Israel have become places of worship because of the many things God has done there. On Mount Sinai, God had given the Ten Commandments to the Israelites through Moses (exodus 19-20) and God made a covenant with Israel (exodus 24). Mount Zion, David made Zion his capital and removed the Covenant from Zion (2 Samuel 6). Mount Moriah, the place where Abraham obeyed God to sacrifice his son there, where David built an altar of burnt offering to the Lord (2 Samuel 24:18-25) and based on 2 Chronicles 3 it is mentioned that Solomon built the Temple on Mount Moriah. These mountains are an important place for Israel, which is the history of the faith of Israel and the center of worship to God.

These two terms "good pastures" and "high mountains of Israel" refer to a good and healthy environment, which allows the Ummah to get adequate nutrition and adequate resting places. All the ideal places that the Lord shows reflect God's care and fulfillment of the physical needs of his people. God does not want his sheep to get sick and die of hunger. Therefore, he promised to pasture them in a fertile pasture, a place of good grazing for the sheep. God promised to provide enough food for the sheep. They can eat until they are full and they will grow well. God's "ensuring the sufficiency of food" means physically that God guarantees the availability of sufficient food, so that they will remain healthy, and their nutrition will always be adequate. Their basic need for adequate and nutritious food becomes a source of energy for life. This promise of God reminds all people to rely fully on God as the source of life and true guardian. God cares for and satisfies human needs in full, holistic care both physical and spiritual.

Bandaging the injured

Verse 16, "...the wounded I will bandage ... "the word" wounded " refers to the wounded sheep. (Elmer L. Towns and Lee Fredrickson: 2021) sheep can get bone injuries or sprains when they are in an unsafe environment, for example, uneven ground surfaces and holes result in sheep falling, high pastures can make them slip. Likewise, fights between Rams, attacks by wolves, liar dogs, or other wild animals can cause bite wounds, claw wounds and severe injuries. Wounded sheep need a shepherd who takes care of them until they recover. The wounds suffered by God's people in the context of Ezekiel are not only physical but also psychological wounds. The behavior of the leaders (shepherds) who do not care about the sheep, injustice, loss of identity



as God's people due to sin and error cause wounds in the hearts of God's people. God is there to heal their broken hearts. The touch of God's love and tenderness and special care in dealing with the wounded are able to heal their physical, psychological and spiritual wounds.

Henri J.M. Nouwen in his book writes the old story contained in the Talmud (Tractate Sanhedrin), which tells of "the Messiah sitting among the poor, bandaging every wound, waiting for his hour of need." (Henri J.M. Nouwen: 2023). Furthermore, he explained that "the Messiah bandaged his wounds one by one, so that he would not need time to prepare himself if he were asked to help his neighbor. He's ready to help." This story tells how Jesus made his wounded and broken body the way of healing, deliverance and atonement for Man). Isaiah 53: 5 foretold what would happen to the Messiah: "but he was pierced for our transgressions, he was bruised for our iniquities; the recompense of our salvation was upon him, and by his stripes we are healed. The NIV translation explains "but he was wounded for our sins, and was scourged for our iniquities. He was condemned that we might be saved, because his stripes healed us." These verses show that the wounds suffered by Jesus were not ordinary wounds, they did not happen because he made a mistake, but they happened because of the sins of men. He was abused as a result of human vices. Jesus suffered a severe painful wound and by that wound everyone who is physically, psychologically and spiritually injured is healed. These wounds become wounds that restore people to experience new life, namely life in truth. 1 Peter 2: 24-25 "he himself bore our sins in his body on the cross, that we who died to sin might live for righteousness. By his stripes you have been healed. 25. for once you went astray like sheep, but now you have returned to the Shepherd and keeper of your souls." He gave himself, willing to be hurt that he might heal the wounded. Just as Jesus gave himself for the wounded, so too is a shepherd.

A servant of God has the work of healing the wounds of others. Nouwen admitted that the minister of God who in his service restores the wounds of others, in fact, he himself is a wounded person. He is called to be the one who heals the wounded, one who must take care of his own wounds but who is also ready to take care of and heal the wounds of others.

Strengthening The Sick

Ezekiel 34: 16D "...the sick I will strengthen,...". The word "sick" in verse 16 comes from a root meaning weak, sick, weary, caused by illness, injury or other physically debilitating condition (CF. PS. 147:3). It describes the condition of the Israelites in need of

healing and strengthening. In such a situation, Ezekiel foretold that God is the Good Shepherd, who does not neglect the weak, but rather that God will heal those who are sick, restoring strength to those who are weak. The hope and comfort of God is the strength and source of healing for the weak. That hope and comfort were fulfilled in Jesus' ministry. The New Testament records many of the miracles of healing, deliverance and restoration that Jesus performed for the sick. In Matthew 9: 1-8, Jesus healed a paralytic who was brought to him. The healing experienced is not only physical but also spiritual healing, Jesus said "Believe me, my son, your sins are forgiven." (Matthew 9:2b). Jesus also healed a leper (Matthew 8: 1-4); healed the blind (Matthew 9: 27-31); and took away all sickness and infirmity". (Matthew 9: 35). Through this Ministry of healing God showed his mercy, fulfilled his prophecies about himself, and proved that he is the shepherd who always strengthens the weak and heals the sick. In the Ministry of shepherding today, a shepherd must have a heart like Jesus who always cares for and cares for those who are sick, gives strength and comfort to the weak. Indeed, most people take illness as a private matter so it is often hidden. This assumption is erroneous because health and illness are not personal matters. The church has an important role in strengthening and serving the sick, both physically, mentally, and spiritually.

In ministering to the sick, pastors may hold special prayer services for the sick. Through this ministry, sick people will feel cared for and strengthened to face the illness they are experiencing. Prayer becomes a means for them to communicate with God who is a source of strength and hope. In addition, pastors can form special teams involving other church members to regularly visit and fellowship with sick people, both those who are hospitalized and those in hospitals. This ministry is done to provide moral and spiritual support, share faith-strengthening words, give hearts and ears to hear complaints they experience and encourage them to remain grateful in any situation and surrender completely to God's plan. Kodariyah and Shirli in their research revealed that the factor of one's faith and belief can accelerate the healing process of patients. (Kodariyah: 2023). Spiritual support in the form of prayer services given to the sick can help them to be more patient, calm, sincere to face the disease suffered. Prayer services from both the pastor and the entire church not only help strengthen the sick church members but also their entire families. It is through our presence that the sick need to be convinced that the Lord is present, encounters, comforts and strengthens him. In addition, the Shepherd also needs to arouse the



awareness of the congregation to make a healthy lifestyle as a lifestyle. For this reason, shepherds need to deliver sermons and teachings that emphasize the importance of maintaining physical and mental health as part of a life that believes in God, because the human body is a temple of God that must be guarded, cared for and maintained.

Serving Social Needs

Social needs are one of the basic human needs. As a social being, man needs the affection he receives in the form of being loved, cherished and accepted by others, both from family, partner and friends. Humans need others as a talking friend, a place to share stories, experiences and opinions with others and be part of a social group. As revealed by Aziz that as a holistic being that has social aspects, humans need to live with others, work together to meet the needs and demands of life, are easily influenced by culture, and are required to behave in accordance with existing expectations and norms. (Aziz Alimul Hidayat: 2015).

The Bible records that man is a social being who needs community, fellowship, love, service, and security from God and others. The book of Genesis 2: 18 explains that from the beginning man was created with the need to communicate and interact with others. In the Garden of Eden, God saw that it was not good for man to be alone, so he placed a woman with the first man, as a helper worthy of him. Human beings need interpersonal relationships, in this case relationships of partnership and togetherness. In 1 Corinthians 12:12-27, Paul describes believers as the body of Christ that needs and completes one another. Although its members have different duties and functions, yet all become one in Christ. In the context of the book of Ezekiel 34, the Israelites experienced a social situation that was quite alarming. They lost their homeland, lost their freedom and identity as an independent nation. They live in painful social oppression because they are controlled by other nations. As a result of raids, wars and exiles, the Israelites often experienced food shortages and severe economic hardship. They also experienced discrimination, humiliation, exclusion during their time in exile. Therefore, through the prophet Ezekiel God promised to explain the nature of God's shepherding Ministry which not only cares for and serves the spiritual, psychological, physical needs of man but also his social needs. This can be seen in his promise to serve the needs of his people, living back to a comfortable and pleasant community for him.

Collect the sheep

Ezekiel 34: 13, "...I will gather them from every land and bring them back to their own land..." Under a shepherd's Shepherd, generally sheep always live in groups as a flock is very dependent on the shepherd. If there is a sheep separated from his flock, he will be lost and confused to determine the path he should take. He will feel anxiety and fear, difficulty finding food and drink. Being separated from the flock makes a lost sheep very lonely and alienated, even it is vulnerable to danger and attacks by wild animals. He desperately needs help to be returned to his flock community. Ezekiel describes the scattered sheep as the condition of the people of Israel who are divided, helpless and lost direction. This was God's punishment in the form of exile or banishment from their land due to sins such as idolatry, murder and violation of the covenant with God (Ezekiel 5:11-12; 16:59), plus their leaders the Shepherds of Israel who did not lead them properly. Through Ezekiel, God also promised to gather them back to live together and become a whole community and have an identity as a nation. This relationship allows them to establish more intense interactions, which further strengthens the social bonds between individuals that had previously been "cut off" as a result of their being separated while in exile. And in this community they will be led by one Great Shepherd, who is God himself (V. 23).

In the service to the church, a pastor needs to proactively reach out and gather back members of the church who are scattered, excluded and neglected, embracing members of the church who may be forgotten or less attention, for example the poor, physically and mentally handicapped, widows and orphans. The Ministry of the church should reflect God's love and care for his people.

The Garden Of Happiness

Ezekiel 34: 29A "I will set up for them a garden of happiness..." Sheep need a comfortable place to rest, the basic word "leshém" means happiness/good name. In the original Hebrew, these verses use terms such as protect, secure, rest, garden of happiness, to describe how God gives comfort, peace, and happiness to his scattered people and gathers them in a restored community. God will establish a garden of happiness, where everyone who enters it will enjoy happiness and tranquility, and no one will die of hunger. When the Israelites were in exile, they experienced hunger and lack even they were not allowed to enjoy what was available. Verses 18-19 the sheep must eat grass that has been trampled and drink water that has been turbid. This shows that leaders not only blackmail and oppress, but make



their fellowmen continue to be in poverty even barely able to survive.

God's promise to gather them together and establish the garden of happiness will be realized through the presence of the Great Shepherd, the Messiah, a descendant of David (V. 23, bd. Psalm 89:5, 21,30; Jeremiah 23: 5-6) that will bring peace. This promise of God shows that God intends to restore harmony, unity, and peaceful coexistence in the community of his people after the time of Exile. Their good name as God's people will be restored. All this reflects an intact maintenance, which includes a social dimension. God is able to meet his people's need for a happy community, a community that can accept one another.

RESEARCH RESULTS

Holistic pastoral care in this study was conducted by officials of Bethel Indonesia church in Central Kalimantan covering 6 (six) regions, namely: Palangkaraya Region representative, Kuala Kapuas Region representative, KOLAMSU Region representative (West Kotawaringin-Lamandau-Sukamara), KOTIM Region representative (East Kotawaringin), Pulang Pisau Region representative, and Gunung Mas Region representative. Based on the Indonesian Bethel Church system, the church office Bethel Indonesia is the servants of God who have ecclesiastical positions such as: Pastor Pratama (Pdp), Associate pastor (Pdm) and Pastor (Pdt) who carry out services pastoral in Bethel church Indonesia. Article 25 of the church order mentions that pastoral services are carried out, among others: shepherding, preaching the Gospel, teaching the word of God, pioneering new churches, church Development, prayer services, sacrament services (water baptism and Holy Communion), marriage services, child delivery services, funeral services, delivering Apostolic blessings, ordinations. (GBI central governing body, 2021).

Research Instruments

Research instruments are tools used to collect research data. The main requirement of a good instrument is valid (precise) and reliable (consistent). The validity of a measuring instrument is the extent to which it is able to measure what it should measure, while reliability refers to the consistency of measurements (unchanged, the same) from one measurement to another. To obtain such data, appropriate data collection techniques are needed that are in accordance with the research design made. (Corbetta:2023). A valid instrument is a measuring instrument used to obtain valid data and can be used to measure what is to be investigated accurately.

(Muhidin and Maman Abdulrahman: 2007). That is why before the instrument is disseminated to the sample it is necessary to test its validity. This validation will be tested by an expert or expert. Instruments (measuring instruments) that are recognized to have met valid and reliable criteria are instruments that have passed the calibration test. After obtaining the validity and reliability of the experts, the researchers conducted a trial by distributing the instruments that had been validated to the respondents. Each instrument is measured using a scalard. (Joshi, A., Kale et. al: 2015). Based on data submitted by the regional governing body of the Bethel Indonesia church in Central Kalimantan, the total number of church officials is 327 people. The sample size in this study was calculated based on the Slovin formula with an error tolerance limit of 5% or 0.05:

$$n = \frac{N}{1 + Ne^2}$$

Specification: n = sample size

N = population size

e = error tolerance

Thus, the minimum sample size in this enelitian is:

$$n = \frac{327}{1+327(0,05)^2}$$

$$n = \frac{327}{1+327(0,0025)}$$

$$n = \frac{327}{1+327(0,81675)}$$

$$n = \frac{327}{1,81675}$$

$$n = 180,02 \text{ rounded so } 180$$

So the sample taken in this study is 180 respondents. Research instruments that have been validated by experts distributed to 30 respondents as a trial sample, and then distributed to 150 respondents as a pure sample. The sampling technique to be used is proportional stratified random sampling (proportionate stratified random sampling). The research instrument used was a questionnaire designed specifically to measure various aspects of pastoral care holistically, such as understanding of the concept of holistic services, practices undertaken, challenges faced, and the impact of service on the life of the congregation. The questions in the questionnaire were structured with reference to the principles contained in Ezekiel 34:1-31, thus allowing the researcher to evaluate the extent to which the holistic implementation of pastoral care is in accordance with the word of God.

Data that has been collected from research conducted by sharing an online questionnaire through google form to the respondent said with a different



scale, namely score 1 strongly disagree; score 2 strongly agree; score 3 hesitant, score 4; agree; score 5 strongly agree. The data were collected a total of 150 respondents, and analyzed in a statistical manner with the following results:

1. Implementation of holistic pastoral care based on Ezekiel 34: 1-31 for Bethel Indonesia church officials in Central Kalimantan. (Y). The statistical analysis Data is shown by Table 1.1 and depicted in Figure 1.1; details of the respective data are available in the following appendix:

Table 1.1 Description Of Endogenous Statistics

Statistics		
Holistic Implementation Of Pastoral Care Based On Ezekiel 34:1-31		
N	Valid	150
	Missing	0
	Mean	235,6600
M	Median	237,5000
	Mode	212,00
	Std. Deviation	17,52422
	Range	66,00
	Minimum	199,00
	Maximum	265,00
	Sum	35349,00

To more easily understand the meaning of the data, Table 1.1 is shown in the form of a histogram diagram of Figure 1.1.

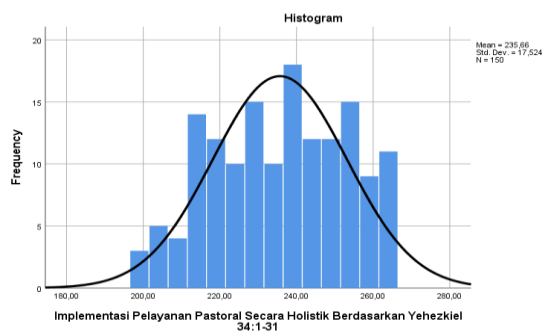


Figure 1.1 Histogram Of Endogenous Variables

The meaning / meaning of messaging statistics from Table 1.1 and figure 1.1 is from the questionnaire data of 150 respondents the data is spread from a minimum value of 199 to a maximum value of 265 with a middle value of 237.5000 and a value that many appear/mode 212.

a. Spiritual needs (D1)

The statistical analysis Data are shown in Table 2.1 and illustrated in Figure 2.2; detailed data are available as follows:

Table 2.1 Statistical Description Of Dimension 1

Statistics		
Serving spiritual needs		
N	Valid	150
	Missing	0
	Mean	85,8933
M	Median	87,0000
	Mode	88,00
	Std. Deviation	6,29919
	Range	24,00
	Minimum	71,00
	Maximum	95,00
	Sum	12884,00

To more easily understand the meaning of the data, Table 2.1 is shown in the form of a histogram diagram of Figure 2.1.

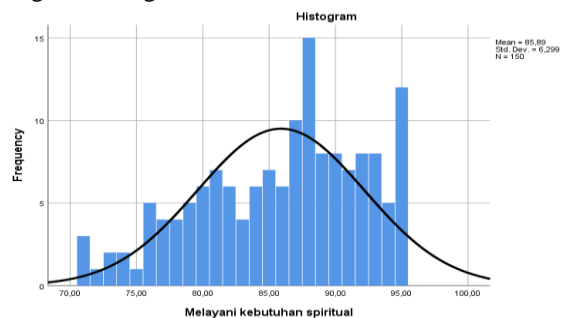


Figure 2.1 Histogram D1

The meaning of the processed statistics from Table 2.1 and figure 2.1 is that the questionnaire data of 150 respondents for the dimension of serving spiritual needs (D1) spread from a minimum value of 71 and a maximum value of 95 with a middle/median value of 87 and a value that appears a lot/mode 88.

b. Serving The Psychological Needs (D2)

The statistical analysis Data are shown in Table 3.1 and illustrated in figure 3.1; detailed data are available in the following appendix:.

Table 3.1 Descriptionstatisticdimensions 2

Statistics		
Serving The Psychological Needs		
N	Valid	150
	Missing	0
	Mean	43,2067



M Median	42,0000
Mode	40,00
Std. Deviation	4,23836
Range	16,00
Minimum	34,00
Maximum	50,00
Sum	6481,00

To make it easier to understand the meaning of the data, Table 3.1 is shown in the form of a histogram diagram figure 3.1

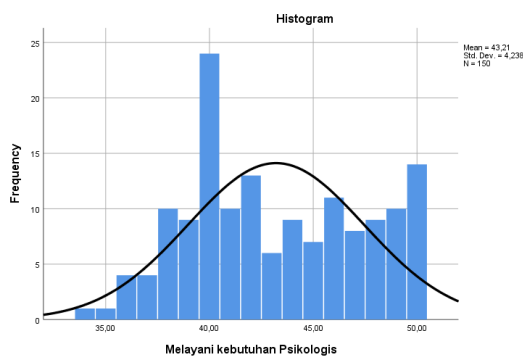


Figure 3.1 Histogram D2

The meaning of the processed statistics from Table 3.1 and figure 3.1 is that the data from 150 respondents for the dimension of serving the psychological needs (D2) is spread from the minimum value of 34 and the maximum value of 50 with the middle/median value of 42 and the value that many appear/mode 40.

c. Serving The Physical Needs (D3)

The statistical analysis Data are shown in Table 4.1 and illustrated in Figure 4.1; detailed data are available in the following appendix:

Table 4.1 Statistical Description Of Dimension 3

Statistics	
Serving Physical Needs	
Valid	150
Missing	0
Mean	65,7800
M Median	66,0000
Mode	60,00
Std. Deviation	5,37065
Range	22,00
Minimum	53,00
Maximum	75,00
Sum	9867,00

To make it easier to understand the meaning of the data, table 4.1 is shown in the form of a histogram diagram of Figure 4.1.

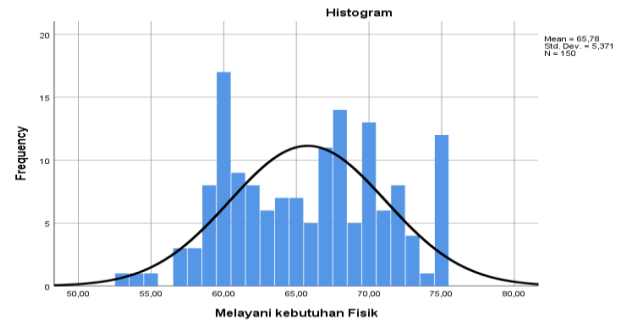


Figure 4.1. Histogram D3

Processed foods statistics from Table 4.1 and figure 4.1 is that from the questionnaire data of 150 orange respondents for the dimension of serving physical needs (D3) spread from the minimum value of 53 and the maximum value of 75 with the value of the middle/medium 66 and the value that many appear/mode 60.

d. Serving social needs (D4)

The statistical analysis Data are shown in Table 5.1 and illustrated in Figure 5.1; detailed data are available in the following appendix:

Table 5.1 Statistical Description Of Dimension 4

Statistics	
Serving social needs	
N	Valid 150
	Missing 0
Mean	40,7800
M Median	41,0000
Mode	45,00
Std. Deviation	3,24372
Range	10,00
Minimum	35,00
Maximum	45,00
Sum	6117,00

To make it easier to understand the meaning of the data, table 5.1 is displayed in the form of a histogram diagram figure 5.1.

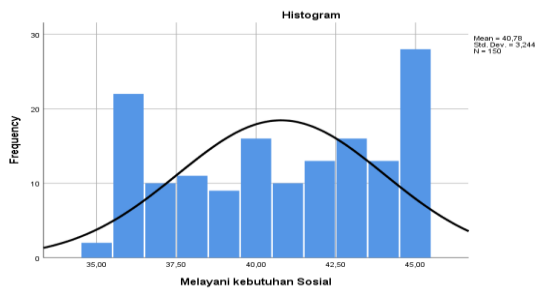


Figure 5.1 Histogram D4

The meaning of statistical messaging from Table 5.1 and figure 5.1 is that from the questionnaire data of 150 respondents for social needs (D4) is spread from the minimum value of 35 and the maximum value of 45 to the middle value/medium 41 and the value that many appear/mode 45.

2. Respondent background variables

a. Age

The breakdown of gender data grouping of respondents is shown in Table 6.1.

Table 6.1 grouping of respondents by age data

		Age			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	30-39	13	8,7	8,7	8,7
	40-49	56	37,3	37,3	46,0
	50-59	54	36,0	36,0	82,0
	60-69	26	17,3	17,3	99,3
	70-79	1	,7	,7	100,0
Total		150	100,0	100,0	

Grouping of respondents based on data age from 150 respondents known 13 people aged 30-39 years, 56 people aged 40-49 years, 54 people aged 50-59 years, 26 people aged 60-69 and 1 person aged 70-79 years.

b. Education.

Details of the grouping of respondents' education data are shown in Table 7.1

Table 7.1 grouping of respondents based on education data

		Education			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	V SMP	5	3,3	3,3	3,3
	SMA	39	26,0	26,0	29,3
	Diploma	11	7,3	7,3	36,7
	S1	79	52,7	52,7	89,3
	S2 S2	12	8,0	8,0	97,3
	S3 S3	2	1,3	1,3	98,7
	SD	2	1,3	1,3	100,0
Total		150	100,0	100,0	

Grouping of respondents based on education data from 150 respondents known 2 elementary school educated people, 5 junior high school educated people, 39 high school educated people, 11 people diploma, 79 people educated S1, 12 people educated S2 and 2 people S3.

c. Department

Details of data grouping of respondents by department are shown in Table 8.1.

Table 8.1 grouping of respondents by Department

		Department			
		Frequency	Percent	Valid Percent	Cumulative Percent
Teologi		86	57,3	57,3	57,3



Valid	Non-Teologi	64	42,7	42,7	100,0
	Total	150	100,0	100,0	

Grouping of respondents based on data from the Department of 150 respondents 86 people educated theology and 64 people non-theology.

d. Long Serving

The breakdown of the grouping of long-serving respondent data is shown in Table 9.1.

Table 9.1 grouping of respondents based on long-serving data

		Long-Serving			Cumulative
		Frequency	Percent	Valid Percent	Percent
Valid	0-9	23	15,3	15,3	15,3
	10-19	60	40,0	40,0	55,3
	20-29	67	44,7	44,7	100,0
	Total	150	100,0	100,0	

Grouping of respondents based on position data from 150 respondents 23 people serve 0-9 years, 60 people serve 10-19 years and 67 people serve 20-29 years.

church in Central Kalimantan is in the medium category. To test the hypothesis, the researchers first applied 3 categories of high-level pastoral ministry implementation based on Ezekiel 34: 1-31 among the offices of Bethel Church Indonesia Central Kalimantan. (Y) is: (a) low, (b) moderate, and (c) high. Data analysis was conducted with confidence Interval at the rate of 5% and the results are shown in Table 10.1

Hypothesis Testing

1. Testing the first hypothesis

The first hypothesis proposed: it is suspected that the implementation of holistic pastoral care based on Ezekiel 34: 1-31 for officials of the Bethel Indonesia

Table 10.1 Output Confident Interval
Descriptives

		Statistic	Std. Error	
The implementation of holistic pastoral care based on Ezekiel 34: 1-31	Mean	235,6600	1,43085	
	95% Confidence Interval for Mean	Lower Bound	232,8326	
		Upper Bound	238,4874	
		5% Trimmed Mean	235,8889	
	Median	237,5000		
	Variance	307,098		
	Std. Deviation	17,52422		
	Minimum	199,00		
	Maximum	265,00		
	Range	66,00		
	Interquartile Range	29,50		
	Skewness	-,141	,198	
	Kurtosis	-,956	,394	

Table 10.1 shows that the lower Bound and Upper Bound values are 232.8326 – 238.4874. Then the calculation of the levelvariabelnya is as follows:

$$i = \frac{R}{k}$$

Specification: i : interval class
 k : Many Categories
 R: Range (maximum score-minimum score)
 $i = \frac{66}{3} = 22$



The Data in Table 10.1 shows that the minimum value is 199 and the maximum value is 265 and the interval is 66. then the calculation of the obtained interval category is as follows.
 $199 + 22 = 221$ (first Interval)
 $221 + 22 = 243$ (second Interval)

$243 + 22 = 265$ (third Interval)

With these three intervals can be made the position of the level of implementation of pastoral care holistically based on Ezekiel 34: 1-31 for Bethel Indonesia church officials in Central Kalimantan. (Y), as in Table 4.17.

Interval	Kategori	lower dan Upper Bound variabel Y Value
199 – 221	Lower	
221 – 243	Middle	232,8326 – 238,4874 (sedang)
243 – 265	Upper	

Table 11.1 Categories of Intervals

Based on the table 11.1, it can be known that the position of the implementation level of pastoral services is based on Ezekiel 34: 1-31 for the Indonesian Bethel church office in Central Kalimantan. (Y) is in the category of medium. Thus, the first hypothesis that states the position of the implementation level of pastoral service in politics is based on Ezekiel 34: 1-31 for the Indonesian Bethel church office in Central Kalimantan. (Y) is what he said he accepted. The conclusions drawn from the first hypothesis were compared with the results of calculations with each dimension (D1–D4) as an exogenous variable that showed a more specific level with the endogenous variable described below. Based on the table 11.1, it can be known that the position of the implementation level of pastoral services is based on Ezekiel 34: 1-31 for the Indonesian Bethel church office in Central Kalimantan. (Y) is in the category of medium. Thus, the first hypothesis that states the

position of the implementation level of pastoral service in politics is based on Ezekiel 34: 1-31 for the Indonesian Bethel church office in Central Kalimantan. (Y) is what he said he accepted.

The conclusions drawn from the first hypothesis were compared with the results of calculations with each dimension (D1–D4) as an exogenous variable that showed a more specific level with the endogenous variable described below.

1.1 level of serving spiritual needs (DI-1)

Statistical calculations with the help of SPSS on the first exogenous variable (DI-1), namely the level of implementation of pastoral ministry based on Ezekiel 34: 1-31 in the Ministry of spiritual needs (D1) among the offices of the Bethel Church of Indonesia Central Kalimantan (Y) are shown in Table 12.1

Tabel 12.1 Output Confident interval

Descriptives		Statistic	Std. Error	
Level of serving spiritual needs	Mean	85,8933	,51433	
	95% Confidence Interval for Mean	Lower Bound	84,8770	
		Upper Bound	86,9097	
	5% Trimmed Mean	86,1444		
	Median	87,0000		
	Variance	39,680		
	Std. Deviation	6,29919		
	Minimum	71,00		
	Maximum	95,00		
	Range	24,00		
	Interquartile Range	10,00		
	Skewness	-,464	,198	
	Kurtosis	-,617	,394	



Table 12.1 shows that the Lower Bound and Upper Bound values are 84.8770 – 86.9097. Then the calculation of the variable rate is as follows.

$$i = \frac{R}{k}$$

Specification: i: interval class
 k: Many Categories
 R: Range (maximum score-minimum score)
 $i = \frac{24}{3} = 8$

The data in Table 12.1 shows that the minimum value is 71 and the maximum value is 95 and the interval is 8. maperhitungankategori interval obtained is:

71 + 8 = 79 (first Interval)
 79 + 8 = 87 (second Interval)
 87 + 8 = 95 (third Interval)

Based on these three intervals, the position of increasing implementation of pastoral service in politics is based on Ezekiel 34: 1-31 among the offices of Bethel Indonesia church in Central Kalimantan. in ministering to spiritual needs (D1), see Table 13.1.

Interval	Kategori	lower dan Upper Bound variabel Y Value
71 – 79	Lower	
79 – 87	Middle	84,8770 – 86,9097 (sedang)
87 – 95	Upper	

Table 13.1 Categories of Intervals

According to table 13.1 it can be concluded that the position of the level of implementation of pastoral care holistically based on Ezekiel 34:1-31 among officials of Bethel Indonesia church in Central Kalimantan. in serving spiritual needs (D1)is in the category of medium.

Statistical calculations with SPSS assistance on the first exogenous variable (DI-2), namely the increase in the implementation of pastoral services based on Ezekiel 34:1-31 in the Ministry of psychological needs (D2 among the offices of the Indonesian Bethel Church in Central Kalimantan (Y) are shown in Table 14.1

1.2. Level Of Service (D2)

Table 14.1 Output Confident Interval
Descriptives

		Statistic	Std. Error	
Ministry of psychological needs	Me Mean	43,2067	,34606	
	95 95% Confidence Interval for Mean	Lower Bound	42,5228	
		Upper Bound	43,8905	
	5% Trimmed Mean	43,2407		
	Median	42,0000		
	Variance	17,964		
	Std. Deviation	4,23836		
	Minimum	34,00		
	Maximum	50,00		
	Range	16,00		
	Interquartile Range	7,00		
	Skewness	,112	,198	
	Kurtosis	-1,120	,394	

Table 14.1 shows that the lower Bound and Upper Bound values are 42.5228 – 43.8905. Then the calculation of the increase of the variable is as follows:

$$i = \frac{R}{k}$$

Specification: i : interval class
 k : Many Categories
 R: Range (maximum score-minimum score)



$$i = \frac{16}{3} = 5,3$$

The data in table 14.1 shows that the minimum value is 34 and the maximum value is 50 and the interval is 5. then calculate the obtained interval category is as follows.

- 34 + 5 = 39 (first Interval)
- 40 + 5 = 45 (second Interval)
- 45 + 5 = 50 (third Interval)

With the third interval can be made a position of increasing the implementation of pastoral services based on Ezekiel 34: 1-31 among the offices of the Bethel Church of Indonesia in Central Kalimantan. in ministrations psychological needs (D2), as in Table 15.1.

Interval	Kategori	lower dan Upper Bound variabel Y Value
34 – 39	Lower	
40 – 45	Middle	42,5228 – 43,8905 (sedang)
45 – 50	Upper	

Table 15.1 Categories Of Intervals

Based on the table 15.1, it can be concluded that the position of increasing the implementation of pastoral services in politics is based on Ezekiel 34: 1-31 among the offices of the Indonesian Bethel Church in Central Kalimantan. in the service of the needs of psychology (D2) is in the category of medium.

1.3. Level of Service physical needs (D3)

Statistical calculations with SPSS assistance on the first exogenous variable (DI-2), namely the increase in pastoral ministry implementation based on Ezekiel 34:1-31 in physical needs (D3) among the offices of the Indonesian Bethel Church in Central Kalimantan (Y) are shown in Table 16.1

Table 16.1 Output Confident interval Descriptives

		Statistic	Std. Error	
Level of Service physical needs	Me Mean	65,7800	,43851	
	95% Confidence Interval for Mean	Lower Bound	64,9135	
		Upper Bound	66,6465	
	5% Trimmed Mean	65,8111		
	Median	66,0000		
	Variance	28,844		
	Std. Deviation	5,37065		
	Minimum	53,00		
	Maximum	75,00		
	Range	22,00		
	Interquartile Range	9,00		
	Skewness	-,010	,198	
	Kurtosis	-,924	,394	

Table 16.1 shows that the Lower Bound and Upper Bound values are 64.9135 – 66.6465. Then the calculation of the increase of the variable is as follows:

$$i = \frac{R}{k}$$

- Specification:
- i : interval class
 - k : Many Categories
 - R: Range (maximum score-minimum score)



$$i = \frac{22}{3} = 7,3$$

The data in table 16.1 shows that the minimum value is 53 and the maximum value is 75 and the interval is 7. then calculate the obtained interval category is as follows.

$$53 + 7 = 60 \text{ (first Interval)}$$

$$61 + 7 = 68 \text{ (second Interval)}$$

$$68 + 7 = 75 \text{ (third Interval)}$$

With the third interval can be made a position of increasing the implementation of pastoral services based on Ezekiel 34: 1-31 among the offices of the Bethel Church of Indonesia in Central Kalimantan. physical needs (D3), as in Table 17.1.

Interval	Kategori	lower dan Upper Bound variabel Y Value
53 – 60	Lower	
61 – 68	Middle	64,9135 – 66,6465 (sedang)
68 – 75	Upper	

Table 17.1 Categories of Intervals

Based on the table 17.1, it can be concluded that the position of increasing implementation of pastoral services in politics is based on Ezekiel 34: 1-31 among the offices of the Bethel Church of Indonesia in Central Kalimantan. in services physical needs (D3) is in the category of medium.

1.4. Level of serving social needs (D4)

Statistical calculations with the help of SPSS on exogenous variables first (DI-2), namely the level of implementation of pastoral care holistically based on Ezekiel 34:1-31 in serving social needs (D4) among officials of Bethel Indonesia church in Central Kalimantan (Y) is shown in Table 18.1

Table 18.1 output confidence intervals

Descriptives

		Statistic	Std. Error	
Level of serving social needs	Mean	40,7800	,26485	
	95% Confidence Interval for Mean	Lower Bound	40,2567	
		Upper Bound	41,3033	
	5% Trimmed Mean	40,8259		
	Median	41,0000		
	Variance	10,522		
	Std. Deviation	3,24372		
	Minimum	35,00		
	Maximum	45,00		
	Range	10,00		
	Interquartile Range	6,00		
	Skewness	-,177	,198	
	Kurtosis	-1,344	,394	

Table 18.1 shows that the lower Bound and Upper Bound values are 40.2567 – 41.3033. Then the calculation of the variable rate is as follows:

$$i = \frac{R}{k}$$

Specification: i: interval class

k: Many Categories

R: Range (maximum score-minimum score)

$$i = \frac{10}{3} = 3,3$$



The data in Table 18.1 shows that the minimum value is 35 and the maximum value is 45 and the interval is 7. then calculate the obtained interval category is as follows.

- 35 + 3 = 38 (first Interval)
- 39 + 3 = 42 (second Interval)
- 42 + 3 = 45 (Third Interval)

With these three intervals can be made a position of increasing the implementation of pastoral services holistically based on Ezekiel 34:1-31 among the offices of the Bethel Church of Indonesia in Central Kalimantan in serving social needs (D4), as in Table 19.1

Interval	Kategori	Nilai lower dan Upper Bound variabel Y
35 – 38	Lower	
39 – 42	Middle	40,2567 – 41,3033 (sedang)
42 – 45	Upper	

Table 19.1 Categories Of Intervals

Based on the table19.1, it can be concluded that the position of increasing implementation of pastoral services in politics is based on Ezekiel 34:1-31 among the offices of the Indonesian Bethel Church in Central Kalimantan. In social service needs (D4) is in the category of medium.

The following is a summary of the results of the first hypothesis test regarding the increasing position of the implementation of pastoral services in politics based on Ezekiel 34: 1-31 among the offices of the Bethel Church of Indonesia in Central Kalimantan. as in Table 20.1

Table 20.1 Recapitulation of the results of the first hypothesis test

No.	Variabel	Hasil Penelitian
1	The Implementation of holistic pastoral care based on Ezekiel 34: 1-31 for Indonesian Bethel Church officials in Central Kalimantan	Rate on the category "medium"
2	Level of spiritual need (D1)	Rate on the category "medium"
3	Level of serving psychological needs (D2)	Rate on the category "medium"
4	Level of serving physical needs (D3)	Rate on the category "medium"
5	Level of serving social needs (D4)	Rate on the category "medium"

From the above results it can be concluded that in general the level of implementation of holistic pastoral care based on Ezekiel 34:1-31 among officials of the Bethel Indonesia church in Central Kalimantan. it is in the "medium " category. So the first hypothesis proposed: allegedly the implementation of pastoral care in a holistic manner based on Ezekiel 34: 1-31 among officials of the Bethel Indonesia church in Central Kalimantan. In Central Kalimantan, it is in the category of being declared acceptable.

Results of Hypothesis Testing 1

1. First hypothesis testing

Based on the first hypothesis testing using the Confidence Interval formula at the level of 5% specificity obtained lower Bound and Upper Bound values of 232.8326 – 238.4874 of the interval table division can be known that the position of the level of implementation of pastoral services based on Ezekiel 34:1-31 for the Indonesian Bethel church office in Central Kalimantan. (Y) is in the category of medium. Thus, the first hypothesis was declared accepted. This confirms the observation of



researchers so far that the practice of pastoral care among officials of the Bethel Indonesia church in Central Kalimantan tends not to be holistic. Most pastoral care focuses more on spiritual needs, so serving psychological, physical and social needs is still lacking. The lack of understanding and skills to take a holistic approach and the difficulty of the church to provide church resources trained in holistic pastoral care and a perspective that separates the spiritual aspect (spirituality) from other aspects is still strong enough to make holistic pastoral care based on Ezekiel 34 less well implemented so that the level of implementation is still in the medium category. To strengthen these results, based on data collection using questionnaires, researchers can analyze the following:

$$\text{Price \% Variable X} = \frac{\sum \text{Score Empiris}}{\sum \text{Score Ideal}} \times 100\%$$

Description: Total empirical score = total score of variable Endogenous data $Y = 35349$

Ideal total score = (highest score x number of variable items Y x

$$\text{number of respondents}) 5 \times 53 \times 150 = 35750$$

$$\text{Price \% variable X} = \frac{35349:35750}{1} \times 100\% = 88,9\%$$

From the above calculation it can be concluded that the rate of spread of the questionnaire among the offices of the Bethel Indonesia church in Central Kalimantan has reached 88.9% which states that the majority of respondents actually feel and claim to have implemented holistic Pastoral Care based on Ezekiel 34:1-31 even though the reality is still in the medium category. Based on the analysis of the frequency of distribution of the questionnaire, it is known that 38 respondents are in the low category or 25.3%, indicating that the future needs to create programs to support church officials who are still in the low category in order to increase. In addition, it is also known that there are 64 respondents, 42.7% of church officials who do not yet have a theological background until the next program needs to be made to equip officials with theological basics, especially pastoral services.

Confirmation of the results of the study by the Central Kalimantan GBI officials stated that the

increase in the implementation of pastoral services was based on Ezekiel 34: 1-31 among the Central Kalimantan Indonesian Bethel church officials, which is in the category of being, recognized as a reality faced by GBI officers in service. The Central Kalimantan GBI officials are from various educational backgrounds, situations and places of Service and different generations, of course this affects their pastoral services. From the results of the first hypothesis test, it is clear that the level of serving Spiritual needs (D1), the level of serving psychological needs (D2), The level of serving physical needs (D3) and the level of serving social needs are in the medium category. This shows that while the increase in the implementation of pastoral services in politics is still not maximized, GBI officials in Central Kalimantan have awareness and efforts to apply pastoral services holistically. This awareness is reflected in their efforts to not only focus on the spiritual aspects, but also begin to pay attention to the spiritual aspects. Therefore, to achieve the maximum level of implementation of pastoral care in a holistic manner, it is necessary to develop ministry programs that include ministering to spiritual needs, ministering to psychological needs, ministering to physical needs, and serving the social needs of the congregation as a whole and thoroughly as the pattern of Jesus ' ministry.

2. Testing Hypothesis

The second hypothesis proposed is that the most dominant dimension determines the implementation of pastoral services based on Ezekiel 34: 1-31 among the offices of the Indonesian Bethel Church in Central Kalimantan. spiritual needs (D1). Testing of the second hypothesis is carried out in two stages. The first stage is done by using regression as follows:

2.1 Contribution of the dimension of serving spiritual needs (D1) to the implementation of holistic pastoral care based on Ezekiel 34:1-31 among the offices of Bethel Indonesia church in Central Kalimantan. (Y)

The results of the regression significance test calculation (*F reg*) are shown in Table 21.1

Tabel 21.1 Model Summary

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,926 ^a	,857	,856	6,63858

a. Predictors: (Constant), serving spiritual needs



Table 21.1 shows the ratio of efficiency correlation (r_{y1}) between dimensions of spiritual need service (D1) to the implementation of pastoral care based on Ezekiel 34:1-31 among Bethel Indonesia church officials in Central Kalimantan. (Y) of 0.926 or very strong influence because it is between 0.800 – 1.00.

And the value of the coefficient of determination of variance (r^2_{D1}) is 0.857 which means that the dimension of spiritual needs (D1) contributes 85.7% to the implementation of holistic pastoral care based on Ezekiel 34:1-31 among the offices of Bethel Indonesia church in Central Kalimantan. (Y).

Tabel 22.1 Anova

		ANOVA ^a				
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	39235,191	1	39235,191	890,278	,000 ^b
	Residual	6522,469	148	44,071		
	Total	45757,660	149			

a. Dependent Variable: The implementation of pastoral care based on Ezekiel 34:1-31

b. Predictors: (Constant), Serving spiritual needs

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	((Constant)	14,392	7,436		1,936	,055
	Serving spiritual needs	2,576	,086	,926	29,838	,000

a. Dependent Variable: The implementation of pastoral care based on Ezekiel 34:1-31

From table 22.1 Shows t-count of 29.838 at a Sig level of 0.000. Next, calculated t-table for $df = n - 2 = 150 - 2 = 148$ for 1655. From the results of these calculations it is known that the value of t-count of $29.838 > t\text{-table}$ ($29.838 > 1.655$). This implies that there is a significant relationship between the dimension of serving spiritual needs (D1) with the implementation of holistic pastoral services based on Ezekiel 34:1-31 among the offices of the Bethel Indonesia church in Central Kalimantan. From table 22.1 obtained equivalence regression $Y = b + b_1D_1$, $Y = -14.392 + 2.576 D_1$. the equation has the meaning that when the dimension of serving spiritual needs

(D1) increases by one unit, the average score for the implementation of pastoral services based on Ezekiel 34:1-31 among Bethel church officials in Indonesia, Central Kalimantan (Y) will increase by 2,576 times from the current conditions.

2.2 Contribution dimension of serving psychological needs (D2) to the implementation of holistic pastoral care based on Ezekiel 34:1-31 among the offices of Bethel Church Indonesia Central Kalimantan. (Y)

The results of the calculation of significance test regression (F reg) are shown in Table 23.1.

Table 23.1 Model Summary

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,897 ^a	,804	,803	7,77689

a. Predictors: (Constant), Serving the psychological needs

Table 23.1 shows that the value of the correlation coefficient (r_{y2}) of 0.897 or the degree of influence is very strong because it is between 0.8 – 1.00. This shows that the dimension of serving psychological needs (D2) has a very strong effect on the

implementation of holistic pastoral care based on Ezekiel 34:1-31 among officials of Bethel Church Indonesia Central Kalimantan. (Y). And obtained the coefficient of determination of variance (r^2_{i2}) of 0.804 which means that the dimension of serving



psychological needs (D2) contributes 80.4% to the holistic pastoral ministry based on Ezekiel 34:1-31

among officials of Bethel Indonesia church in Central Kalimantan. (Y).

Table 24.1 Anova
ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	36806,616	1	36806,616	608,575	,000 ^b
	Residual	8951,044	148	60,480		
	Total	45757,660	149			

a. Dependent Variable: The implementation of pastoral care based on Ezekiel 34:1-31

b. Predictors: (Constant), Serving the psychological needs

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	75,438	6,526		11,560	,000
	a. serving physical needs	3,708	,150	,897	24,669	,000

a. Dependent Variable: The implementation of pastoral care based on Ezekiel 34:1-31

Table 24.1 shows a t-count of 24.669 at a GIS level of 0.000. Furthermore, calculated the value of t-table for $df = n-2 = 150-2 = 148$ is equal to 1,655. From the results of these calculations, it is known that the value of t-count is $24.669 > t\text{-table}$ ($24.669 > 1.655$). this shows that there is a significant relationship between serving psychological needs (D2) and the implementation of holistic pastoral care based on Ezekiel 34:1-31 among officials of the Bethel Indonesia church in Central Kalimantan.

Table 24.1 obtained regression equation $Y = b + b_2D_2$
 $Y = 75.438 + 3.708 D_2$. The regression equation has the meaning that if the dimension of serving

psychological needs (D2) increases by one unit, the average score of holistic pastoral care implementation based on Ezekiel 34:1-31 among Bethel Indonesia church officials in Central Kalimantan. (Y) will increase by 3,708 times from current conditions.

2.3 Contribution dimension of serving physical needs (D3) to the implementation of holistic pastoral care based on Ezekiel 34:1-31 among officials of the Bethel Indonesia church in Central Kalimantan.

The results of the calculation of the significant siregresi test (F reg) are shown in Table 25.1.

Table 25.1 Model Summary D3

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,904 ^a	,817	,818	6,55544

b. Predictors: (Constant), serving physical needs

c.

Table 25.1 shows the correlation coefficient (r_{y1}) of 0.904 has a positive relationship with the level of relationship is very strong because it is in the interval 0.8-1 or means dimensions serve physical needs (D3) has a very strong effect on the implementation of holistic pastoral care based on Ezekiel 34:1-31 among officials of the Bethel Indonesia church in

Central Kalimantan. From Table 25.1, the coefficient of variance determination (r^2D_1) is 0.817 which means that the dimension of serving physical needs (D3) contributes 81.7% to the implementation of holistic pastoral care based on Ezekiel 34:1-31 among Bethel Indonesia church officials in Central Kalimantan. (Y)



Table 26.1 Anova
ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	39509,423	1	39509,423	935,847	,000 ^b
	Residual	6248,237	148	42,218		
	Total	45757,660	149			

a. Dependent Variable: The implementation of pastoral care based on Ezekiel 34:1-31
 d. b. Predictors: (Constant), serving physical needs

Coefficients^a

Model		Unstandardized Coefficients		Standardized	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	36,215	6,541		5,536	,000
	MelayanikebutuhanFisik	3,032	,099	,929	30,592	,000

a. Dependent Variable: The implementation of pastoral care based on Ezekiel 34:1-31

Based on table 26.1 obtained t-count of 30.592 at a Sig level of 0.000. Furthermore, calculated the value of t-table for $df = n-2 = 150-2 = 148$ is equal to 1,655. From the results of these calculations it is known that the t-count value of $30.592 > t\text{-table}$ ($30.592 > 1.655$) this implies that there is a significant relationship between serving physical needs (D3) with the implementation of holistic pastoral care based on Ezekiel 34:1-31 among officials of the Bethel Indonesia church in Central Kalimantan (Y). From table 26.1 obtained regression equation $Y = b + b_1D_3$, $Y = 36.215 + 3.032 D_3$. The regression equation means that if the dimension of serving

physical needs (D3) increases by one unit, the average score of holistic pastoral care implementation based on Ezekiel 34:1-31 among officials of the Bethel Indonesia church in Central Kalimantan. (Y) will increase by 3,032 times from current conditions.

2.4 Contribution dimension of serving social needs (D4) to the implementation of holistic pastoral care based on Ezekiel 34:1-31 among officials of the Bethel Indonesia church in Central Kalimantan. The results of the regression significance test (F *reg*) are shown in Table 4.33.

Table 27.1 Model Summary D3

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,894 ^a	,799	,798	7,88326

a. Predictors: (Constant), serving social needs
 b.

Table 27.1 shows the correlation coefficient (r_{y1}) of 0.894 has a positive relationship with the level of relationship is very strong because it is in the interval 0.8-1 or means the dimension of serving social needs (D4) has a very strong effect on the implementation of holistic pastoral care based on Ezekiel 34:1-31 among officials of the Bethel Indonesia church in Central Kalimantan. From Table 27.1, the coefficient

of determination of variance (r^2_{D1}) is 0.799 which means that the dimension of serving social needs (D4) contributes 79.9% to the implementation of holistic pastoral care based on Ezekiel 34:1-31 among officials of the Bethel Indonesia church in Central Kalimantan (Y).

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	36560,086	1	36560,086	588,296	,000 ^b
	Residual	9197,574	148	62,146		



Total	45757,660	149
a.	Dependent Variable: The implementation of pastoral care based on Ezekiel 34:1-31	
b.	Predictors: (Constant), serving social needs	

Coefficients^a

Model		Unstandardized Coefficients		Standardized	t	Sig.
		B	Std. Error	Coefficients Beta		
1	(Constant)	38,729	8,145		4,755	,000
	MelayanikebutuhanSosial	4,829	,199	,894	24,255	,000

a. a. Dependent Variable: The implementation of pastoral care based on Ezekiel 34:1-31

From table 28.1 obtained t-count sebesar 24,255 at a Sig level of 0.000. Next is calculated the value of t-table for $DF = n-2 = 150-2 = 148$ i.e. as large as 1,655. From the results of the calculations it is known that the t-count value of $24,255 > t\text{-table}$ ($24,255 > 1,659$) contains the implication that there is a significant relationship between social needs (D4) and the implementation of pastoral care based on Ezekiel 34:1-31 among Bethel church officials Central Kalimantan(y).

From Table 28.1 obtained equivalence regression $Y = b + b_1D_3$, $Y = 38.729 + 4.829 D_3$. The regression equation means that if the dimension of serving social needs (D4) increases by one unit, the average score for the implementation of holistic pastoral care based on Ezekiel 34:1-31 among the offices of the Bethel Indonesia church in Central Kalimantan. (Y) will increase by 4,829 times from current conditions From the calculation of the contribution of each exogenous dimension to the endogenous variables can be recorded as in Table 29.1

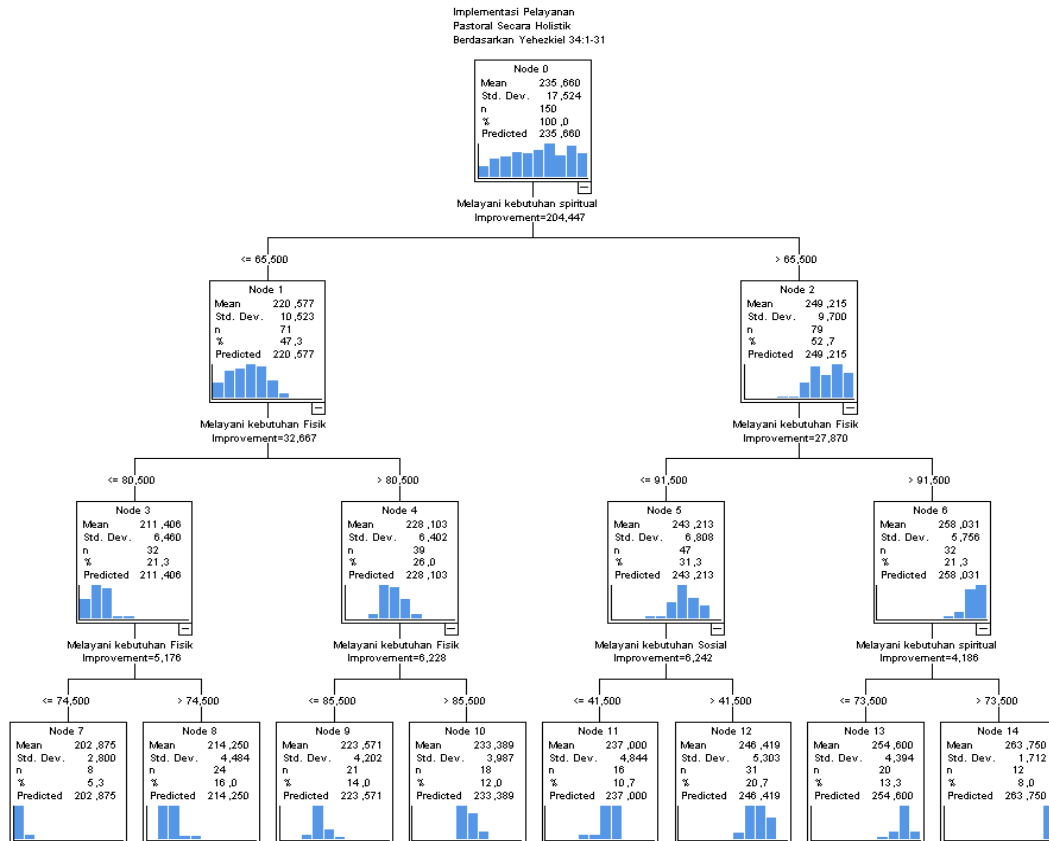
Table 29.1 Recapitulation of Linear Regression Results

NO	DIMENSI	r	r	Kontribution
1	Spiritual needs (D1)	0,926	0,857	85,7 %
2	Ministering To Psychological Needs (D2)	0,897	0,804	80,4 %
3	Ministering To Physical Needs (D3)	0,904	0,817	81,7 %
4	Serving Social Needs (D4)	0,894	0,799	79,9 %

From the recapitulation table (table 29.1) the Association and contribution of exogenous variables to endogenous variables known that the relationship dimension serving spiritual needs (D1) has the highest determination value of 0.926 with a contribution to endogenous variables of 85.7%. This shows that the most dominant dimension determines the implementation of holistic pastoral care based on Ezekiel 34: 1-31 among the management of Bethel Indonesia church in Central Kalimantan. (Y) serving spiritual needs (D1). To confirm the results of the second hypothesis testing and then re-test to strengthen and confirm the results of regression testing using Classification and regression Trees (CRT) or categorical Regression Trees (CART) previously set depth of 3; Parent of 2; and Child of 1, at the level of significance 0.05. The results are shown in Table 30.1.



Tabel 30.1. CRT



Independent Variable Importance

Independent Variable	Importance	Normalized Importance
Serving spiritual needs	266,580	100,0%
Serving physical needs	265,833	99,7%
Serving psychological needs	250,490	94,0%
Serving social needs	229,892	86,2%

Growing Method: CRT

Dependent Variable: The implementation of pastoral care based on Ezekiel 34:1-31

Surrogates

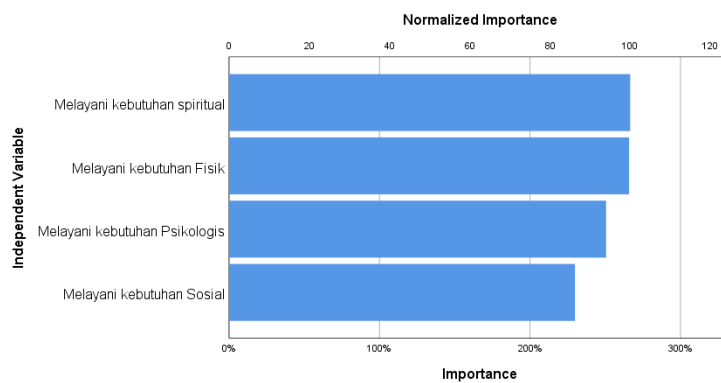
Parent Node	Independent Variable	Improvement	Association	
0	Primary	Serving spiritual needs	204,447	
	Surrogate	Serving physical needs	187,362	,648
		Serving psychological needs	178,286	,648
		Serving social needs	188,914	,634
1	Primary	Serving physical needs	32,667	
	Surrogate	Serving spiritual needs	26,549	,563
		Serving social needs	16,594	,438
		Serving psychological needs	23,220	,375



3	Primary	Serving physical needs	5,176	
	Surrogate	Serving spiritual needs	1,850	,250
		Serving psychological needs	1,128	,250
4	Primary	Serving physical needs	6,228	
	Surrogate	Serving psychological needs	3,232	,389
		Serving social needs	3,752	,278
		Serving spiritual needs	,081	,111
2	Primary	Serving physical needs	27,870	
	Surrogate	Serving physical needs	26,443	,469
		Serving spiritual needs	27,280	,438
		Serving social needs	22,193	,375
5	Primary	Serving social needs	6,242	
	Surrogate	Serving psychological needs	5,712	,375
		Serving spiritual needs	2,277	,063
		Serving physical needs	2,259	,063
6	Primary	Serving spiritual needs	4,186	
	Surrogate	Serving physical needs	3,467	,500
		Serving social needs	2,825	,333
		Serving psychological needs	2,556	,333

Growing Method: CRT

Dependent Variable: The implementation of pastoral care based on Ezekiel 34:1-31



Growing Method: CRT

Dependent Variable: Implementasi Pelayanan Pastoral Secara Holistik Berdasarkan Yehezkiel 34:1-31

Chart 30.1. the dimension of serving spiritual needs (D1) becomes the root node or root node that is at the peak of this regressive tree indicating the most dominant dimension in determining the implementation of pastoral services based on Ezekiel 34:1-31 among the offices of the Indonesian Bethel Church in Central Kalimantan. (Y). From table 30.1. Surrogates known in the dimension of serving spiritual needs (D1), were able to improve a total of 204,407 points from the conditions determining the implementation of pastoral services based on Ezekiel 34:1-31 among the offices of the Bethel Church of Indonesia in Central Kalimantan. (Y). From table 30. 1. it is known that serving spiritual needs (D1) has an import value of 266,580 at a spread of 100% of respondents. Or in other

words that the dimension of ministering to spiritual needs (D1), is recognized by the entire Indonesian Bethel church office in Central Kalimantan as the dimension that most contributes to the implementation of pastoral service in a holistic manner based on Ezekiel 34:1-31. Thus, from the 2 tests, it can be concluded that the second hypothesis proposed in the most dominant dimension determines the implementation of pastoral services based on Ezekiel 34:1-31 among the offices of the Bethel Church of Indonesia in Central Kalimantan, serving spiritual needs (D1) is declared acceptable. To sharpen the analysis of the test, it is necessary to perform the regression test on the indicator of the dimension of serving spiritual needs (D1) as follows:



a) Watching the sheep indicator (i1)
 Table 31.1 Regression Indicator 1

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.690 ^a	.476	.473	12,72413

a. Predictors: (Constant), Watching the sheep

Table 31.1 shows the correlation coefficient (ry1) of 0.690 has a positive relationship with the relationship level is very strong because it is in the interval of 0.6 -0.8 or means indicator a) pay attention to the sheep (i1) has a strong effect on determining the implementation of holistic pastoral care based on Ezekiel 34:1-31 among officials of the Bethel Indonesia church in Central Kalimantan. From Table 31.1, the coefficient of determination of variance (r2D1) is 0.476, which means that the indicator of watching the sheep (i1) contributes 47.6% to determining the implementation of holistic pastoral care based on Ezekiel 34:1-31 among Bethel Indonesia church officials in Central Kalimantan (Y).

b) In search of The Lost Sheep indicator (i2)

Table 32.1 Regression Indicator 9

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.786 ^a	.618	.615	10,86920

a. Predictors: (Constant), In search of The Lost Sheep

Table 32.1 shows the correlation coefficient (ry1) of 0.786 has a positive relationship with the level of strong relationships because it is in the interval 0.6 - 0.8 or means indicator) In search of The Lost Sheep (i2) has a strong effect on the implementation of holistic pastoral ownership based on Ezekiel 34:1-31 for officials of the Indonesian Bethel Church in Central Kalimantan. From Table 32.1, the coefficient of variance determination (r2D1) was 0.618 which included (i2) contributed 61.8% to determining the implementation of holistic pastoral care based on Ezekiel 34: 1-31 among officials of the Indonesian Bethel Church in Central Kalimantan (Y), indicators of rescuing sheep (i3)

Table 33.1 Regression Indicator 3

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.877 ^a	.769	.767	8,45400

a. Predictors: (Constant), rescuing sheep

Table 33.1 shows the correlation coefficient (ry1) of 0.877 has a positive relationship with the relationship level is quite strong because it is in the interval 0.8-1.0 or means rescuing the sheep (i3) has a very strong effect on the implementation of holistic pastoral care based on Ezekiel 34:1-31 among officials of the Bethel Indonesia church in Central Kalimantan. From Table 33.1 obtained the coefficient of variance determination (r2D1) of 0.769 which means that rescuing the sheep (i3) contributed 76.9% to the implementation of holistic pastoral care based on Ezekiel 34:1-31 among officials of the Bethel Indonesia church in Central Kalimantan (Y).



c) indicator of grazing the sheep (i4)

Table 34.1 Regression Indicator 4
Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,854 ^a	,729	,727	9,15666

a. Predictors: (Constant), grazing the sheep

Table 34.1 shows that the correlation coefficient (ry1) of 0.854 has a positive relationship with the level of weak relationship because it exists in the interval 0.8 – 1.0 or means that the indication of grazing sheep (i4) has a very strong effect on the implementation of pastoral services based on Ezekiel 34:1-31 among the offices of the Indonesian

Bethel Church in Central Kalimantan. From Table 34.1 obtained the coefficient of variance determination (r2D1) of 0.729 which means that grazing the sheep(i4) gives a contribution of 72.9% to the implementation of pastoral services based on Ezekiel 34:1-31 among officials of the Bethel Indonesia church in Central Kalimantan (Y).

From the results of each indication of the dimension of serving spiritual needs (D1) above, the test results can be interpreted as follows:

No	Indicator	r	r square	Contribution
1	Watching the sheep	0,640	0,476	47,6 %
2	In search of The Lost Sheep	0,786	0,618	61,8 %
3	Rescue the sheep	0,877	0,769	76,9 %
4	Graze the sheep.	0,854	0,729	72,9 %

From Table 35.1 it can be seen that the indicator of the dimension of serving spiritual needs (D1) most contributing/influential to the implementation of holistic pastoral care based on Ezekiel 34:1-31 among Bethel Indonesia church officials in Central Kalimantan is the indicator of saving the sheep (i3). Here is a picture of the dimension of serving spiritual needs (D1) that forms the implementation of holistic pastoral care based on Ezekiel 34:1-31 among the offices of the Bethel Indonesia church in Central Kalimantan (Y).

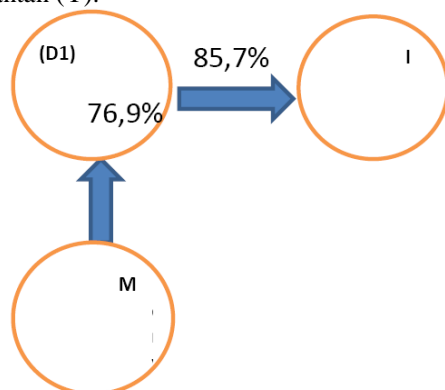


Figure 2.1 dimensions of serving spiritual needs (D1) that form the implementation of holistic pastoral care based on Ezekiel 34:1-31 among officials of Bethel Church Indonesia Central Kalimantan (Y).

Discussion Of Hypothesis Testing Results 2

Based on the results of the second hypothesis testing using regression, it is known that the dimension of serving spiritual needs (D1) has a high determination value of 0.926 with a contribution of endogenous variables of 85.7%. This indicates that the most dominant dimension determines the implementation of pastoral services based on Ezekiel 34: 1-31 for the Indonesian Bethel church office in Central Kalimantan. (Y) is ministering to a spiritual need (D1) so that his hypothesis is not accepted. It also confirms the observation of researchers that serving the spiritual needs of the people is the most frequent part done by GBI officials in Central Kalimantan. They gave the spiritual food of the word of the Lord to the soul, because they understood that the word of the Lord could lead the soul to true truth. The preaching of the word through the week, the home service, the bible class, the visitation are almost things in every church. So it is true that the dominant spiritual services are looking for the missing race because these activities are a form of pro-active activity in the construction of the temple. This is in line with Halim's prosperity research which concludes that everyone who has experienced Christ's redemptive work must proactively preach the Gospel



and bring others to the Kingdom of God. (Ezekiel Obehetan: 2023).

The results of this study indicate that the implementation of pastoral ministry based on Ezekiel 34:1-31 for the Indonesian Bethel church office in Central Kalimantan is dominated by serving spiritual needs. This can be understood by reminding the church's primary focus is indeed on the spiritual needs of the congregation. But the thing to remember is that officers can't ignore other dimensions. As revealed by Totok Wiryasaputra that all human life is related and influenced. We can distinguish one aspect from another, but basically we cannot separate them. Even in the book of Ezekiel 34 it is explained how God serves his people holistically, namely serving spiritual needs, serving psychological needs, serving physical needs and serving social needs. Therefore, so that pastoral care can really be dreamed of in a holistic way, then this research will also raise other dimensions, both serving psychological needs, serving physical needs and serving social needs. To improve these aspects, the church officials / ministers of God must improve the skills of counseling through special training, provide professional counseling services and refer translations to experts when needed, attend seminars or workshops on mental health and self-development so that they can serve the needs of psychologists.

In serving the physical needs, church officials must strengthen the faith of the congregation who are experiencing illness and visiting teams to serve the sick congregation, ensure the availability of food by organizing food assistance programs, clothing and even shelter for the needy congregation, organize

activities that promote a good healthy life in sermon or in the example of daily life, cooperate with health professionals to provide inexpensive medical services. Likewise, in serving social needs, church officials need to form small groups to facilitate social interaction, create an atmosphere of happy fellowship, and encourage the congregation to care for each other.

With increasing attention to the psychological, physical, and social dimensions, while maintaining a strong focus on the spiritual aspects, the officials of the Bethel Church of Indonesia in Central Kalimantan were able to move toward a more holistic implementation of pastoral care, in line with the example exemplified in Ezekiel 34:1-31.

3. Testing the third hypothesis

The third hypothesis put forward is that the most dominant background determining the implementation of holistic Pastoral Care based on Ezekiel 34: 1-31 among the offices of Bethel Indonesia church in Central Kalimantan is the length of Service. The third hypothesis test was performed using Classification and regression trees (CRT) at a level of 0.05 with maximum trees depth = 2, minimum cases in parent node = 2, and minimum cases in child node = 1. To test which background category has the most influence on variable Y, a one-way ANOVA test will be performed at a significance level of 0.05. But before testing the hypothesis, it is necessary to know in advance whether each category of the background has a difference in homogeneous conditions Shown in Table 36.1

Test of Homogeneity of Variances

		Levene Statistic	df1	df2	Sig.
Age	Based on Mean	2,764	42	91	,000
	Based on Median	1,181	42	91	,253
	Based on Median and with adjusted df	1,181	42	44,779	,292
	Based on trimmed mean	2,679	42	91	,000
Education	Based on Mean	2,350	42	91	,000
	Based on Median	,668	42	91	,927
	Based on Median and with adjusted df	,668	42	51,755	,910
	Based on trimmed mean	2,111	42	91	,002
Department	Based on Mean	10,508	42	91	,000
	Based on Median	,712	42	91	,889
	Based on Median and with adjusted df	,712	42	49,626	,869
	Based on trimmed mean	8,412	42	91	,000
Length of	Based on Mean	2,982	42	91	,000



Service	Based on Median	,666	42	91	,928
	Based on Median and with adjusted df	,666	42	42,518	,905
	Based on trimmed mean	2,644	42	91	,000

Table 36.1 background homogeneity Test with Endogenous

Table 36.1 provides information on the following:
 First, from the results of the analysis of SPSS 25 data for the test of homogeneity between variables y with a background of age, it can be known that the data taken from the respondent distributed homogenous manner because the AP-value = 0.292 > 0.05.
 Second, the results of the analysis of SPSS 25 data to test the homogeneity between variables Y with the background level of education can then be known that the data taken from the respondent-distributed homogenous manner because of p-value = 0.910 > 0.05. Third, from the analysis of SPSS 25 data for the homogeneity Test between variable Y

with the background of the Department, it can be seen that the data taken from the respondents are distributed homogeneously because the p-value = 0.869 > 0.05. Fourth, from the results of the analysis of SPSS 25 data for homogeneity test of variable y with the background of the work, it can be known that the data taken from respondent-distributed homogenous manner because of p-value = 0.905 > 0.05.
 Once it is known that the characteristic response consists of the same variable with endogenous variable then hypothesis test can be done by using classification and regression trees (CRT) obtained the results on Table 36.1

Table 36.1 CRT variable moderator

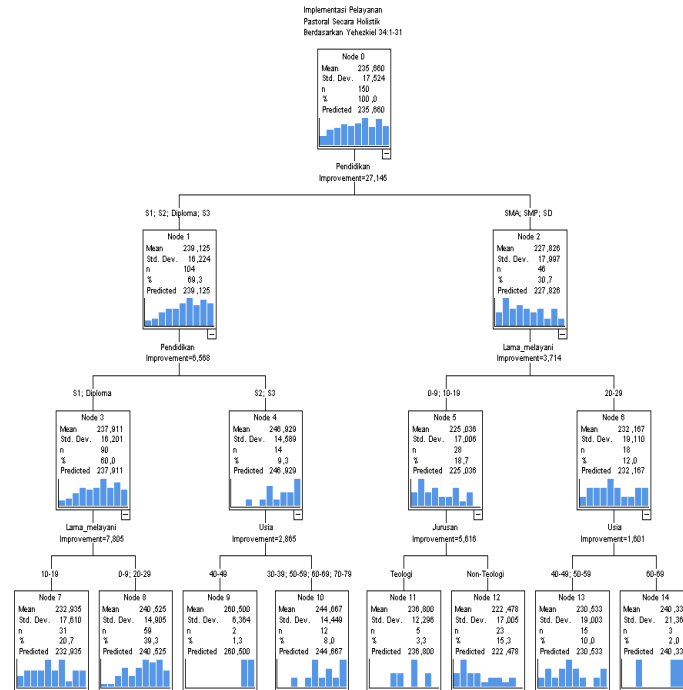
Surrogates

Parent Node	Independent Variable		Improvement	Association
0	Primary	Education	27,145	
	Surrogate	Department	24,104	,217
1	Primary	Education	6,568	
	Surrogate	Age	,115	,071
3	Primary	Length of Service	7,805	
	Surrogate	Age	,946	,032
4	Primary	Age	2,865	
2	Primary	Length of Service	3,714	
	Surrogate	Education	,492	,056
5	Primary	Department	5,616	
6	Primary	Age	1,601	



Growing Method: CRT

Dependent Variable: The implementation of pastoral care based on Ezekiel 34:1-31



Independent Variable Importance

Independent Variable	Importance	Normalized Importance
Education	34,204	100,0%
Department	29,721	86,9%
Length of Service	11,519	33,7%
Age	5,527	16,2%

Growing Method: CRT

Dependent Variable: The implementation of pastoral care based on Ezekiel 34:1-31

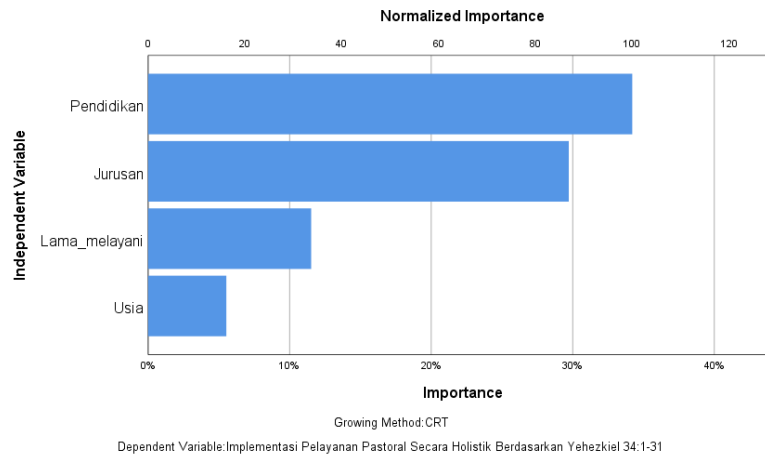


Table 36.1 position variables become root nodes or root nodes that are at the top of the regression tree this shows that the background level of education becomes the most dominant background category forming the implementation of pastoral service holistically based on Ezekiel 34:1-31 for the Indonesian Bethel church office in Central Kalimantan. (Y). From table 4.39, it is known that the background of the position was able to improve by 27,145 points from the conditions for the implementation of pastoral services based on Ezekiel 34:1-31 for the Indonesian Bethel church office in Central Kalimantan (Y) and from Table 4.43, it is known that the background of the education status

was confirmed by 100% of respondents with a score of 34,204 points. Thus, from the hypothetical test conducted, it can be concluded that the third hypothesis proposed is thought to be the dominant background determining the implementation of pastoral ministry based on Ezekiel 34:1-31 for the office of the Indonesian Bethel Church in Central Kalimantan was rejected. Because the dominant background is education. The following is a description of the categories of educational background that make up the implementation of pastoral ministry based on Ezekiel 34: 1-31 for the Indonesian Bethel church office in Central Kalimantan.

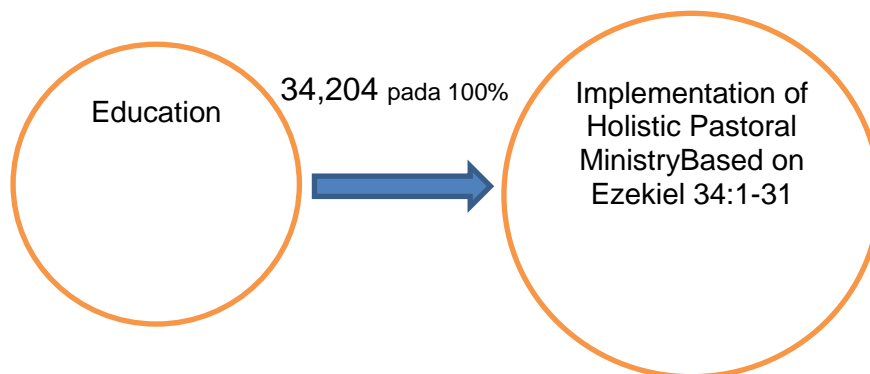
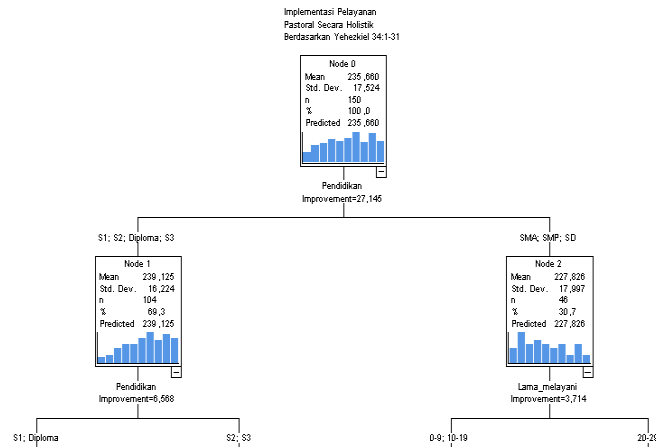


Figure 3.1 Category background level of education that make up the implementation of holistic Pastoral Care based on Ezekiel 34: 1-31 for officials of Bethel Indonesia church in Central Kalimantan

Results Of Hypothesis Testing 3

Based on the hypothesis test, the third is known that the educational background is the most dominant category in establishing the implementation of the pastoral ministry based on Ezekiel 34:1-31 for Bethel Church officials in Indonesia in Central Kalimantan (Y). Based on the analysis of the questionnaire, it is known that from 150 respondents, 2 people with elementary education, 5

people with junior high school, 39 people with high school education, 11 people with diplomas, 79 people with S1 Education, 12 people with S2 education and 2 people with S3 it shows that the responses come from heterogeneous educational backgrounds until there it is based on Ezekiel 34:1-31. In addition, it can obtain information from the CRT as follows:



From the regression tree above, it can be seen that education becomes a root note/root node where education is formed from 2 nodes, namely the left node of respondents with diploma education, S1, S2 and S3 with a total of 104 respondents/69.3%. While the right node was formed from respondents with elementary, junior high, and high school education, there were 46 respondents or 30.7% where the respondents were serving 0-9 years, 10-19 years, and 20-29 years. This shows that although some church officials are poorly educated but with the support of frequency of service so that they can contribute to the implementation of pastoral care holistically based on Ezekiel 34:1-31. The results of the study which states that the category of educational background of GBI Central Kalimantan officials is the most dominant form of holistic implementation based on Ezekiel 34:

1-31 for Bethel Indonesia church officials in Central Kalimantan compared to the background of age, Department of education and length of Service, show that education affects the understanding and application of holistic service concepts. The more they gain extensive knowledge, the more they can understand and implement it in the field of Service. People who have a higher education tend to have a deeper understanding and a more critical view. In this increasingly advanced age, the church needs leaders who have qualified qualifications, as expressed by Fredrik Dandel's saying that pastors must improve their theological education qualifications so that they can understand the existence and needs of the church and be able to give strengthening faith to the church, especially in the face of the threat of false teaching (Fredrik Dandel: 2024).

IV. Research Findings

Based on the results of hypothesis testing that has been done it can be obtained research findings as follows:

Tabel 37.1 Hypothesis Testing Findings

Hyp	Proposed hypothesis	Research Results
1	It is suspected that the implementation of holistic pastoral care based on Ezekiel 34: 1-31 for officials of Bethel Indonesia church in Central Kalimantan. In Central Kalimantan is in the medium category	The Implementation of holistic pastoral care based on Ezekiel 34: 1-31 for Bethel Indonesia church officials in Central Kalimantan is in the medium category
2	It is suspected that the most dominant dimension determining the implementation of holistic pastoral care based on Ezekiel 34: 1-31 for officials of the Indonesian Bethel Church in Central Kalimantan is to serve spiritual needs (D1)	The most dominant dimension determining the implementation of holistic pastoral care based on Ezekiel 34: 1-31 for Bethel Indonesia church officials in Central Kalimantan is to serve spiritual needs (D1)
3	It is suspected that the dominant background category determining the implementation of holistic pastoral care based on Ezekiel 34: 1-31 for Bethel Indonesia church officials in Central	The dominant background category determines the holistic implementation of pastoral care based on Ezekiel 34: 1-31 for Bethel Indonesia church officials in Central Kalimantan is education



Kalimantan is the length of Service

V. CONCLUSION

Based on the results of research and discussion presented in Chapter IV, a conclusion can be drawn as follows: *First*, testing of the first hypothesis shows that the implementation of pastoral care in a holistic manner based on Ezekiel 34: 1-31 among the Church Bethel Indonesia Central Kalimantan (Y) is in the medium category. Thus, the hypothesis proposed is accepted. It is known from the results of calculations using the tatic Confidence Interval at the level of 5% signification produced Lower Bound and Upper Bound 232.8326 – 238.4874, which is at a medium interval or it can be said that officials of the Bethel Indonesia church in Central Kalimantan are sufficient to implement holistic pastoral care based on Ezekiel 34:1-31. *Second*, testing of the second hypothesis showed that the most dominant dimension determining the implementation of holistic pastoral care based on Ezekiel 34:1-31 among Bethel Indonesia church officials in Central Kalimantan is serving spiritual needs (D1) so that the hypothesis is accepted. This conclusion is based on the test results using linear regression analysis which states that the dimension of serving spiritual needs (D1) has the highest determination value of 0.926 with a contribution to the endogenous variable of 85.7%. And from the test results using Classification and Regression Trees (CRT) dimension of serving spiritual needs (D1), able to improve by 204,407 points of the conditions of implementation of pastoral care in a holistic manner based on Ezekiel 34:1-31 among officials of Bethel Indonesia church in Central Kalimantan (Y).

Third, the testing of the third hypothesis showed that the dominant background category determining the implementation of pastoral care holistically based on Ezekiel 34:1-31 among officials of the Bethel Indonesia church in Central Kalimantan is the background level of education, while the hypothesis proposed is the background of the length of service, thus the hypothesis proposed is rejected. From the analysis using Classification and Regression Trees (CRT) showed that the background of the position was able to improve by 27,145 points from the conditions of implementation of pastoral care in a holistic manner based on Ezekiel 34:1-31 among officials of the Bethel Indonesia church in Central Kalimantan.

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