Objective And Fair Decision In The Church: A Quantitative Study In Indonesia

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ABSTRACT : This research was conducted as an effort to find a solution to a case that occurred in the church, when faced with a dead end in making a fair decision that can be accepted by all parties. Total surrender to God will provide a way for people to make wise decisions. Science is a means to realize a fair decision in the eyes of humans. This is important so that the mindset is satisfied with a rational answer. Statistics are a tool for making objective and fair decisions. The results of the study show that statistical analysis provides a reference for making decisions that are objective and fair in the eyes of humans. However, in decision making, much deeper consideration is needed, so that what is decided can truly accommodate the interests of the parties.

KEYWORDS: Statistics, Decision, Objective, fair, Church.

I. RESEARCH BACKGROUND

The Church as an entity and institution. Ephesians 1:23 describes the Church as "the assembly that is His body, the fullness of Him who fills everything in every way." "Church" refers to the community that is full of "Him" (God), and is meant to symbolize the Lord's terrestrial presence, able to fulfill all needs. Only when "Him," who is found in Jesus Christ, our Lord, is present in the congregation, can the work of this calling be completed. As a result, it is essential that every congregation constantly seek God's wisdom, genuinely depend on the Lord, and ask for God's direction in all of their decisions. Christians need to sincerely acknowledge that God has given them life, and as such, their attitudes and actions should be a true expression of thankfulness for God's kindness and compassion.

Karl Barth in his book with the tittle is "True Religion" page 345 states the following: "The decisive thing for the axistence of the Church and the Children of God and for the trurth of their religion is something quite different. And there fore the dicisive thing for their life by grace, in itself so equivocal, is also different. It is the fact that by grace of God they live by His grace. That is what makes them what they are." Grace is defined as the essence determining the existence of the Church, the Children of God, and the truth of human religion. That is why humankind exists only by His grace. Decisions taken by the Pastor, the Council, Commission Executives, or other individuals that are deemed inconsequential to the Church's doctrine or teachings, or that do not serve the interests of the entire congregation, frequently cause unrest within the Church. The following is said by M. Dever and Jonathan

Leeman: "The best way to lose your place of influence as a pastor is to be in a hurry, forcing radical (even if biblical) change before people are ready to follow you and own it." It can be expressed that a pastor may lose influence if making radical and hasty changes (even if based on the Bible) before the community is ready to follow and acknowledge. This should serve as a warning to church leaders to carefully weigh their options before making decisions so that everyone in the church is ready to follow through and embrace every decision with joy, preventing rifts within the congregation. In this approach, disparities in perception can be reduced and decisions can be made by consensus. It is possible to consider the interests of different parties, making sure that nobody feels left out, insulted, or for any other reason. According to Killian and Dyly (2004), ethical decision-making is not only influenced by individual factors but also by situational factors. Conversely, Jones (1991) described the process of making ethical decisions as a process based on morality and law to be generally acceptable. Aside from ethical issues, objective and reasonable considerations are necessary in Church decision-making. As so, judgments can be joyfully and wholeheartedly accepted by the entire congregation. It is intended that no decision taken will cause discord within the congregation, even though not every option will always please everyone. Accepting and implementing decisions that do not match our expectations or suggestions requires humility and the wisdom of God. Colossians 3:23 reminds us to constantly be sincere, doing everything with our whole hearts as if for the Lord rather than for human approval. In this manner, we will be equipped to handle any risk that arises from the choices we make, whether they result in happiness or sorrow.cording to

James A. F. Stoner, decision-making is the process of deciding which course of action to take in order to solve an issue. A situation arose during a church's pastor selection process that led to a stalemate. This was because the Council had to make a challenging decision. Quantitatively, recommendations were made by eight members of the Church-appointed Advisory Team: four of them suggested that the prospective pastor candidate move on to the Peremtoir session in order to continue the pastor calling process, and the other four did not agree. Qualitatively, both sides made equally compelling arguments. Both the calling Church (congregation) and the prospective pastoral candidate would be forever impacted by this choice. The Prospective Pastor's intellectual and personal traits are judged good if all standards are satisfied, which simplifies the decision-making process.

Making decisions is the product of a mental or cognitive process that selects a course of action from a range of feasible options. Every decision-making process results in a final option that enables the choice to be made in order to accomplish a goal through action, either by majority vote, consensus, or a decision made by a leader, with the intention that it is acceptable to all parties. As a result, discord in the congregation is prevented.A disagreement arose when the Advisory Team was drafting recommendations regarding the Pastor Candidate's eligibility to go to the Peremtoir session. Fifty percent of the eight members of the Advisory Team advised that the Pastor Candidate be allowed to move on to the Peremtoir session, while the other fifty percent said that the Pastor Candidate is not yet ready for that step.Decisions can be classified into two categories: group decisions and individual decisions. Within the congregation, individual choices greatly influence group decisions, particularly when those choices are made by a very powerful and dominant individual. To prevent any one person from taking center stage, the Advisory Team develops an evaluation form using predetermined standards, taking into account the rules of the Church as well as the feedback from the poll regarding the expectations of the congregation for the Pastor Candidate. Even so, assessing someone's morality can be challenging because moral judgments about behaviors can be quite nuanced.

To reduce risks, the Advisory Team evaluates four possible approaches to this issue in the hopes of determining if it should be resolved through deliberation: twofold uncertainty that is determined automatically, by information, or by considerations. How may decisions be made in a just, impartial, and ethical manner?According to Wisesa Anggara (2011), making ethical decisions entails an ethical reasoning process that combines a person's moral awareness and cognitive capacities. The decision then goes into action during the action process. Making ethical decisions can be challenging because different decision-makers possess various motivations. According to Wang and Ruhe (2007), decision-making is the process of selecting a preferred course of action or option from a range of options using predetermined standards or techniques.Situations, traits, and information processing capacities can all have an impact on an individual's decision-making. According to Kahneman (2011), there are two types of decision-making styles: reasoning-based and intuition-based. Making decisions based on intuition is quick, instinctive, requires little to no effort, is emotionally motivated, and lacks a sense of intentional control. Reasoning-based decision-making is laborious, controlled, slow, and frequently linked to individualized perceptions of options or levels of focus. There is a clear attempt to provide an objective assessment in this instance, as the Advisory Team carefully considers creating an assessment form that strikes a balance between intuition and rationale.

According to Epstein et al. in Wood (2012), decision-making is classified into two types based on how information is processed, and decisions are made: intuitive-experiential thinking and analytical-rational thought. Thinking that is intuitive and experiential is automatic, quick to assimilate information, and emotion driven. Analytical-rational thinking, on the other hand, entails information processing based on analysis rather than emotion.The following steps in the decision-making process are disrupted by the situation where 50% of the Advisory Team's suggestions result in a positive recommendation and the remaining 50% reject the Pastor Candidate's advancement to the Peremtoir session: (1) Defining and clarifying the problem; (2) obtaining evidence; (3) expressing opinions; (4) pros and cons arise; (5) making decisions; and (6) following up. There is a clash with a balanced state in the fourth stage. There are worries that this disagreement might cause strife inside the congregation. In order to ensure that these divergent viewpoints can be wisely reconciled and that the decision's outcome can be viewed as fair, an unbiased, objective solution is required.Statistics is a tool. Numerous problems can be dealt fairly and objectively with statistics. Since statistics relies on numbers, it may provide an objective answer since data processing is done objectively and without regard to the source of the data. Data can be further processed after being coded into numerical representations during the data processing and analysis stages, which remove subjectivity from the data. The Advisory Team's identities are likewise coded. The church is represented in this situation by the Advisory Team.As per the Church Regulations and Church Procedures based on the Fundamental Teachings of the Church, the following traits of the candidate priest's personality are evaluated: piety, responsibility, discipline, diligence, perseverance in service, social

interaction skills, and leadership. The Advisory Team creates a Likert-scale personality assessment questionnaire for the candidate priest in order to get an unbiased evaluation. (1) Very Poor, (2) Poor, (3) Fair, (4) Good, and (5) Excellent are the anticipated responses. If the average score from the entire Advisory Team is in the "Fair" category or at least three, it is generally recommended that the prospective priest move on to the Peremtoir Assembly.The statistical approach will be used to gather materials while depending on God. It consists of the following steps: (1) collecting data; (2) processing data; (3) analyzing data; and (4) making judgments. It is anticipated that the choice made will be considered when trying to find an unbiased solution. Of course, keeping in mind additional elements, such the Advisory Team's assessment of the applicant priest's personality. This step is performed to guarantee that the Council's decision is truly objective, that it is made with serious, heartfelt deliberation, that it offers a solution that benefits all parties equally, and that it can fairly accommodate all stakeholders.It is expected of the candidate priest to accept the Council's judgment, considering all relevant factors. The congregation and God can hold the Council responsible for its decisions. So that the mission of nurturing faith can be carried out more effectively, the mandated church (congregation) can have a shepherd who has the character sought by the congregation, who can operate synergistically, and who has a cohesive attitude in carrying out the ministry tasks.

II.   PROBLEM SOLVING METHODE

Research Problem : Making a recommendation to the Ecclesiastical Assembly on whether or not the Candidate Priest should progress is the problem that the Support Team is facing. With 50% of the Support Team believing that the Candidate Priest should move on to the Ecclesiastical Assembly and the other 50% disagreeing, it is clear which group is in disagreement. There is no common ground because both sides have reasons to back up their positions. It is not possible for the Support Team to come to a consensus regarding whether or not the Candidate Priest should proceed to the Ecclesiastical Assembly.In the hope that Pastor Candidates are worthy of advancing to the Regional Trial Session, a hypothesis can be formulated as follows:

The Candidate for Pastor is eligible to advance to the Premetoir Session
The Candidate Pastor's personality evaluation is reflected in the Support Team Assessment Form within the following range:
1. Very poor
2. Poor
3. Fair
4. Good
5. Excellent

With the requirement that the Candidate Pastor may only move forward to the Premetoir Session if the Support Team's assessment of the Candidate Pastor's personality receives a minimum score of three or at least a "sufficient" rating. Consequently, the following is how the statistical hypothesis might be stated:

Statistical hypothesis   : H_o: $\mu \leq \mu_0$
H_1: $\mu > \mu_0$

Statistical methods for decision making are carried out through the following stages:
1. Data Collection
2. Data Processing
3. Data Analysis
4. Formulate Conclusion

Research Target : In the eyes of God and the assembly, the judgments taken by the Assembly can be justified in a morally sound, impartial, and equitable manner. To ensure that the decision is joyfully accepted by all parties and does not cause divides within the congregation.

III.   RESULT AND DISCUSSION

Data Collection: The Assembly nominated eight people from the congregation to serve as mentoring team. The Mentoring Team is responsible for assessing the potential pastor's personality and then offering support to enable them to complete the process and develop into the kind of pastor the congregation has envisioned.According to Church Regulations and Procedures, the Support Team must issue a letter of reference at the end of their mentorship time for the Candidate Pastor's eligibility to take the Peremtoir Examination. This letter of recommendation focuses on the Candidate Pastor's personality, highlighting traits such as piety, responsibility, discipline, diligence, perseverance in service, leadership, and social skills.The Support Team develops assessment criteria for each personality aspect of the Candidate Pastor to be evaluated in unison to

guarantee an objective evaluation. These standards were developed in accordance with the relevant Church Policies and Guidelines. The evaluation form is shown in Table 1.

Table 1.
Assessment Form of the Support Team for Candidate Pastors

Companion Assessment Form for Candidate Pastors

	Dimesions	Description	Evaluation				
			1	2	3	4	5
1	Piety	Spirituality: Reading the Word, Praying, being humble					
2	Responsibility	Commitment to complete the task					
3	Discipline	Punctuality					
4	Faithfulness	Obedience in all things					
5	Diligent	Carrying out tasks and initiative					
6	Perseverance	Persistent (fighting power)					
7	Social Interaction	In-person/virtual visits include communication					
8	Leadership	role model, nurturing, and motivation					

Note: 1. Very poor,   2. Poor,   3. Fair,   4. Good,   5. Excellent

Vital Records: ....
....

Conclusions
Recommendations;   ◯ Continue   ◯ Discontinue

....

After all, eight members of the Support Team have provided their assessments, the summary of the data is presented in Table 2 as follows:

Table 2.
Summary of the Support Team's Assessments

Assessments	The Answer								Recommendation	Note
	1	2	3	4	5	6	7	8		
A	4	3	2	4	2	3	3	2	Continue with note	Need to study more in Bible exegesis and sermons, training.
B	4	3	2	2	2	3	4	3	Continue with note	-
C	-	2	2	2	2	2	3	3	Submitted to the assembly	-
D	3	2	2	2	2	2	2	2	Discontinue	Sorry, he will experience difficulties
E	3	2	2	2	2	3	3	2	Discontinue	-
F	4	3	3	4	2	3	3	3	Continue with note	The congregation accepts an imperfect Pastor
G	2	2	2	2	2	2	3	3	Discontinue	Not ready to serve and be returned to the original Church
H	4	3	2	4	3	3	3	3	Continue	-

It was first considered in the Council meeting, according to the summary in Table 2. The discussion focused on the suggestions made by every member of the support team. It was suggested by three (3) members that the Candidate Pastor proceed with notes. It was advised by three (3) members of the Support Team that the Candidate Pastor be disqualified from proceeding to the Peremtoir Examination. It was suggested by one Support Team member that the Candidate Pastor be allowed to move on with the Peremtoir Examination. A second Support Team member handed over to the Council on this one.An apprehensive condition has been triggered by this scenario, particularly after a member of the Support Team, who initially left the decision on recommendations to the Council, decided not to provide a recommendation for the Candidate Pastor to proceed to the Peremtoir Examination. Conflicts of opinion and hostility developed when four (50%) of the support team members recommended that the candidate pastor move on to the Peremtoir Examination and four (50%) of the

support team members did not recommend that the candidate pastor do so.Considering the need to avoid division within the congregation, the Council meeting was ultimately concluded with the decision that the recommendation for the Candidate Pastor to proceed to the Peremtoir Examination could not be reached. The Council gave the Support Team time to consider their options and come to a unified decision regarding whether to suggest the Candidate Pastor move on to the Peremtoir Examination. This is essential to avoid a rift within the Support Team because it is thought that this could affect the congregation's cohesiveness.

Data Processing : By calculating the average scores for each assessment given by the Support Team and the average scores for the Candidate Pastor's personality qualities, descriptive statistics can be used to process the data in Table 2. With their justifications, Supporter "C" decided not to assign a score for the Candidate Pastor's piety, putting Supporter "C's" evaluation of piety with an empty number. Table 3 presents the calculated average scores, which include the average scores from each Supporter, the average scores for each Candidate Pastor personality feature, and the overall average scores.

Table 3. Calculation of Average Scores
From the Support Team and Based on the Personality of the Candidate Pastor

					Character					
		Piety	Responsibility	Discipline	Faithdulness	Diligent	Perseverance	Social Interaction	Leadership	Average
C o m p e n i o	A	4	3	2	4	2	3	3	2	2.88
	B	4	3	2	2	2	3	4	3	2.88
	C	0	2	2	2	2	2	3	3	2.00
	D	3	2	2	2	2	2	2	2	2.13
	E	3	2	2	2	2	2	3	2	2.25
	F	4	3	3	4	2	3	3	3	3.13
	G	2	2	2	2	2	2	3	3	2.25
	H	4	3	3	4	3	3	3	3	3.25
Average		3.00	2.50	2.25	2.75	2.13	2.50	3.00	2.63	2.59

From table 3 it can be seen that many of the character values of Pastor candidates are below standard. Only Piety and social interaction reached the minimum score, namely 3. Likewise, the results of the assessments from the companions, only two companions gave an assessment above 3, namely companions F and H.

Table 4. Descriptive analysis

	N Statistic	Range Statistic	Minimum Statistic	Maximum Statistic	Mean Statistic	Std. Error
Piety	8	4	0	4	3.00	.500
Responsibility	8	1	2	3	2.50	.189
Discipline	8	1	2	3	2.25	.164
Faithfulness	8	2	2	4	2.75	.366
Diligent	8	1	2	3	2.13	.125
Perseverance	8	1	2	3	2.50	.189
Social interaction	8	2	2	4	3.00	.189
Leadership	8	1	2	3	2.63	.183
Valid N (listwise)	8					

		Sum of Squares	df	Mean Square	Cochran's Q	Sig
Between People		13.437	7	1.920		
Within People	Between Items	5.688	7	.813	13.271	.066
	Residual	18.313	49	.374		
	Total	24.000	56	.429		
Total		37.438	63	.594		

Grand Mean = 2.59

Sig value = 0.066 > 5%, for a significance level of 5% the decision is to reject Ho. Thus, Pastor Candidates cannot be declared to continue the process of calling pastors.

Table 5. Corelation

Correlations

			Piety	Responsibility	Discipline	Faithfulness	Diligent	Perseverance	Social interaction	Leadership	Total
Spearman's rho	Piety	Correlation Coefficient	1.000	.936**	.541	.725*	.354	.936**	.351	.000	.885**
		Sig. (2-tailed)	.	.001	.167	.042	.390	.001	.394	1.000	.003
		N	8	8	8	8	8	8	8	8	8
	Responsibility	Correlation Coefficient	.936**	1.000	.577	.775*	.378	1.000**	.500	.258	.883**
		Sig. (2-tailed)	.001	.	.134	.024	.356	.	.207	.537	.004
		N	8	8	8	8	8	8	8	8	8
	Discipline	Correlation Coefficient	.541	.577	1.000	.745*	.655	.577	.000	.447	.765*
		Sig. (2-tailed)	.167	.134	.	.034	.078	.134	1.000	.267	.027
		N	8	8	8	8	8	8	8	8	8
	Faithfulness	Correlation Coefficient	.725*	.775*	.745*	1.000	.488	.775*	.000	.067	.798*
		Sig. (2-tailed)	.042	.024	.034	.	.220	.024	1.000	.875	.018
		N	8	8	8	8	8	8	8	8	8
	Diligent	Correlation Coefficient	.354	.378	.655	.488	1.000	.378	.000	.293	.584
		Sig. (2-tailed)	.390	.356	.078	.220	.	.356	1.000	.482	.128
		N	8	8	8	8	8	8	8	8	8
	Perseverance	Correlation Coefficient	.936**	1.000**	.577	.775*	.378	1.000	.500	.258	.883**
		Sig. (2-tailed)	.001	.	.134	.024	.356	.	.207	.537	.004
		N	8	8	8	8	8	8	8	8	8
	Social interaction	Correlation Coefficient	.351	.500	.000	.000	.000	.500	1.000	.516	.387
		Sig. (2-tailed)	.394	.207	1.000	1.000	1.000	.207	.	.190	.344
		N	8	8	8	8	8	8	8	8	8
	Leadership	Correlation Coefficient	.000	.258	.447	.067	.293	.258	.516	1.000	.285
		Sig. (2-tailed)	1.000	.537	.267	.875	.482	.537	.190	.	.494
		N	8	8	8	8	8	8	8	8	8
	Total	Correlation Coefficient	.885**	.883**	.765*	.798*	.584	.883**	.387	.285	1.000
		Sig. (2-tailed)	.003	.004	.027	.018	.129	.004	.344	.494	.
		N	8	8	8	8	8	8	8	8	8

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

*. Correlation is significant at the 0.05 level (2-tailed).

From the correlation table, it is indicated that there are problems related to the Deligent and social interactions of Pastor candidates.
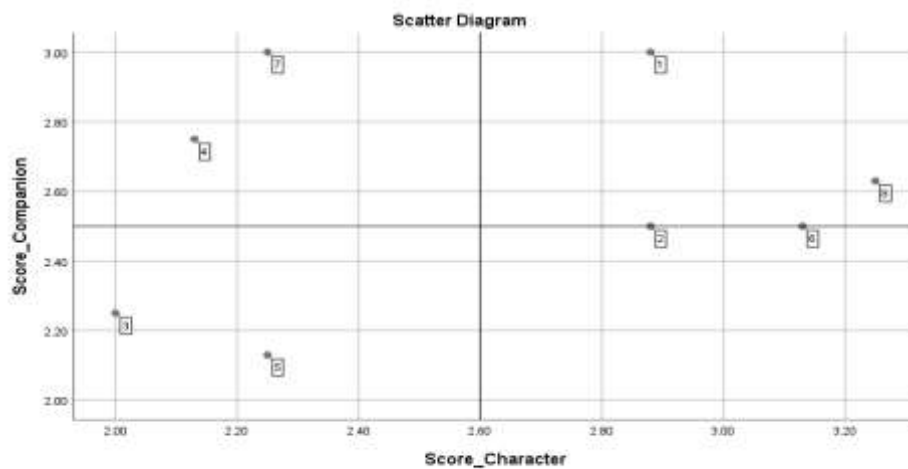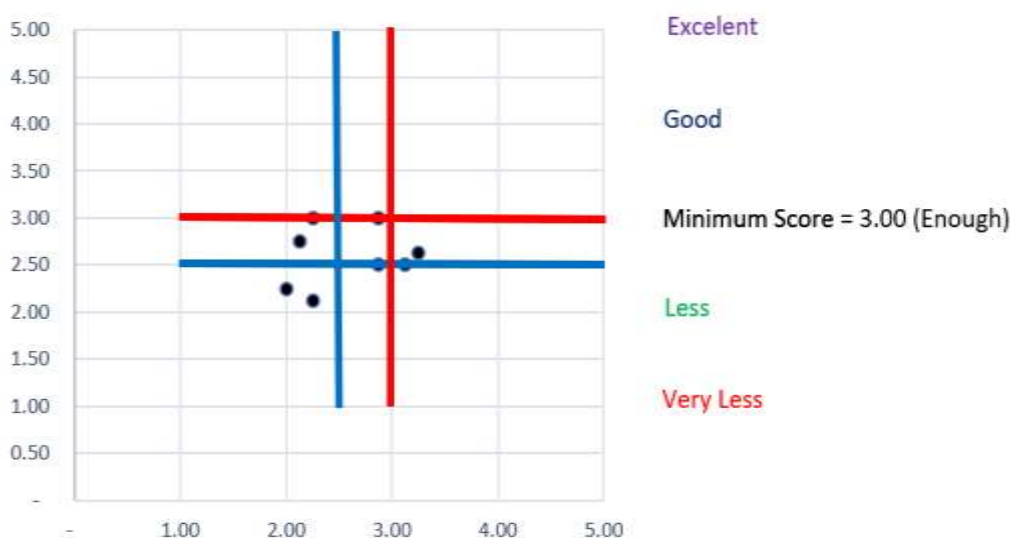
Table 6: Scatter

Table 7:
Character description of the pastor candidate

To provide clarity, the following assessments of each member of the Support Team are shown in Table 8, mand the assessments of the Candidate Pastor's personality are shown in Table 9.

Table 8. Scoring Each Support Team   Tabel 9. Scoring Personality of Pastor Candidate

Companion	Score	Value		Character	Score	Value
A	2.88	< Enough		Piety	3.00	Enough
B	2.88	< Enough		Responsibility	2.50	< Enough
C	2.00	< Enough		Discipline	2.25	< Enough
D	2.13	< Enough		Faithfulness	2.75	< Enough
E	2.25	< Enough		Diligent	2.13	< Enough
F	3.13	> Enough		Perseverance	2.50	< Enough
G	2.25	< Enough		Social interaction	3.00	Enough
H	3.25	> Enough		Leadership	2.63	< Enough
Average	2.59	< Enough		Average	2.59	< Enough

IV.   DATA ANALYSIS

Objective Considerations from Data Processing Results Using Statistics : Based on the information provided in Table 3, it appears that the average score resulting from the personality assessments conducted by the Support Team for the Candidate Pastor is 2.6. This score suggests that the Candidate Pastor's personality falls short of the desired standard (less than 3) and does not meet the minimum qualifications required for the role. According to the data in Table 3, the Candidate Pastor's average personality assessment score falls below the expected standard at 2.6, which raises concerns about meeting the minimum qualifications for the role. Furthermore, Table 4 reveals that only a quarter of the Support Team evaluated the Candidate Pastor positively enough to advance to the Peremtoir Examination. In contrast, 75% gave scores below the "satisfactory" category. As a result, the Support Team's feedback will be a critical consideration in determining whether the Candidate Pastor is the appropriate candidate for the position.Upon analyzing the data presented in Table 5, the Candidate Pastor's personality assessment falls short of the expected standard in several parameters. While Piety and Social Interaction Ability received a score of 3 or "satisfactory," other parameters such as Responsibility, Discipline, Diligence, Perseverance in service, and Leadership are still below the satisfactory level. The evaluations from the Support Team reveal that only 25% of the Candidate Pastor's personality meets the

minimum requirements to advance to the Peremtoir Examination, while the remaining 75% of the team believes that the Candidate Pastor's personality still needs improvement. To give a more visual representation of the Support Team's assessments, Scatter Diagrams are presented in figures 1 and 2, both of which show that the Candidate Pastor's personality performance falls below the standard and is insufficient to proceed to the Peremtoir Examination.It's important to note that the process of calling a Pastor has been ongoing for over a year, with the Support Team working for a minimum of 6 months in mentoring the Candidate Pastor. Evaluations are conducted every 3 months with the Support Team, Mentors, and the Council. Despite 25% of the Support Team members giving a score of 3.1, which is above the minimum requirement for the Candidate Pastor to proceed to the Peremtoir Examination, the assessments suggest that only 25% of the Candidate Pastor's personality meets the minimum requirements to be deemed suitable for the Peremtoir Examination, as evaluated by the Support Team representing the congregation.

Psychological Considerations : Transforming one's personality is a challenging endeavor that demands time, dedication, tolerance, receptiveness, steadfastness, determination, and an authentic desire for personal development. It is a voyage that cannot be accomplished hastily, but with a positive attitude and assistance from the right sources, it can be achieved. According to the Support Team, 75% of the Candidate Pastor's personality assessments fall below the minimum standard. It would be beneficial for the Candidate Pastor to conduct a self-evaluation and identify any potential obstacles that may be hindering their progress.Based on the psychological evaluation of the Candidate Pastor, it appears that gaining more real-life experience and improving their ability to cope with life's pressures would be beneficial. By becoming more involved in community service and engaging with the community, the Candidate Pastor could enhance their ministry and make a greater impact. According to the evaluation results obtained from the Support Team, it has been observed that 75% of the team members, comprising 6 out of 8 individuals, have rated the personality traits of the Candidate Pastor below the acceptable threshold of 3. These findings suggest that the Candidate Pastor's personality traits fall below the expected standards. Specifically, the Pastoral Calling Team has identified that 75% of the Candidate Pastor's personality traits, as per the defined parameters, are lower than the minimum requisite level. The personality traits that have been identified as below the required threshold include Responsibility, Discipline, Diligence, Perseverance in service, and Leadership.

The condition of the Candidate Pastor, who is deemed less responsible, less disciplined, less diligent, less persevering in service, and less capable of leading, is feared to create a dilemma in church life. Seth N. Polk (2007) states, "If pastors do not have godly character as the foundation of their ministries, it will be revealed over the long term in failed ministries and damaged lives and congregations." If these shortcomings turn out to be the character of the Candidate Pastor, Seth N. Polk states that "Character is lacking in the twenty-first century as evidenced by several highprofile pastors who have fallen and others who have been involved in questionable ethical situations. Tremendous character deficits lead to cynicism toward pastors, and ultimately toward the churches they serve". How about the church life for the congregation in the future? Can the Council and the congregation accept and agree in the process of ministry? Is it guaranteed that there will be no division in the congregation?A. Telaumbanua, a renowned philosopher, posits that one's character is of utmost importance in life, particularly with regards to decision-making and responsible behavior as a human being. This sentiment is shared by Aristotle, who similarly contends that an individual with a sound moral character is capable of effectively managing and optimizing their potential, which is then reflected in their life. The present study seeks to compare these two philosophical perspectives on the role of character in decision-making and human potential. Through a thorough analysis of their respective arguments, this research aims to provide a comprehensive understanding of the importance of character in the overall human experience. "Aristotle, for instance, sometimes speaks of a good moral character as "human excellence" or an "excellence of soul" (Nicomachean Ethics I.13). The idea here is the same as with the axe—having a good moral character helps its possessor operate well and live up to her potential, thereby fulfilling her nature".

The Integrity Claim asserts the existence of a probabilistic correlation between one virtue and another. Aristotle further states in the Moral Character-Integrity Claim: "According to the Integrity Claim, there is a probabilistic correlation between having one virtue and having other virtues" It implies that a decent person will also have other positive traits. In the same way, a bad person will always have other bad traits. A person's moral character is based on the virtues and vices they encounter throughout life. These experiences will manifest in their behavior in certain ways and under conditions. A pastor needs to be knowledgeable about the Bible and skilled in teaching it, according to the apostle Paul (Titus 1:9). It goes without saying that a pastor who is skilled in teaching the Bible must also be able to live by it, setting an example for others to follow.

V. FORMULATING CONCLUSIONS

With the average score of the Candidate Pastor's Personality = 2.6, where the value of 2.6 < 3 (less than 3). Thus, statistically, the decision is to accept H_0 or reject H_1, meaning the Candidate Pastor's score is less than 3 or less than "Sufficient," indicating that the Candidate Pastor does not meet the qualifications to advance to the Peremtoir Examination. This decision is supported by the assessment results of 75% of the members of the Candidate Pastor's Support Team who rated the Candidate Pastor's personality as below "sufficient" or below a score of 3. In other words, the Support Team, as a representation of the congregation, feels less comfortable with the personality of the Candidate Pastor, especially regarding Responsibility, Discipline, Diligence, Perseverance in service, and Leadership.

VI.   CONCLUSION

Based on the results of the Support Team's Descriptive Statistical analysis, it has been determined that the Candidate Pastor's personality assessment rating remains below the standard required for advancement to the Peremtoir Examination. Accordingly, the team advises against recommending the Candidate Pastor's advancement to uphold our high standards.The issue at hand is a subject that requires thoughtful consideration from all parties involved, including the Candidate Pastor, the Support Team, the Council, and the congregation. To prevent any misunderstandings, each party should engage in self-reflection. The mentoring process for the Candidate Pastor is an opportunity for the congregation to get to know their character and personality. While personality may change over time due to personal growth and environmental factors, character is an inherent trait that is difficult to modify. However, we trust in the power of miracles and true repentance to God to bring about change. As believers, we hold fast to the belief that with God, all things are possible.No human is perfect, and the same goes for the Candidate Pastor. With the below-standard assessment given by the Support Team, if it reflects the Candidate Pastor's personality, then the congregation and the council need to put in extra effort to always work hand in hand with the Candidate Pastor in carrying out ministry duties in the Church. However, if the assessment results depict the character of the Candidate Pastor, then the council and the congregation need to consider accepting the presence of the Candidate Pastor because a lifelong adaptation to such a character is necessary. The experience within the Support Team, where almost a division occurred, should be a consideration in making decisions. It all comes back to the readiness of the congregation (the Calling Church) to accept their Candidate Pastor.Finally, in believing and relying on God, humans must continue to think logically by considering justice and ethic. So that every decision can accommodate the interests of the people and still fear of God.

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