

Analysis of 1 Timothy 3:1-7 and its Implications for the Personality Competence of Sunday School Teachers in Indonesia

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ABSTRAK

Kekristenan di Indonesia dapat terus berkembang dan bertumbuh ketika gereja terus beregenerasi, sebuah proses yang dimulai dengan Sekolah Minggu. Sekolah Minggu adalah sarana utama gereja untuk mendidik generasi berikutnya dari pengetahuan gereja tentang Kristus. Namun, masih ada guru-guru Sekolah Minggu yang tidak menganggap serius pentingnya posisi mereka. Hal ini tidak lepas dari kurangnya kompetensi kepribadian guru-guru sekolah minggu; akibatnya, guru-guru Sekolah Minggu di Indonesia sering mengabaikan kompetensi kepribadian mereka. Pentingnya kompetensi kepribadian guru Sekolah Minggu tidak dapat dilebih-lebihkan. Dalam 1 Timotius 3:1-7, dijelaskan bahwa seorang penatua yang melayani sebagai guru harus memiliki kepribadian yang selaras dengan sifat-sifat yang diperlukan seorang penatua. Pada bagian ini, penulis melakukan analisis alkitabiah terhadap 1 Timotius 3: 1-7, mengidentifikasi dua kerangka kerja berbeda yang menguraikan kompetensi yang diperlukan dari kepribadian seorang penatua. Kompetensi kepribadian yang disebutkan di atas mencakup memiliki disposisi yang baik di lingkungan seseorang serta menunjukkan kepribadian yang sehat secara spiritual. Kompetensi kepribadian yang diuraikan memiliki implikasi bagi guru sekolah minggu di Indonesia. Secara khusus, disarankan agar guru-guru Sekolah Minggu memiliki kepribadian yang selaras dengan norma-norma sosial dan nilai-nilai Kristen.

Keywords:

1 Timothy 3:1-7,
 personality competence,
 Sunday school teacher

ABSTRACT

Christianity in Indonesia can continue to thrive and grow as the church is constantly regenerating, a process that began with Sunday School. Sunday School is the church's primary means of educating the next generation of the church knowledge about Christ. However, there are still Sunday school teachers who do not take the significance of their position seriously. This cannot be separate from the lack of personality competence of Sunday school teachers; consequently, Sunday school teachers in Indonesia frequently disregard their personality competence. The significance of the personality competence of Sunday School teachers cannot be overstated. In 1 Timothy 3:1-7, it is elucidated that an elder who serves as a teacher must possess a personality that aligns with the requisite qualities of an elder. In this section, the writer performs a biblical analysis of 1 Timothy 3:1-7, identifying two distinct frameworks that outline the necessary competencies of an elder's personality. The aforementioned personality

competencies encompass possessing a favourable disposition in one's surroundings as well as exhibiting a spiritually healthy personality. The personality competencies outlined have implications for Sunday school teachers in Indonesia. Specifically, it is recommended that Sunday school teachers possess a personality that aligns with both social norms and Christian values.

INTRODUCTION

The level of teacher professionalism is significantly associated with the competence of their personality. The term "teacher professionalism" refers to the personal qualities and characteristics of a teacher. The concept of teacher professionalism can be defined as the demonstration of a positive attitude towards the profession that one has chosen.¹ According to Hanafi et al., there exist a few conditions for teacher professionalism.² The term "professional teacher" encompasses not only the pedagogical competence of a teacher in delivering educational material, but also encompasses the teacher's personality. Juhji and Suardi stated that teacher professionalism is not solely an essential requirement for fulfilling professional obligations, in contrast to the Hanafi perspective.³ The concept of teacher professionalism pertains to the role and influence that a teacher holds within a given community. Octavia highlighted the notion that teacher professionalism is a calling within the teaching profession, whereby teachers are tasked with making a significant impact.⁴ Teacher professionalism refers to the deliberate actions taken by educators to exhibit a personality that aligns with the expectations of their role as teachers. This conduct has a positive impact on both the classroom setting and the wider community.

The possession of teacher personality competence is deemed imperative for a teacher, as it is an integral component of teacher professionalism.⁵ According to Lase and Hulu's, the personality competency of a teacher is a standard attitude of a teacher that pertains to personal attributes.⁶ S. Juhji asserted that the standard of a teacher's personal attributes is based on an attitude that exhibits traits such as stability, maturity, wisdom, authority, and the ability to

¹ Apri Damai Sagita Krissandi, "Persepsi Guru Sekolah Dasar Terhadap Keberhasilan Implementasi Kurikulum 2013," *Profesi Pendidikan Dasar* 5, no. 1 (2018): 79–89; Binsen Samuel Sidjabat, *Pendidikan Kristen Konteks Sekolah* (Penerbit Kalam Hidup, 2018).

² Halid Hanafi, La Adu, and H Muzakir, *Profesionalisme Guru Dalam Pengelolaan Kegiatan Pembelajaran Di Sekolah* (Yogyakarta: deepublish, 2018).

³ Juhji Juhji and Adila Suardi, "Profesi Guru Dalam Mengembangkan Kemampuan Berpikir Kritis Peserta Didik Di Era Globalisasi," *Geneologi PAI: Jurnal Pendidikan Agama Islam* 5, no. 1 (2018): 16–24.

⁴ Shilphy A Octavia, *Profesionalisme Guru Dalam Memahami Perkembangan Peserta Didik* (Deepublish, 2021).

⁵ Julita Widya Dwintari, "Kompetensi Kepribadian Guru Dalam Pembelajaran Pendidikan Kewarganegaraan Berbasis Penguatan Pendidikan Karakter," *Jurnal Pendidikan Kewarganegaraan* 7, no. 2 (2017): 51–57.

⁶ Delipiter Lase and Etty Destinawati Hulu, "Dimensi Spritualitas Dalam Kompetensi Kepribadian Guru Pendidikan Agama Kristen," *SUNDERMANN: Jurnal Ilmiah Teologi, Pendidikan, Sains, Humaniora dan Kebudayaan* 13, no. 1 (March 20, 2020): 13–25, accessed February 4, 2021, <https://jurnal.sttsundermann.ac.id/index.php/sundermann/article/view/24>.

serve as a role model for others.⁷ Furthermore, as per Huda's research, the assessment of a teacher's personality competence by the community is predominantly based on their professionalism as a teacher, rather than their individual personality.⁸ The teacher's level of personality competence is a standard attitude that must be possessed by teachers as professionalism that is intricately linked to the perception of the wider community.

Assuming the role of a Sunday School teacher entails a significant level of responsibility. According to Bawole's, the responsibilities of a Sunday school teacher is a sacred obligation bestowed by the divine authority to not only impart knowledge but also to foster the growth and development of those he teaches.⁹ Furthermore, as per the findings of Bawamenewi et al., there exist Sunday School teachers who possess a cognizance of their calling to teach, educate, and guide children towards a promising future.¹⁰ Like teachers in general, Sunday School teachers are also required to possess teaching-related personality competencies. Wenas et al., state that there is a correlation between the personal competence of Sunday School teachers and their demeanour and conduct, with basic concepts being intertwined with Christian values.¹¹ Richards highlighted that the personality competencies of Sunday School teachers are not solely associated with conduct, but also linked to the spiritual values they uphold.¹² The Sunday School teacher's personality competence involves recognising a divine calling for teaching and bearing responsibility for their personality as someone who teaches the truth of God's word.

In the Indonesian context, teachers assume multifaceted roles within the broader social framework. Educators, including both academic teachers and Sunday school teachers, are widely recognised for their ability to exert a positive influence on their surrounding environment. The significance of the role of a Sunday School teacher should not be undervalued. Within Indonesian society, individuals who teach Sunday School are classified as teachers of spiritual education. The role of a teacher who facilitates the spiritual development of children is significant. The responsibility of fostering a child's spirituality is not solely fulfilled by the provision of learning materials on a weekly basis; rather, a Sunday School teacher must also serve as a role model. This is due to the fact that the developmental stage of children is typically characterised by instability. Individuals belonging to the

⁷ Sukoyo Juhji, "Interaksi Kompetensi Kepribadian Guru Dengan Kepuasan Kerja," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 2, no. 2 (2021): 95-102.

⁸ Mualimul Huda, "Kompetensi Kepribadian Guru Dan Motivasi Belajar Siswa," *Jurnal penelitian* 11, no. 2 (2017): 237-266.

⁹ Susan Bawole, "Tanggung Jawab Guru Sekolah Minggu Dalam Kehidupan Spiritual Anak," *Tumou Tou* 7, no. 2 (2020): 143-156.

¹⁰ Yunida Bawamenewi et al., "Peran Pendidikan Teologi Dan Kepemimpinan Kristen Dalam Pembentukan Karakter Guru Sekolah Minggu," *SIKIP: Jurnal Pendidikan Agama Kristen* 3, no. 1 (2022): 20-31.

¹¹ Maria Lidya Wenas et al., "Nilai-Nilai Kristiani Bagi Kompetensi Kepribadian Guru," *Skenoo : Jurnal Teologi dan Pendidikan Agama Kristen* 1, no. 1 (June 2021): 1-10.

¹² Lawrance .O. Richards, *A Theology of Christian Education*, ed. Daniel Winarto (Malang: Gandun Mas, 2021).

demographic of Sunday School age children are susceptible to being influenced by adults. The Sunday School teacher is required to exert an influence on the children under his or her guidance in the Sunday School setting.

The influence wielded by the Sunday School teacher is significant. Supriyadi states that the influence of a Sunday School teacher should not be underestimated.¹³ His research has identified the role of Sunday school teachers as a significant factor that impacts the success of children in society. Furthermore, Lintong and Hana explain that the example exhibited by Sunday School teachers has an impact on the character qualities of children within the community.¹⁴ According to Pattinama and Pasaribu, the personality of a Sunday School teacher is intertwined with that of a child's personality.¹⁵ Even after the child has surpassed the age range typically associated with Sunday School attendance, it is possible for the personality traits of their Sunday School teacher to continue to influence them. Given the significant influence, it is imperative that a Sunday School teachers serves as an example and upholds their personality.

It is imperative for a Sunday School teacher to exhibit a high level of competence in their personality. Researchers have previously expounded upon the concept of personality competence as presented in 1 Timothy 3:1-7. The passage of 1 Timothy 3:1-7 reveals Paul's significant concern with Timothy's personality competence. Timothy, being a teacher, is expected to possess a truthful personality. During the relevant period, there was a distinction in status between a teacher and a church overseer, presently referred to as an elder. The responsibility of teaching was shared by the elder during that era, akin to the role of the contemporary Sunday School teacher. Both the elders of that day and today's Sunday School teachers serve as spiritual mentors to help God's people experience spiritual growth.

The research by Nainggolan¹⁶ and Tari et al.,¹⁷ in this study describing the integrity of a Christian leader is one of many studies that describe personality competencies based on an analysis of 1 Timothy 3:1-7. The study by Nainggolan and Tari et al. deviates from the way that the general public and members of the church perceive the figure of a leader. Then, in his research, Waharman provided a more detailed explanation of what makes the excellent

¹³ Daniel Supriyadi, "Improving Children's Cognitive, Affective, and Psychomotor Intelligence Through Learning Curriculum in Sunday Schools: Peningkatan Kecerdasan Kognitif, Afektif, Dan Psikomotorik Anak Melalui Kurikulum Pembelajaran Di Sekolah Minggu," *GRAFTA: Journal Of Christian Religion Education And Biblical Studies* 1, no. 2 (2022): 138-151.

¹⁴ Lisna Lintong and Sarce Rien Hana, "Pengaruh Keteladanan Guru Sekolah Minggu Terhadap Perkembangan Karakter Anak Sekolah Minggu Gereja Toraja Mamasa Bukit Harapan Moncongloe," *Repository Skripsi Online* 2, no. 1 (2020): 73-79.

¹⁵ Yenny Anita Pattinama and Ferdinan Pasaribu, "Metode Dan Media Pembelajaran PAK Dalam Pembinaan Guru Sekolah Minggu" (2019).

¹⁶ Alon Mandimpu Nainggolan and Elisabet Hia, "Jabatan Gerejawi: Kajian Biblis 1 Timotius 3:1-7 Terhadap," *Magenang* 2, no. 2 (2021): 128-148.

¹⁷ Ezra Tari, Ermin Alperiana Mosooli, and Elsy Evasolina Tulaka, "Kepemimpinan Kristen Berdasarkan 1 Timotius 3:1-7," *JURNAL TERUNA BHAKTI* 2, no. 1 (August 2019): 15.

characteristics of a servant of God.¹⁸ In another research study, Montang and Kabag describe the characteristics of a congregational pastor.¹⁹ Benyamin²⁰, Angelina et al.,²¹ and Ngesthi and Anjaya²², in line with Montang and Kabag, also discuss the influence of a pastor's personality on the growth of the congregation.

The present study builds upon prior research by providing an analysis of 1 Timothy 3:1-7, elucidating the distinguishing characteristics of a church leader, including pastors and church elders. To the best of our knowledge, there has been no research on the personal competence of Sunday School teachers as it pertains to 1 Timothy 1:3-7. Hence, drawing from the aforementioned context, the present study aims to address the following research question: What is the extent of personality competence among Sunday School teachers in Indonesia, as based on 1 Timothy 3:1-7, and what are the implications of these findings for the said group? The objective of this research paper is to delineate the personality competencies of Sunday School teachers, as derived from 1 Timothy 3:1-7, and to explicate the implications for Sunday School teachers in Indonesia.

The current study employs a hermeneutic approach. An analysis is conducted on the textual content found in 1 Timothy 3:1-7. This study involves an analysis of the contextual factors and the various possible interpretations of several significant sentences within the verse. The findings of the analysis are delineated in multiple sections that explicate the significant aspects of this research study. In order to derive implications, data is gathered pertaining to the state of Sunday School teachers in Indonesia. A survey was conducted to gather an overview of Sunday School teachers in Indonesia.

ANALYSIS OF 1 TIMOTHY 3:1-7

The epistle of Timothy is a letter written from the apostle Paul to his disciple Timothy. During that period, the elders of the community in Ephesus experienced a sense of bereavement as they were no longer able to visually perceive the presence of Paul. Consequently, Timothy was appointed to remain in Ephesus. Paul designated Timothy to assist the elders in arranging the ministry affairs in Ephesus. The central focus of 1 Timothy 3:1-7 pertains to the requirements for assuming the role of an overseer. The aforementioned

¹⁸ Waharman Waharman, "Karakteristik Seorang Pelayan Tuhan Berdasarkan 1 Timotius 3: 1-7," *Manna Rafflesia* 4, no. 1 (2017): 37-56.

¹⁹ Ricky Donald Montang and Welem Kabag, "Pengaruh Karakter Hamba Tuhan Berdasarkan 1 Timotius 3: 1-7 Terhadap Pelayanan Jemaat," *EIRENE Jurnal Ilmiah Teologi* 6, no. 2 (2021): 409-429.

²⁰ Yoel Benyamin, "Penerapan Syarat-Syarat Bagi Gembala Jemaat Berdasarkan Kitab 1 Timotius 3:1-7," *Predica Verbum: Jurnal Teologi dan Misi* 2, no. 2 (December 2022): 133-150.

²¹ Claudia Angelina, Monica Santosa, and Pasra Pasra, "Karakter Gembala Sebagai Pemimpin Jemaat Dalam Membangun Spiritualitas Jemaat Pada Kristus Berdasarkan Surat 1 Timotius 3:1-7," *KINAA: Jurnal Kepemimpinan Kristen dan Pemberdayaan Jemaat* 3, no. 2 (December 2022): 87-101.

²² Yonathan Salmon Efrayim Ngesthi and Carolina Etnasari Anjaya, "Kesetiaan Kristus Sebagai Model Spiritualitas Kepemimpinan Jemaat: Kajian Teologis 2 Tesalonika 3:1-7," *EPIGRAPHE: Jurnal Teologi dan Pelayanan Kristiani* 6, no. 2 (November 2022): 173.

passage commences with Paul's assertion that the role of an elder is one that is highly esteemed (v. 1). The subsequent verse expounds upon the requirements that must be fulfilled in order to attain the status of an elder (verse 2-7). The emphasis on moral life is closely tied to the appointment of an elder by God, rather than by a state or an irresponsible group. According to Brill, it appears that Paul also sought to foresee the influence of the people who were surrounding the Ephesian community at that time, as these individuals were excessively preoccupied with office without paying regard to their moral lives.²³ The Ephesus congregation at that time was very much influenced by the diverse doctrines that evolved, as Ariheia and Hatton added later on.²⁴ There are a great number of congregations that do not pay attention to the personality of its members. This section of the document discusses the process through which a church that will be entrusted can become an overseer.

During the relevant era in history, the status of elder held a distinct significance, as it was not a position attainable by everyone and was subject to specific criteria that had to be satisfied in order to attain such a status. According to Browning's, the attainment of elder status is subject to specific requirements, including their age.²⁵ The term "elder" in the Greek language is derived from the word "presbuteros," which translates to "the elder." It is necessary for an elder to originate from a congregation that has been established for a longer period of time. Kee et al. have noted that the position of elder and overseer is derived from the Greek word episkopos, which translates to "overseer" or "bishop."²⁶ During that period, the role of overseer in the church held the highest levels of authority within the congregation. As a result, the terms "episkopos" and "presbuteros" were synonymous in their respective duties. Nainggolan and Hia added that certain literature expounds on the multifaceted nature of the elder position.²⁷ In the given context, the position of an elder encompassed not only supervisory duties but also involved a teaching aspect.

The Duty of Elders

The position of elder has a longstanding history. In Jewish culture, the position of an elder was initially conferred upon the leader of a tribe or clan, as referenced in the Old Testament under the term "elders." During that era, assuming the role of an elder was often synonymous with serving as a governing authority and military commander, akin to the responsibilities of a judge as described in the Old Testament (Ex. 18:13-26). Following the successful conquest of Palestine, the role of elder was redefined to encompass a distinct social

²³ Wesley Brill, *Tafsiran Surat Timotius Dan Titus* (Bandung: Kalam Hidup, 1996).

²⁴ Daniel C Arichea and Howard A Hatton, *Pedoman Penafsiran Alkitab: Surat-Surat Paulus Kepada Timotius Dan Kepada Titus* (Jakarta: Lembaga Alkitab Indonesia, 2004).

²⁵ W.R.F. Browning, *Kamus Alkitab: A Dictionary of the Bible (Panduan Dasar Ke Dalam Kitab-Kitab, Tema, Tempat, Tokoh Dan Istilah-Istilah Alkitabiah)*, ed. Chrisostomus Sihotang (Jakarta: BPK Gunung Mulia, 2012).

²⁶ Horward Calrk Kee et al., "The Learning Bible Contemporary English Version: Alkitab Edisi Studi" (Jakarta: Lembaga Alkitab Indonesia, 2011), 1957.

²⁷ Nainggolan and Hia, "Jabatan Gerejawi: Kajian Biblis 1 Timotius 3:1-7 Terhadap."

class that possessed both governmental and judicial power, as evidenced by various scriptural references (Deuteronomy 19:12, Joshua 9:11, Judges 8:14, and 1 Kings 21:8). Before New Testament times Jewish elders had civic duties. Then during the New Testament era a Jewish elder had the same task as a priest, namely to lead and decide religious matters (Matt. 21:23).²⁸ The office of elder continued to develop until the time of the early church. Among followers of Christ the office of elder is defined as one who presides over local churches (Acts 11:30; Eph 20:17; 21:18).²⁹

Prior to the time of the New Testament, Jewish elders were responsible for civic duties. Afterward, during the time of the New Testament, a Jewish elder had the same responsibility as a priest, which was to lead and make decisions regarding topics pertaining to religion (Matthew 21:23).³⁰ Up to the time of the early church, the role of elder continued to evolve and grow in importance. According to Douglas et al., the office of elder is described as one who presides over local churches (Acts 11:30; Eph 20:17; 21:18).³¹ Tamaweol then continued by saying that at that time period, the role of an elder was divided into two distinct types.³² Firstly, there are elders, whose responsibility it is to serve as leaders in the church. This particular kind of elder is entrusted with the responsibility of overseeing the church's regulations, organization, and leadership. The second role is the elders, whose responsibility it is to teach. Elders who held this position were charged with the duty of imparting the word of God to the congregations during that era.

The Elders' Personality Competence

The personality traits of an elderly individual were emphasized. Elders hold a significant role as figures in both the congregation and society, particularly in their capacity as teachers. In the present circumstances, it is imperative to establish a distinct personality classification for the elders. The scriptural passage of 1 Timothy 3:1-7 elucidates the requirements for assuming the role of an elder. This verse delineates two distinct categories of personal competencies that are attributed to an elder:

Environmentally-related personality

The social life of an elder is intricately linked to their personality. The status of being an elder is not only emphasized within the congregation, but also holds significance in the broader societal context. According to Rajaguguk, there are similarities between elders and

²⁸ Hebert Haag, *Kamus Alkitab* (Flores: Penerbit Nusa Indah, 1982), 344.

²⁹ J.D. Douglas et al., *Ensiklopedia Masa Kini: Jilid 2* (Jakarta: Yayasan Komunikasi Bina Kasih, 1996), 494.

³⁰ Haag, *Kamus Alkitab*, 344.

³¹ Douglas et al., *Ensiklopedia Masa Kini: Jilid 2*, 494.

³² Roy D Tamaweol, "Jabatan Gerejawi Menurut Calvin Dan Implikasinya Bagi Organisasi Dan Tata Gereja Di Masa Kini," *Educatio Christi* 1, no. 1 (2020): 17-24.

contemporary religious figures.³³ The elderly population exhibits a notable preoccupation with their social lives. Natalia asserts that during that period, the apostles were frequently accompanied by their ministry associates to provide mutual help and encouragement in their ministry.³⁴ This was also applicable to the process of selecting elders during that time. In their social life, elders of the same generation remind one another. Therefore, verses 2-6 explain the requirements for being an elder, which include having a personality that can hold back, be pleasant, and be polite. The term "self-restraint" originates from the word *σώφρων* - *sôphrôn*' (Greek) and the English phrase "self-restraint." Self-controlled can be broken down into two categories, which include controlling one's thoughts and actions: 1) being reasonable, sane, or acting in accordance with common sense; and 2) curb desire and impulses, controlling oneself, or calm down. In this section, self-restraint is viewed not just as a limitation on one's consumption of a substance, but also as the thoughts and actions of an elder.³⁵

It is imperative for an elder to possess an amicable and polite personality. The etymology of the term hospitable can be traced back to the word *φιλόξενο* - '*philóxenos* (Greek) and 'hospitable' (English), which means hospitality towards guests. The term philoxenos is typically employed to refer to a host who welcomes and accommodates guests. According to Pfeiffer & Harrison³⁶ analysis, within the social milieu of the era in question, it was incumbent upon a host to demonstrate his or her status as a person of respect by offering the highest quality of service to his or her guests, which included being amiable. Similarly, in the case of an elder, it is imperative to maintain an amiable attitude as they are held in respected status. In addition to exhibiting amiability, it is imperative for an elder to possess a polite personality in their social life. The Greek term of polite, which is *κόσμιος* - '*kosmios*' (Greek) and 'respectable' (English) denote well-behaved, simple behavior. The interpretation of the term "polite" in this section extends beyond the ability to communicate effectively. Within this particular context, exhibiting politeness refers to an individual who displays excellent behavior and maintains a modest way of living.

Spirituality-Related Personality

It is the elders' duty to impart knowledge. The role of an elder involves imparting the teachings of God's word to the members of the congregation. The responsibility of supervising the conduct of the congregation is delegated to a senior member. According to verses 6-7, in addition to possessing a good social life, it is imperative for an elder to maintain a strong spiritual life. The individual who was chosen to serve as an elder is not considered to be a "new convert", as stated in verse 6. The term "neóphytos" is derived from Greek and "novice" from

³³ Johanes S.P Rajaguguk, "Kredibilitas Pribadi Gembala Dalam Pertumbuhan Gereja," *Diegesis: Jurnal Teologi* 3, no. 2 (September 2019): 13–24.

³⁴ Abigael Maya Natalia, "Kajian Teologi Tentang Perselisihan Antara Rasul Paulus Dengan Barnabas Kaitannya Dengan Perselisihan Penatua Dengan Anggota Jemaat" (OSF Preprints, 2022).

³⁵ Browning, *Kamus Alkitab: A Dictionary of the Bible (Panduan Dasar Ke Dalam Kitab-Kitab, Tema, Tempat, Tokoh Dan Istilah-Istilah Alkitabiah)*.

³⁶ *Tafsiran Alkitab Wycliffe*, 3rd ed. (Malang: Penerbit Gandum Mas, 2008).

English. Both words refer to a newly converted individual, specifically one who has recently embraced Christianity. Paul emphasized the significance of the individual's strong spiritual foundation, which prevented them from succumbing to the snares of the devil (verse 7). This section elucidates the etymology of the term Devil, which is derived from the Greek word διάβολος, 'diábolos', and its English counterpart, 'Devil'. The term encompasses two primary connotations: 1) it denotes the act of slander, false accusation, and the one who slanders or falsely accuses; 2) it refers to a person who opposes the work of God and is deemed to be aligned with or acting on behalf of the devil. The term "diabolos" pertains to the inherent nature of devils. In this passage, Paul warns against the elders who have been given the responsibility of carrying out God's work to become involved in the work of the Devil, which slanders, accuses, and opposes God's work.

According to Morris, Paul placed significant emphasis on the pattern of life within each congregation he ministered to during that period.³⁷ Paul exhibited a stringent approach in the selection of people who would help in the ministry, as well as in the appointment of elders. The similar idea was put forth by Maindoka in his research, which revealed that Paul had instructed the elders of the time not to compromise on sin.³⁸ Paul intended to educate the congregation in Ephesus about discipline through the requirements for attaining the status of an elder. According to Lumbanraja et al., the role of an elder as a teacher of God's word entails a readiness to embody the teachings of God's word.³⁹

IMPLICATIONS FOR THE PERSONAL COMPETENCE OF SUNDAY SCHOOL TEACHERS IN INDONESIA

The aforementioned analysis bears implications for the personality competencies of Sunday School teachers in Indonesia. Sunday School teachers in Indonesia are required to have the following two personality competencies:

The alignment of personality with social norms

The perspectives of the Indonesian people regarding Sunday school teachers exhibit a range of views. In the realm of education, a Sunday school teacher is commonly associated with fostering good social life. Ratnawati et al. assert that Sunday School teachers have a significant impact not only within the church but also in a wider community.⁴⁰ The role of this position requires that the Sunday School teacher adheres to established social norms.

³⁷ Leon Morris, *Teologi Perjajian Baru* (Malang: Penerbit Gandum Mas, 2019).

³⁸ Deisy Jelfie Maindoka, "Komitmen Pelayanan Penatua Dan Syamas Dan Pekerjaan Sekuler," *Educatio Christi* 1, no. 2 (2020): 79-101.

³⁹ Anfranklin Lumbanraja, Stimson Hutagalung, and Rudolf Weindra Sagala, "Keteladanan Kepala Rumah Tangga Sebagai Penatua Jemaat Untuk Pertumbuhan Gereja Berdasarkan 1 Timotius 3:5," *Media (Jurnal Filsafat dan Teologi)* 3, no. 2 (2021): 239-254.

⁴⁰ Agnes Ratnawati, Daniel Januar Tanudjaja, and Edwin Edwin, "Profil Guru Sekolah Minggu Di GBI Rock Bellezza," *Kingdom* 1, no. 1 (2021): 46-57, accessed November 1, 2022, <https://ojs.sttkingdom.ac.id/index.php/Theo/article/view/9>.

According to Sinurat, adhering to social norms entails living in concordance with the regulations established by society to prevent undesirable conduct among its members.⁴¹ Furthermore, compliance to social norms serves as a measure of a teacher's personality competence. The aforementioned indicators has been documented in Law Number 14 of 2005, Article 10, paragraph 1 on the profession of Teachers and Lecturers.⁴²

According to the personality of the Elder in 1 Timothy 3:1-7, there is a personality traits of a teacher that adheres to social norms. The elders of the time were known for leading an orderly pattern of life that adhered to the social norms of society. Conformity to social norms is an essential requirement for individuals aspiring to attain elder status. Paul and Timothy exercised great discernment in the selection of an elder, taking into account multiple factors such as their spiritual background and social life. The aforementioned passage highlights the personality requirements for an individual to qualify as an elder, which include the ability to exercise self-control, exhibit amicability, and demonstrate politeness. The aforementioned personalities are those that adhere to established social norms, and within the social context, these personalities are commonly associated with the life of a teacher.

The personality of teachers in Indonesia, including those who teach at Sunday Schools, is closely associated with the development of a thriving social life within society. It is imperative for a Sunday School teacher to exhibit certain personality traits within the broader social context. Frequently, the Sunday school teachers solely focus on their personality within the church. Occasionally, a Sunday School teacher who exhibits great enthusiasm towards teaching Sunday School classes may exhibit a tendency towards aloofness within the broader community setting. Hence, upon examining the personality traits of the elderls, it can be inferred that Sunday School teachers are tasked not only with imparting knowledge but also with exhibiting positive social norms in the community.

Christian Values-Compliant Personality

Indonesia is a nation that is characterized by a strong presence of religious values. Article 28E, paragraph 1 of the 1945 Constitution of Indonesia stipulates that the right to hold and practice a religion is a basic right of all Indonesian citizens. One of the stipulations outlined is the requirement of embracing one of the officially recognized religions in Indonesia.⁴³ An obligation of embracing a religion is one of the objectives carry out the ideals of the nation established in the first precepts of Pancasila, which include the belief in one supreme God. In Indonesia, it is imperative that all members of society conform to the values of the religion espoused by their respective faiths.

⁴¹ James Sinurat et al., *Pengembangan Moral & Keagamaan Anak Usia Dini* (CV WIDINA MEDIA UTAMA, 2022).

⁴² Rina Febriana, *Kompetensi Guru* (Bumi Aksara, 2021).

⁴³ Andrew Shandy Utama and Toni Toni, "Perlindungan Negara Terhadap Kebebasan Beragama Di Indonesia Menurut Undang-Undang Dasar 1945," *CIVITAS (JURNAL PEMBELAJARAN DAN ILMU CIVIC)* 2, no. 1 (September 2019): 29-41.

The longevity of Christianity in Indonesia is attributed to the continued focus of certain churches on the new generation of church members. According to Simatupang, the emergence of the next generation of churches can be traced back to the Sunday Schools.⁴⁴ One of the objectives of Sunday School is to teach children from an early age the significance of assuming the leadership role of the church's next generation. Supriyadi states that Sunday school is an educational program designed to encourage the spiritual development of children and foster the cultivation of Christ-like personality traits.⁴⁵ It is imperative for a Sunday School teacher to possess an extensive understanding of involving the essence of Christ into their personal life. According to Panjaiatan, the Sunday School serves not only as a guide but also as a means to develop a pattern for identifying the true teachings of God and how to implement it as behavior in society.⁴⁶

The main duty of a Sunday school teacher is to impart Christian values to children. The major influence of a teacher in his life emphasizes the importance of Sunday School teachers adhering to the principles they impart. Paul and Timothy opted not to select a new believer when making their selection of an elder. The requirement for being an elder requires an individual who has undergone prolonged repentance, rather than one who has gone through a spiritual rebirth. The aforementioned statement elucidates that an individual who is prepared to embark on a journey of service is commonly referred to as an elder. The writer of this passage highlights the shift in responsibilities for elders and Sunday School teachers, emphasizing that their primary duty is to impart the teachings of Christ to new believers, rather than solely engaging in personal study. Those who are born again and embrace the values of Christianity, actively apply them in their daily lives. Hence, it is imperative that a Sunday school teacher adheres to the Christian values that they teach in order to maintain consistency and credibility in his life.

CONCLUSION

The personality competence of a teacher cannot be separated from the life of a Sunday School teacher. All Sunday School teachers in Indonesia are required to demonstrate personality competence. According to 1 Timothy 3:1-7, prospective elders must meet certain personality competencies in order to become ones. The personality traits exhibited by the elder at that time were: 1) Personality related to his environment, indicating that a person chosen to be an elder must have a good social life and a good reputation in the community; 2) A personality trait associated with his spiritual significance indicates that the task of an elder is a sacred one; therefore, only those who have been reborn and who can be spiritually relied

⁴⁴ Hasudungan Simatupang, "Tugas Dan Tanggungjawab Guru Sekolah Minggu Terhadap Masa Depan Gereja" 4, no. 2 (2020): 30-39.

⁴⁵ Daniel Supriyadi, "Implementasi Best Practice Dalam Pendidikan Agama Kristen Di Sekolah Minggu," *Jurnal Pendidikan Agama Kristen (JUPAK)* 2, no. 1 (June 2021): 94-108.

⁴⁶ Firman Panjaiatan, "Tujuan Pembelajaran Dalam Pendidikan Kristen Berdasarkan 2 Timotius 3:16," *CHARISTHEO: Jurnal Teologi dan Pendidikan Agama Kristen* 1, no. 2 (March 2022): 134-147.

upon can carry out this task. The implications of this study for Sunday School teachers are as follows: 1) Have a personality consistent with social norms; the Sunday School teacher must have a personality consistent with the rules that exist in the social environment. 2) Possess a personality consistent with Christian values, as this is essential because, as a teacher, a Sunday School teacher must exemplify Christian values.

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