THE INFLUENCE OF MINISTRY MOTIVATION AND SELF CONCEPT TOWARDS PASTOR HABITUS OF GPdI OF INDONESIA

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Abstract— Pastor GPdI exemplary behavior throughout Indonesia comes from the Lord Jesus. Pastor action should behave naturally manifested in everyday life. The behavior is then called pastor habitus of GPdI of Indonesia. This study measures the extent of the influence of ministry motivation and self-concept to pastor habitus of GpdI of Indonesia. The method is Neuro-Research: exploratory, explanatory and confirmatory research. The population is 469 Pastor of GPdI of Indonesia. Questionnaire using Likert scale 1-5. Calibration using content validity and construct validity using Orthogonal Iteration approach. Reliability index using Cronbach Alpha Formula. Results: (1). Pastor of GPdI of Indonesia significantly tend have habitus sometimes any good significantly at $\alpha<0.05$ (2). Pastor of GPdI of Indonesia significantly tend to have medium ministry motivation significantly at $\alpha<0.05$ (3). Pastor of GPdI of Indonesia significantly tend sometimes only have a positive self-concept significantly at $\alpha<0.05$ (4). There is a significant positive effect and ministry motivation (X_1) to habitus Pastor of GPdI of Indonesia (Y). If ministry motivation the pastor of GPdI (X_1) is increased by 1 (one) program priority or one (1) treatment, the condition habitus of GPdI Pastor of Indonesia (Y) will be improved from the present level of 1.43 times (5). There is a significant positive effect and self-concept (X_2) of GPdI Pastor habitus of Indonesia (Y). If the pastor self concept (X_2) increased by 1 (one) program priority or one (1) treatment, the condition habitus of GPdI of Pastor of Indonesia (Y) will be improved 1.475 times from the present conditions; (6) There is a significant positive effect and ministry motivation (X_1) and self-concept (X_2) together against habitus of Pastor GPdI of Indonesia (Y). If ministry motivation and self-concept pastor assembly (X_2) together increased by 1 (one) program priority or one (1) treatment, the condition habitus of GPdI Pastor of Indonesia (Y) will be 1.517 times better than current conditions.

Index Terms— Ministry Motivation, Self Concept, Pastor Habitus.

I. INTRODUCTION

The Church is a collection of people believed in the Lord of Jesus Christ. The leader of the church is Jesus Himself. Ecclesial communities important have habitus behavior leaders in accordance with Jesus Christ. But the facts show that, the general behavior of leaders (pastors) away from the prototype of Jesus as model. The same case occurred in Indonesia church denomination that is large enough that the Pentecostal Church in Indonesia (GPdI). GPdI pastor is person who leads the communities of the church towards the common good (bonum commune). Ideal pastor of GPdI of Indonesia assumed is represented in three (3) main dimensions namely: serving good motivation, good self-concept and good habitus accordance with the main character of Jesus. Jesus is the main prototype pastor of GPdI of Indonesia in performing pastoral duties. The good pastor is expected to have adequate qualifications in all three of the above dimensions, so that said success in running the ministry. If a pastor has the motivation to serve and good in self-concept, then the pastor will have a good habitus also in his ministry activities. The main research questions are how the influence of motivation and self-concept towards pastor habitus of GPdI in Indonesia?

Methods using Neuro-Research: exploratory, explanatory and confirmatory research [1]. The population is 469 of the Pastor of GPdI of Indonesia. Questionnaire using Likert scale 1-5. Calibration using content validity and construct validity using Orthogonal Iteration approach. Reliability index using Cronbach Alpha Formula.

II. THEORETICAL REVIEW

Motivation is generally defined as energy that influence the person's behavior in activities carried out daily in reality life. Motivation refers to the energizing and directive properties of human behavior behind which determines the quantity and quality of our actions [2]. It is shaped and driven by an individual's unique composition Including internal and external motives of biological, psychological, cognitive and environmental forces [3]. While the ministry is generally understood as a subjective measure directed himself/herself to serve others with love, attention, and empathy. Ministry an effort to provide quality of spiritual religious value of goodness of a pastor to fellow members of the church. The study of ministry motivation interested done by some researchers. III Alton B. Clemmons (2008) conducted a study on "Values as determinants of motivation to lead". The study found that the value factor is the most dominant

in leadership [4]. Paine (2009) conducted a study on the importance of motivation in the local government service in 10 cities in Illinois, USA. The study found the need for services performed in an ethical manner by the government to the public community. Another study conducted by Winston, Cerff & Kirui (2012) on "Motivation to serve in faith-based non-profit churches" [5]. This study defined and developed a four-item scale to measure motivation to serve (MTS) then correlated it with Cerff's Motivation to Lead's two scales as well as affective and normative commitment scores. A convenience sample of 89 of participants came from a non-denominational church in Oklahoma City. The MTS showed significant correlation with normative commitment but not with the two-to-lead motivation scales or affective commitment. The benefit of this study lies in the development of a new scale to measure motivation to serve and the understanding that the new scale is significantly correlated with normative commitment. Vallerand (2012) says that motivation is needed to create passion in living a meaningful livelihood [6].

'Self' as a noun came into the English language around 1400 AD and was initially defined by negative connotations, such as selfishness [7]. Self-concept is a general term used to refer to how someone thinks about, evaluates or perceives themselves. To be aware of oneself is to have a concept of oneself. Baumeister (1999) Provides the following self concept definition as the individual's belief about himself or herself, including the person's attributes and who and what the self is [8]. Actions of a pastor is supposed to behave naturally manifested into the reality of everyday life. Such behavior is termed habitus GPdI Pastor of Indonesia. Habitus is a term used by the French sociologist, Pierre Bourdieu (1930-2002) to describe a social property of individuals that orients determining strictly human behavior without it [9]. Habitus is the disposition of a person's behavior demonstrated in social praxis in relationship with other human beings. Research on self-concept conducted by Baek & Besta (2012) says that the concept of self and religious orientations were clearly able to make a person able to achieve his purpose in life and respect ourselves [10]. Research of Mlinar, Tusak & Karlpjuk (2009) found that the phenomenon of self-concept is well able to increase the intensity of a nurse in serving patients in the hospital [11].

Brittain (2007) conducted an interesting study about the habitus. This study explores the emphasis on habitus in contemporary approaches to theological education, par- ticularly as developed in the recent volume of educating clergy. Attention is given to the roots of the concept in the social theory of Pierre Bourdieu, and how it is developed in the work of Talal Asad, in order to illustrate why habitus is frequently emphasized as a helpful way to bridge the gap between theory and practice, knowledge and the good life. The analysis demonstrates a number of weaknesses in the concept, both from a practical and theological perspective. It uncovers some guiding presuppositions about the nature of 'religion' in educating clergy, the which highlights the lack of homogeneity in the concept of habitus, as well as the fact that it is epistemologically ambivalent. The discussion serves to demonstrate the need for theological education to attend to the norms and sources roomettes provide the critical leverage with roomettes to evaluate differing habits and dispositions [12]. Other research related to habitus performed by Kang (2011). This is to be a reflection on how to understand the discipline of theology, and practical theology in particular. The reflection entails what it means to engage in practical theology in the educational ministry of the church. In the process, will develop a modest proposal for the trajectory of practical theology that is characterized as a lifelong habitus that every Christian of all ages is engaged in as a part of God's kingdom. This habitus is propelled by what I propose as the three pillars of Christianity are the Great Commandment, the Great Commission, and the Great Communion. Biblical Reviews these maxims reveal the identity of and calling for the people of God within the very ministry of the triune God in his kingdom on earth [13].

III. RESULT AND DISCUSSION

1. Researchers assign three (3) categories of Pastor GPdI of Indonesia: (a) less well in habitus; (B) occasionally good in habitus and (c) well in habitus. Data analysis was performed with confidence intervals at a significance level of 5%, and the resulting lower and upper bound between 83.2003 up to 83.6432. The habitus of Pastor GPdI of Indonesia (Y) significantly tend sometimes good in habitus significantly at $\alpha<0.05$.

Descriptives

			Statistic	Std. Error
HABITUS-Y	Mean		83.4218	.11270
	95% Confidence Interval for Mean	Lower Bound	83.2003	
		Upper Bound	83.6432	
	5% Trimmed Mean		83.2706	
	Median		83.5000	
	Variance		5.957	
	Std. Deviation		2.44073	
	Minimum		76.10	
	Maximum		92.40	
	Range		16.30	
	Interquartile Range		1.0000	
	Skewness		1.253	.113
	Kurtosis		2.822	.225

2. Researchers in this case the 3 (three) categories namely Pastor of Indonesia GPdI has: (a) low in ministry motivation; (B) medium in ministry motivation and (c) high in ministry motivation. Data analysis was performed with confidence

intervals at a significance level of 5%, and the resulting lower and upper bound between 65.2395 up to 65.5311. That is, Pastor of GPdI of Indonesia significantly tend to have ministry motivation (X_1) is medium significantly at $\alpha<0.05$.

Descriptives

			Statistic	Std. Error
MOTIF-X1	Mean		65.3853	.07419
	95% Confidence Interval for Mean	Lower Bound	65.2395	
		Upper Bound	65.5311	
	5% Trimmed Mean		65.2112	
	Median		65.2000	
	Variance		2.582	
	Std. Deviation		1.60671	
	Minimum		62.50	
	Maximum		71.60	
	Range		9.10	
	Interquartile Range		.5000	
	Skewness		2.158	.113
	Kurtosis		4.821	.225

3. Researchers in this case the 3 (three) categories namely GPdI Pastor has: (a) negative self-concept; (B) sometimes only have a positive self-concept and (c) have positive self concept. Data analysis was performed with confidence intervals at a significance level of 5%, and the resulting lower and upper bound between 74.6192 up to 74.8921. That is, Pastor of GPdI of Indonesia significantly tend sometimes have a positive self-concept (X_2) significantly at $\alpha <0.05$.

Descriptives

			Statistic	Std. Error
KSEPDR-X2	Mean		74.7557	.06944
	95% Confidence Interval for Mean	Lower Bound	74.6192	
		Upper Bound	74.8921	
	5% Trimmed Mean		74.6408	
	Median		74.8000	
	Variance		2.261	
	Std. Deviation		1.50376	
	Minimum		71.30	
	Maximum		80.20	
	Range		8.90	
	Interquartile Range		.7485	
	Skewness		1.489	.113
	Kurtosis		3.339	.225

4. There is a significant positive effect and ministry motivation (X_1) to habitus Pastor of GPdI of Indonesia (Y) that is *ry1* at 0.941. Donation ministry motivation (X_1) to habitus Pastor of GPdI of Indonesia (Y) of 88.5%, with *t-student* amounted to 60.112 is very significant at $\alpha <0.01$. As for the influence of ministry motivation (X_1) to habitus Pastor of GPdI of Indonesia (Y) is depicted with F_{reg} amounted to 3613.452 with a linear regression line equation $\hat{Y}=-10.047+1.43X_1$. That is, if the ministry motivation on the Pastor GPdI of Indonesia (X_1) is increased by 1 (one) program priority or one (1) treatment, the condition habitus GPdI Pastor of Indonesia (Y) will be improved 1.43 times from the present, as the largest pure relationship between ministry motivation (X_1) with habitus GPdI Pastor of Indonesia (Y) is described as controlled by indicators Looked Like an Advisor Himself as Father (X_{12}) is $r_{y1.12}$ of 0.9454 is very significant at $\alpha<0.01$. Indicators controlled the relationship due Looked Like an Advisor for Himself as Father (X_{12}) is equal to 0.8938. That is, donations ministry motivation (X_1) to habitus Pastor GPdI of Indonesia (Y) as a result of controlled indicators Looked Like an Advisor for Himself as Father (X_{12}) amount 89.38%.

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.941[a]	.886	.885	.82659

a. Predictors: (Constant), MOTIF-X1

ANOVA[b]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	2468.870	1	2468.870	3613.452	.000[a]
	Residual	319.075	467	.683		
	Total	2787.945	468			

a. Predictors: (Constant), MOTIF-X1

b. Dependent Variable: HABITUS-Y

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant	-10.047	1.555		-6.460	.000
	MOTIF-X1	1.430	.024	.941	60.112	.000

a. Dependent Variable: HABITUS-Y

5. There is a significant positive effect and self-concept (X_2) on Pastor GPdI habitus of Indonesia (Y) that is r_{y2} at 0.909. Donations Self Concept (X_2) on Pastor GPdI habitus of Indonesia (Y) amount 82.6%. Influence of Self-Concept (X_2) on Pastor GPdI habitus of Indonesia (Y) generated F_{reg} amount 2222.781 with a linear regression line equation $\hat{Y}=-26.878+1,475X_2$. That is, if the pastor Self Concept Session (X_2) increased by 1 (one) program priorities or one (1) treatment, the condition habitus Pastor of GPdI of Indonesia (Y) will be 1.475 times better than current conditions. As the largest pure relationship between Self Concept (X_2) with habitus Pastor GPdI of Indonesia (Y) is described as controlled by indicators Looked Like an Advisor Himself as Father (X_{12}) is $r_{y2.12}$ of 0.9102 is very significant at $\alpha<0.01$. Indicators controlled the relationship due Looked Like an Advisor Himself as Father (X_{12}) is equal to 0.8285. That is, the contribution of Self-Concept (X_2) on Pastor GPdI habitus of Indonesia (Y) as a result of

controlled indicators Looked Like an Advisor Himself as Father (X_{12}) amount 82.85%.

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.909[a]	.826	.826	1.01808

a. Predictors: (Constant), KSEPDR-X2

ANOVA[b]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	2303.902	1	2303.902	2222.781	.000[a]
	Residual	484.043	467	1.036		
	Total	2787.945	468			

a. Predictors: (Constant), KSEPDR-X2

b. Dependent Variable: HABITUS-Y

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	-26.878	2.340		-11.486	.000
	KSEPDR-X	1.475	.031	.909	47.146	.000

a. Dependent Variable: HABITUS-Y

6. There is a Significant Positive Effect and Ministry Motivation (X_1) and Self-Concept (X_2) together against Habitus Pastor GPdI of Indonesia (Y). The results of the analysis of the relationship between ministry motivation (X_1) and self-concept (X_2) together with habitus Pastor of GPdI of Indonesia (Y) which amount 0.953 R_{y12} is jointly have a positive relationship. Determination variance that describes the relationship between ministry motivation (X_1) and self-concept (X_2) together with habitus Pastor of GPdI of Indonesia (Y) of 0.907. This means that donations motivation ministry (X_1) and self-concept (X_2) jointly against Habitus GPdI Pastor of Indonesia (Y) amount 90.7%. As for the influence of ministry motivation (X_1) and self-concept (X_2) jointly against Habitus Pastor of GPdI of Indonesia (Y) indicated by F_{reg} of 2282.103 with a significance value of 0.000 is highly significant at $\alpha<0.01$. The magnitude of the effect is shown through a linear regression line equation $\hat{Y}=-20.810+0{,}541X_1+0{,}976X_2$. That is, if the motivation serve and self concept pastor assembly (X_2) together increased by 1 (one) program priorities or one (1) treatment, the condition habitus GPdI Pastor of Indonesia (Y) will improve 1.517 times from the present.

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.953[a]	.907	.907	.74447

a. Predictors: (Constant), MOTIF-X1, KSEPDR-X2

ANOVA[b]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	2529.669	2	1264.834	2282.103	.000[a]
	Residual	258.276	466	.554		
	Total	2787.945	468			

a. Predictors: (Constant), MOTIF-X1, KSEPDR-X2

b. Dependent Variable: HABITUS-Y

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	-20.810	1.737		-11.978	.000
	KSEPDR-X2	.541	.052	.333	10.474	.000
	MOTIF-X1	.976	.048	.642	20.183	.000

a. Dependent Variable: HABITUS-Y

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	-20.810	1.737		-11.978	.000
	KSEPDR-X	.541	.052	.333	10.474	.000
	MOTIF-X1	.976	.048	.642	20.183	.000

a. Dependent Variable: HABITUS-Y

DISCUSSION

Based on the above results, it can be put forward the new policies to build GPdI Pastor in Indonesia to be better in future. The policy is "The realizing increased motivation and positive self-concept of pastor towards the creation of a model of the pastor as Jesus Christ in the context of the establishment of ideal GpdI pastor habitus corresponding pattern of God Jesus Christ in Indonesia country".

Strategies for realizing these policies includes: 1). educational efforts to increase motivation and self-concept of ministry pastor of Indonesia GpdI so that to have a better habitus of pastor 2). Do the standard of regulations pattern of ministry performed by of GPdI Pastor in serving the church. Strategies 1 can be attempted through continuing education (on going formation) to the GPdI Pastor of Indonesia and the more motivated a good serve, has a good self concept which in turn can have a good habitus anyway. Moreover, it can also be conditioned climate of sharing experiences among members of the pastor in serving so that a process of learning from experience between them. Can also do exercises or training transformative leadership so that the pastor always know the main vision in the duty to service in church.

Strategies 2 can be built by creating a standard of care remains a pastor who is controlled by a board of experts or experienced church members to give positive feedback to GPdI Pastor in serving this regard. Regulation or these rules should be applied consistently in the dynamics of the life and ministry of each pastor of GPdI habitus in Indonesia. This rule is binding morally GPdI Pastor so that they will continue to maximize themselves compelled to behave

according to the example of the Lord Jesus Christ as model.

CONCLUSION

1. GPdI Pastor of Indonesia significantly tend sometimes good habitus significantly at $\alpha<0.05$.
2. GPdI Pastor of Indonesia significantly tend to have medium ministry motivation significantly at $\alpha<0.05$.
3. GPdI Pastor of Indonesia significantly tend sometimes have a positive self-concept significantly at $\alpha<0.05$.
4. There is a significant positive effect and ministry motivation (X_1) to habitus Pastor GPdI of Indonesia (Y). If ministry motivation on the GPdI Pastor of Indonesia (X_1) is increased by 1 (one) program priorities or one (1) treatment, the condition habitus of Pastor GPdI of Indonesia (Y) will be improved 1.43 times of the present conditions.
5. There is a significant positive effect and self-concept (X_2) on GPdI Pastor habitus of Indonesia (Y). If self concept of pastor assembly (X_2) increased by 1 (one) program priorities or one (1) treatment, the condition habitus of Pastor GPdI of Indonesia (Y) will be 1,475 times better than current conditions.
6. There is a significant positive effect and ministry motivation (X_1) and self-concept (X_2) together against Habitus of GpdI Pastor of Indonesia (Y). If Motivation and Self-Concept of Pastor Ministry Assembly (X_2) together increased by 1 (one) program priorities or one (1) treatment, the condition habitus of GPdI Pastor (Y) will be 1,517 times better than current conditions.

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