

THE BONDING SOCIAL CAPITAL IN RELIGIOUS COMMUNITY (A Case Study on GPIB IMMANUEL Makassar)

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ABSTRACT

The research aimed to investigate (1) the bonding social capital which played in the ethnic diversity, (2) the bonding social capital which played in the church stewardship and in achieving the vision and mission of the church. The research was conducted in the Protestant Church in Westem Indonesia (GPIB) of Immanuel Church Makassar. Method used was a case study through an in-depth interview carried out simultaneously with the participant observation, and studied the documentation to complement the results of the interview and observation. The research primary data sources were the church residents categorized as the church members and church leaders (Comprising, Deacons, Elders, and Priests). The secondary data sources were the ecclesiastical, document such as GPIB Protocol Understanding, Church Administration, and the results of GPIB Synod's Trial proceedings, The data analysis in the research was conducted by the data reduction, display, and verification as the new findings. The research result indicates that first, the church has the distinctive social capital and steadfastness in binding the inner atmosphere and practical involvement of the church resident. The belief value with the "supernatural" dimension becomes a virtue which can not be weakened by any values. This trus context represent the bonding value which enable the church to do much in mobilizing the residents' resources. Second, GPIB vision and mission achievement, if viewed from the social capital contribution, can accelerate or strengthen the efforts in achieving the vision and mission. However, the presence of the intrusive or inhibiting factors such as the leadership attitude which is not in line with the God's will becomes the main reason of the church goal bias.

Keywords: Bonding Social Capital, Religious Community

INTRODUCTION

Social capital has been an interesting area of debate for social and development scholars, especially in the early 1990s. Pierre Bourdieu, a French sociologist, and James Coleman, an American sociologist, initially developed the theory of social capital. According to Bourdieu (1992), the definition of social capital is the sum of resources, actual or virtual (implied), that develop in an individual or group of individuals because of the ability to have a network that can last a long time in relationships that have been more or less institutionalised based on mutual knowledge and recognition. Bourdieu states that there are three kinds of capital: money capital, social capital, and cultural capital. Social interaction or social relations between these three capitals will enhance their effectiveness. Individuals will find it difficult to build a social relationship without physical resources and cultural knowledge, even though social capital can be used for any purpose. Social relations will only be strong if the three elements above exist (Hasbullah, 2006).

Another concept of social capital definition that is often used is according to Coleman in Yustika (2013), who defines social capital according to its function, namely that social capital is not a single entity but a compound entity that contains two elements. First, social capital includes several aspects of the social structure, and second, social capital facilitates certain actions of actors in the structure. The discussion on the concept of social capital has become increasingly heated after the emergence of Putnam's (1993) writing, which describes the declining quality of life in American society in terms of attachment between fellow citizens. Francis Fukuyama enhanced the discussion of this concept with the publication of two books in 1995 and 2000. The first was *Trust: The Social Virtues and the Creation of Prosperity*, which was published in 1995, followed by a more recent second book, entitled "The Great Depression: Human Nature and the Reconstitution of Social Order," published in 2000. Alongside Fukuyama's work, Robert Putnam's book *Bowling Alone: The Collapse and Revival of the American Community*, published in 2000, also triggered the discussion of the concept of social capital. Furthermore, several journal articles propose different opinions on the meaning of social capital.

Every community has sources and potentials of social capital that can be accessed and utilised by its members. A society or community is a potential social capital where the community or society provides awareness and limits to citizens, including contributing to fulfilling their needs and common interests. As part of a community in society, nation, and state, the church is expected to continue to participate in building dynamic relationships, both within its fellowship and in relationships with others outside the church. To be able to realise the call and mission of the church, the vision and mission of the church, which are the 'direction' and, at the same time, the 'corridor', must be well understood by all presbyters (deacons, elders, and pastors) and members of the congregation.

The mission of the church is to carry out God's mission in this world, which is to live in truth and holiness based on the Word of God. To carry out God's mission, the church carries out the mission of Christ through the reality of responsible living. The Protestant Church in Western Indonesia (GPIB), which was established on October 31, 1948, is an independent church spread across the islands of Sumatra, Java, Bali-NTB, Kalimantan, and Sulawesi (South, West, and Southeast). Since its establishment in 1948 until now (75 years), GPIB has carried out its stewardship with a directed vision and mission.

However, in carrying out its vision and mission, GPIB is faced with various obstacles and problems that are present within the fellowship (internal) and from outside the fellowship (external). An important challenge faced by GPIB is the "tribal church" mentality, which needs to be objectively highlighted. Simon (2013) refers to this mentality as limited solidarity. Wirutomo (2012) states that this tribal church mentality is operative (subconscious), which can be traced to the sociological fact that Protestant churches in Indonesia are largely formed based on ethnicity. The mental block of ethnic churches is symbolic of a great obstacle to learning things that are cross-cultural. Adeney (2000) says that "ethnic churches sometimes practice a form of racism." This manifests itself as solidarity within the church itself (ecumenism among Protestants) and outward (ecumenism with other cultural and religious diversity) into limited

solidarity. Patterned in group and out group, one's own tribe is considered a brother, and other tribes are not considered brothers.

The emergence of various dynamics in church life that show and indicate the weakness of social capital in a church community has encouraged researchers to conduct research to answer the problems that arise, namely how bonding social capital can play a role in ethnic diversity and stewardship at GPIB Jemaat Immanuel Makassar.

RESEARCH METHOD

This research uses qualitative research methods, with the type of research being a case study. Yusuf (2014) provides an explanation of case studies, which must pay attention to all important aspects of the case under study. This type of research reveals an in-depth and detailed description of a situation or object. Researchers can study a limited case, such as one person, one family, one event, or another group, to gain a comprehensive understanding of how the object operates and functions in its actual natural setting.

In this regard, Stake (in Denzim, 1994) suggested three types of case studies, namely: (1) intrinsic case study; (2) instrumental case study; and (3) collective case study. Intrinsic case studies are conducted when the researcher wants to understand better about an ordinary case, such as the nature, characteristics, or problems of an individual. The role of the researcher is not to understand, test abstract theories, or develop new theoretical explanations. This means that the researcher's attention is focused on and aimed at better understanding the intrinsic aspects of a case, such as children, criminals, and patients. Instrumental case studies are used when researchers want to understand or emphasize understanding of an issue or redefine a theoretical explanation. This kind of case study is an instrument, a helper to redefine concepts, events, or theoretical events, and actual events are not essential. This case study is more in-depth and covers all aspects and events in detail. Whereas a collective case study is a study of several instrumental cases (not through sampling) and uses several instruments and a number of researchers as a team. The purpose of a collective case study is to enhance understanding of an issue or expand theoretical knowledge within a broader context.

Research on bonding social capital in the religious community at GPIB Jemaat Immanuel Makassar uses descriptive case study research, which aims to describe objectively and as it is regarding the main subject matter to be researched in accordance with the facts encountered in the research field. To obtain accurate data, researchers will use the instrumental case study method as described above, because this case study is more in-depth and covers all aspects and events in detail. Furthermore, this case study will be interpreted, tested, and explained in detail in order to provide a clear picture of what will be researched.

We conducted the research at GPIB Jemaat Immanuel Makassar. The reason for choosing the location is because GPIB Immanuel Makassar is the oldest GPIB congregation in Makassar City. It is located in the center of the city government and has 533 households with a total population of 1803 people.

GPIB Jemaat Immanuel Makassar, which is located in an urban area, is inseparable from the individualist culture of life. Indeed, the united congregation as the Body of Christ has the

potential to overcome the influences of the individualist culture of urban society. On the other hand, the congregation members assume that they have become a part of the fellowship of the Body of Christ. Therefore, this condition is to be confirmed through a study that uses the bonding social capital approach.

Regarding data collection techniques in qualitative research, Bungin (2001) explains that there are several data collection techniques carried out, including: (1) participatory observation; (2) in-depth interviews; (3) life history; (4) document analysis; (5) the researcher's diary; and (6) media content analysis.

Qualitative data analysis, according to Seiddel, goes as follows:

- a) Recording that produces field notes, with them being coded so that the source of the data can still be traced,
- b) Collecting, sorting, clarifying, synthesizing, summarizing, and indexing
- c) Thinking, by making the data categories have meaning, looking for and finding patterns and relationships, and making general findings (Moleong, 2016).

Based on the stages of data analysis, researchers utilize the analysis model proposed by Miles and Huberman, known as:

- 1) Data reduction, namely summarizing, sorting out the main things, focusing on important things, and looking for themes and patterns.
- 2) Presentation of data (data display), carried out in the form of brief descriptions with narrative text, charts, relationships between categories, graphs, matrices, flowcharts, and the like. By displaying data, it will make it easier to understand what is happening and plan further work based on what has been understood.
- 3) Conclusion (verification): to answer the formulation of research problems. Data conclusions in qualitative research are new findings that have never existed before. Findings can be in the form of a description of an object that was previously dim or dark, so that after research it will become clear (Sugiyono, 2008).

The data that has been collected is a very valuable initial capital for a study. These data will then be analyzed and used as input for drawing conclusions. Given the enormous position of the data, the validity of the data collected becomes very vital. Wrong data will result in wrong conclusions. Vice versa, valid or correct data will produce correct research conclusions. This data validity is known as data validation.

RESULT OF THE RESEARCH

Before conducting research at GPIB Jemaat Immanuel Makassar, the researcher created a concept development matrix into a research instrument. This matrix is considered necessary so that this research can answer the problem formulation in this writing. Additionally, this matrix directs the creation of interview questions for the data collection process.

1. Trust in Multi-Ethnic Relationships.

Talking about the concept of trust in a homogeneous society will have a different context in a heterogeneous (multi-ethnic) society. The findings obtained in response to the question, "How

do church members build mutual trust with each other in building social relations (fellowship) in the midst of ethnic diversity?" show that church members and church leaders consider that to build mutual trust among church members in fellowship in the midst of ethnic diversity, it is necessary to have an attitude of mutual respect or acceptance of the existing differences. However, from another perspective, there are also church members who have a different view and say that mutual trust among church members also depends on the leadership patterns carried out by church leaders. If church leaders can display leadership patterns that do not prioritize certain tribes, then fellowship life will be built on an attitude of mutual trust with one another. Related to the amount of trust of church members in the leadership as formulated in the following question: "In your opinion, how much trust do church members have in church leaders in resolving internal conflicts that occur in the midst of fellowship based on ethnic differences?" Church members understand that their trust in church leaders in resolving internal conflicts that occur is very small. Why? Because the approach used by church leaders in conflict resolution is the power approach. Especially if the conflicts that occur are related to the policies and leadership patterns of the church leaders themselves. Church members consider church leaders to be often less wise and inconsistent with the application of church rules related to conflict resolution. Church leaders are considered anti-criticism and only prioritize the power aspect over the family aspect, which should characterize the church fellowship.

2. Norms in Relationship Power.

Regarding the concept of norms in the strength of relationships, especially in the formulation of the question, "Can the principle of synodal presbytery (church governance system) still be trusted to be the norm that binds the relationship between presbyteries?" it is understood that the concept of synodal presbytery should indeed bind the relationship between presbyteries (pastors, elders, and deacons) in the implementation of joint services. However, this system or norm must be well understood and appropriated by all presbyteries. Because of the data obtained, there are many deacons and elders who do not understand this system.

3. Proactive Action in the Power of Relationships.

Matters related to the proactive actions of church members in the strength of relationships in the church are elaborated in the following question: "Do church members have a strong desire to be involved in church activities (worship, choir, meetings, and church meetings)?" In response to this question, church members expressed the desire to always participate in existing church activities. However, these activities need to be more creative so that they do not only become routine and formal activities. There is a feeling of boredom following the monotonous pattern of church activities. They understand that God is a creative God. Therefore, all church activities must manifest this trait.

With regard to being proactive in church activities, specifically in answering the question, "Do church members contribute to proposing church activities?". Through the activities of the Sidi Citizens' Meeting every year (before the implementation of the preparation of the work program and budget), church members have a forum to channel their proposals. However, the proposals

of church members are always "raw," because the work program and budget made by the church are always copied and pasted with the previous year's program.

4. Trust in GPIB's Understanding of Faith.

The findings obtained from the question "How do church members believe in the formulation of the GPIB Understanding of Faith in order to express the responsibility of the people to be faithful and obedient to God?" Church members realize that the GPIB Understanding of Faith is the foundation for the church to live in the truth of God's Word in the salvation that has been done by Jesus Christ.

Church members manifest their obedience and loyalty to God by actively participating in the care of the universe. Church members understand that the salvation bestowed by Jesus Christ is not only for humans but also for the universe. After all, the universe is the support system for human life. Therefore, the church should call and send its members to care for the universe.

Church members also understand that humans are "Imago Dei," who have the same likeness as God. Humans, as a dimension of GPIB's understanding of faith, are required to have the same behavior as the Creator, especially in terms of promoting the element of love. So, church members understand that the responsibility of faith is related to an attitude of love, not only towards God but also towards humans, both within the church and outside the church, regardless of existing differences.

To the question: "To what extent do church members believe in the GPIB understanding of faith in leading the church to a peaceful and prosperous future?". What is formulated by the church for church members is worth believing. In the view of church members, Jesus Christ is the Head of the Church, and church members are members of His body. What is formulated in the GPIB Understanding of Faith are ideas born from the guidance of the power of the Holy Spirit that lead the church to achieve its vision and mission. The future of the church is the future of the church members.

5. Norms in GPIB's Understanding of Faith.

In relation to the question, "Do church members, through the GPIB Understanding of Faith, obey the role of the government as God's representative in the midst of life?". Church members believe that expressing faith in God is essential in the vocation of nation and state. It is believed that there is no government that does not come from God. The government is God's "representative." Therefore, church members are obliged to listen to and obey government decrees.

To the question: "Do church members, in managing natural resources, follow the rules set by the state as a form of obedience to God?". Church members understand that nature is God's creation that must be preserved and utilized responsibly by all humans who live in it. This is important to understand so that nature is not damaged or destroyed. This understanding also means that all humans must be able to maintain and preserve the nature that God has given, so that future generations can still enjoy this extraordinary creation of God. Of course, we must follow the rules set by the government to manage and preserve the nature that God has given.

Church members understand that human empowerment is in line with the empowerment of nature as a sustainable life support. They believe that God commands us to not only utilize what God has given us through the provision of nature but also to cultivate and maintain the universe.

6. Proactive Action in GPIB Faith Understanding

For the question "Are church members actively involved in formulating their understanding of faith?" the findings and data explain that in terms of formulating the GPIB understanding of faith, it is not the business of church members because it is the business of the elites in the church, namely deacons, elders, and pastors (presbyters) in the ecclesiastical councils that are carried out. Church members have never been involved in formulating this GPIB understanding of faith. There is an assumption that the GPIB understanding of faith is something that is considered strategic and not easy to formulate by those who do not have a theological background. Therefore, formulating it carelessly is not possible.

However, this view is no longer proportionate. This is because the task of formulating the theology of the GPIB Understanding of Faith is the responsibility of all church members. Church members are the primary actors in theology. This means that church members are believers who are in direct contact with the church experience.

Regarding the last question, namely, "Are church members active in reminding the church to participate in mission outside the church context?" it was found that the church has not yet shown its involvement in mission outside the church context internally. The church is still "trapped" in its inward service calling. The church is still trapped in ritualized stewardship. Many worship activities are only understood as ritual and routine worship, which contributes to the church's trapped state in ritualised stewardship. It does not lead to praxis activities in the church, society, or state. The church should have been sent into this world not only to take care of itself. The church is still happy to prioritize services for itself and has not shown a meaningful role for the mission process outside the church. In a sense, the church has not been able to fulfill its mission as God intended.

DISCUSSION

This section contains a discussion of the research based on the first two questions in the problem formulation. In the first part, the analysis points to the role of bonding social capital in ethnic diversity in GPIB Jemaat Immanuel Makassar. In the second part, it will discuss the role of bonding social capital in church stewardship at GPIB Jemaat Immanuel Makassar and in achieving the vision and mission of GPIB.

1. The role of bonding social capital in ethnic diversity in GPIB Jemaat Immanuel Makassar.

Based on research data related to social capital elements (trust, norms, and proactive actions), it shows that GPIB Immanuel Makassar church members experience polarization of attitudinal responses or actions that differ from one another towards these values or social capital. In terms of the value of trust in relation to multi-ethnic relations, it shows a close relationship. Between church members of different ethnicities (tribes), there is no division or spacing of social

relations. Instead, they view diversity as a unifying value. This is in accordance with Purwasito's (2003) view, which emphasizes diversity as a social reality that can enrich communication between communities. Individual thinking patterns based on the diversity of stereotypes, ethnocentrism, traditions, values and norms, and religious systems influence the communication that is built.

Even if there are attitudes that lead to a primordial mindset, it only takes place in the context of contesting the election of church leaders (Synod Assembly) or the election of deacons and elders (Congregation Assembly) at the congregational level. Here, it becomes clear that the value of trust is influenced by the noble values of the church itself. The values mean belief in faith in response to God's call. Church members are no longer influenced by ethnic values but by spiritual values.

The existence of strong trust in the midst of the lives of multi-ethnic church members requires the role of egalitarian leaders, who can demonstrate impartial leadership attitudes based on their own tribal lines. Leaders who focus on tasks and relationships demonstrate supportive leadership patterns (Dubrin, 2005). This is in line with what House and Mitchell (1974) said: leaders must have a supportive leadership attitude, which means paying attention to the needs of subordinates who show concern for their welfare and creating a friendly climate in the work environment.

Church members who are gathered in the GPIB Jemaat Immanuel Makassar fellowship believe in the existence of a leader (pastor) more than who he is as a "messenger of God" who is on a mission. And God's mission through the church and its leaders is a mission that strengthens the lives of church members in all respects. The welfare in question does not only concern material welfare but also spiritual or inner welfare.

Church members understand that the profile of a leader (deacon, elder, or pastor) is not only tasked with leading in the sense of utilizing his leadership position to control and utilize church resources. But prioritizing the aspect of service as the 'spirit' that gives strength and a strong reason to serve one another.

The profile of a servant in terms of serving can be identified by attitudes such as sincere, responsible, and honest. A servant should be patient, nurturing, and not burdened by worldly concerns. They should know their church members like a shepherd knows their sheep, and have a heart that serves rather than seeks to be served.

From these idealized descriptions of the profile of servant leaders, it becomes clear that there is an expectation of leaders who have the character and style of leadership that imitate God. The context of exemplary leadership is in accordance with what Jesus himself modeled during his lifetime. Theology contextualizes this understanding by affirming that leaders in the church are chosen and sent by God to serve His people through the church.

Church members believe that accepting and trusting the leader, regardless of tribal origin, is crucial as they represent God's presence in His church. Because the existence of a leader in the midst of church fellowship life is God's own will (compare also Matthew 28:19–20). Thus, the most binding value of trust in the context of multi-ethnic relations is the value that is "supernatural," namely trust in God Himself.

Although the value of trust in leaders is based on spiritual values, ideally, this value should not be used irresponsibly. The character of leaders who prioritize their own interests and use anti-criticism, like using the power approach in addressing matters that occur in the ministry and ignoring the interests of those being led, will potentially cause friction and clashes that lead to horizontal and vertical conflicts in the church.

The social value of bonding in the lives of church members points more to the divine values in a leader. In this position, a leader has strong capital to glue or unite all ethnic forces in the church.

Based on the value of trust that comes from the belief that the church is the personification of the Body of Christ and the leaders are God's representatives, giving confidence to the church members to be of one heart and mind in fellowship (compare Philippians 2:1–11), So that the value of trust can continue to glue fellowship in relationships built in the midst of ethnic diversity.

From the perspective of proactive action in relational power, church norms become a driving value that transcends the values that each individual church member brings, regardless of their ethnic background. That the actions taken on a proactive scale are not driven by ethnic values as the main driving value. Church members take proactive actions driven by their awareness of being redeemed for their sins as humans. So that there is an attachment to respond to the redemption as an expression of gratitude and acts of devotion to God.

However, citizens do not carry out proactive action in the same pattern despite their participation in various activities. The proactive action is more broadly directed at the embodiment of the call and mission that are continuously renewed (Romans 12:2). This means that strengthening relationships goes hand in hand with self-renewal. In this case, it is in line with the idea that God continues to renew. Therefore, as "Imago Dei," humans are instruments of renewal. Thus, church members are called to proactively strive for renewal in the church, which has an impact on empowering the church members themselves to fulfill the vision and mission of the church. Therefore, the attitude of trust among church members is manifested in the openness of leaders to provide space for renewal in church stewardship.

2. The role of bonding social capital in church stewardship at GPIB Jemaat Immanuel Makassar and in achieving the vision and mission of GPIB.

The trust of church members in stewardship in achieving vision and mission is inseparable from the existence of GPIB Faith Understanding. Church members cannot fulfill their calling and mission if they understand their faith or what they believe in Hosea 4:6. "My people are destroyed because they do not know me." Therefore, to be able to fulfill the task of calling and sending church members, it is mandatory to know God first so that they understand God's will for His people. Without a good understanding, church members can experience what is called the "problem of the wrong direction."

To prevent misdirection in the implementation of the task of calling and sending, church members need an understanding of faith that is not limited to concepts but contains formulations that can be applied in reality. Presbyteries and theologians attend joint sessions to conduct

theological studies, gaining recognition as a source of reference in formulating church theology. This formulated understanding of faith becomes a guide or reference in responding to various kinds of church and community problems. Through the formulation of this understanding of faith, GPIB's theologies are present to address church issues. Likewise, through these theologies, church deeds, or some kind of official church answer to specific cases faced by church members in society, For example, LGBT, terrorism, euthanasia, IVF (in vitro fertilization), drugs, and others.

In the context of the norms present in the formulation of the GPIB Understanding of Faith, church members are driven or controlled by their behavior in relation to society outside the church (society, nation, and state).

The church, as one of the elements of society, cannot support itself without the role or support of other stakeholders. Therefore, the church presents a value of responsibility to its church members to be actively involved in government activities. The church encourages its citizens to be involved in policy formulation through participation in Musrembang (development deliberation) public hearings.

The church fulfills its missionary calling by actively participating in the realization of the state's vision and mission. The church requires its citizens to be loyal to the 1945 Constitution and Pancasila. This attitude is the final view of the church in encouraging its citizens to build the country as an inseparable part of expressing faith in God, who represents His ministry to government representatives.

In this regard, citizens must obey and criticize various policies issued by the government to enrich the ways in which the government manages the country. This critical attitude is not directed at a behavior that opposes the policy, let alone an attitude against the legitimate government.

One form of support for church compliance in natural resource management is that the church understands that GPIB theologies must be in line with the mission of the state. Theology itself can ultimately be understood as the spirit of the universe.

For GPIB itself, the existence of natural resources, especially the preservation of natural resources as a support for human life, is understood in relation to the concept of salvation. Humans, as destroyers of nature, are saved in relation to their place of residence. Renewing the mind corrupted by sin restores human awareness of the importance of nature. Therefore, it is the obligation of humans or church members to mark efforts to preserve natural resources as an attitude of maintaining salvation.

With the awareness that church members are an integral part of society, they have a strong desire to participate in formulating their understanding of faith. This strong action and feeling are supported by their awareness that the profession they are engaged in is an inseparable part of the service desired by God.

Based on this awareness, church members demand that leaders provide the widest possible space for them to participate in formulating the understanding of faith. Thus, the synergy of all GPIB stakeholders becomes strategic in formulating the understanding of faith.

The importance of this synergy is based on the realization that the church, without the

participation of professional or non-theological groups, will lose its understanding of the dynamics of the problems of the nation and state. In some cases, it has become evident that the lack of involvement of professional groups in formulating the understanding of faith makes the church not understand how to participate in finding solutions to various problems in the lives of the nation and state.

On the basis of this awareness, church members feel they must be involved in all missionary movements in the church. Without the availability of this space, church members feel that something is wrong with the call and mission of the church in the world. Church citizens are citizens who are always aware that they are citizens. Therefore, the problems of citizens are the problems of church citizens. This awareness then moves church members to be proactive and present in the efforts of the state in responding to various problems, whether requested or not.

CONCLUSION

First, the church has a unique social capital and has stability in binding the inner atmosphere and practical involvement of church members. Trust, with its "supernatural" dimension, is an unwavering virtue that cannot be undermined by any values. This context of trust is the adhesive value that enables the church to do much to mobilize the resources of its citizens.

Secondly, the achievement of the vision and mission of GPIB, when viewed from the perspective of the contribution of social capital, can accelerate or strengthen efforts to achieve the vision and mission. However, the presence of disruptive or inhibiting factors, such as leadership attitudes that are not in line with God's will, is the main reason for the bias in church goals.

RECOMMENDATION

The church, in this case the GPIB Synod Assembly as the institutional leader, needs to educate and carry out a continuous coaching process for its presbyteries, both at the level of the Ministry Deliberation (Mupel) and also the Congregations, in order to have the ability to understand the important role of adhesive social capital as an integral element of achieving vision and mission. The church needs to present a theologically systematic way of thinking by utilizing social theories as an instrument for explaining meta-problems in the church.

For GPIB Jemaat Immanuel Makassar, it is important to pay attention to what is a strength as a church that has great resources and to always empower it with a trust-based approach to ecclesiastical leadership. In this case, the church needs to increase the value of trust for the people. No matter how much the church members are aware of the role and power of the Lord God in the mission of the church in the world, the dimension of guidance on the call and mission to the congregation and also the church leaders needs to be serious and improved. It is realized that without a tiered provision process to equip church leaders with the regulations they have, church stewardship will run lame.

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