

## COMPARATIVE ACHIEVEMENTS OF SEVENTH-DAY ADVENTIST LEADERSHIP IN INDONESIA PRE AND POST 1970

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### ABSTRACT

*The year 1970 is an important milestone in Seventh-day Adventist organization in Indonesia. First, as the Union of Indonesia was organized in 1929, 1970 is relatively the middle of the Indonesia movement up to now. Second, started in 1970 the leadership in the two Indonesia unions were transferred from non-Indonesian leaders to the native Indonesian. In that relation, this study compares the achievements of the Seventh-day Adventist church leadership in Indonesia pre and post 1970, the year when the leaderships were transferred from non-Indonesian to the native Indonesian, from the view of membership, numbers of churches, as well as the institutional and landmarks establishments. The finding indicates that the achievements of Seventh-day Adventist church in Indonesia under leadership of native Indonesia post 1970 is significantly decrease when compared to the non-Indonesian leadership in previous period from the view of membership growth (83.55%) and number of churches (102.94%). This conclusion is indicated by average annual membership growth which decreases from 7.81% in Period 1 of to 3.56% in Period 2 and the average annual number of churches growth which decreases from 5.30% in Period 1 of to 2.69%. The statistical data also reported that most of current major institutions and landmarks were established during the leadership of non-Indonesian. Nevertheless, the leadership in Period 2 had maintained the institutions and developed them into more sophisticated institutions.*

**Keywords:** *Seventh-day Adventist Church , leadership, membership growth, number of churches*

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### INTRODUCTION

Seventh-day Adventist (“SDA”) church entered Indonesia in 1900 through an American missionary named R. W. Munson. He had been working in Burma and in Singapore and became an Adventist after recovering his illness in an Adventist Hospital in America. At his own request, he became a first Seventh-day Adventist missionary to Indonesia which started in Padang, West Sumatra, on 1900. From Padang, Adventist movement was brought to the

Land of Batak by Immanuel Siregar, first Batakese being baptized as an Adventist. As Munson experienced fierce resistance in Padang, he moved to North Sumatra and in 1904 opened the evangelistic work in the city of Medan.

In stead of coming from Sumatra, Adventist movement came to Java through Australia. Petra Tunheim, a Seventh-day Adventist missionary from Australia came to Java through Surabaya on 1906 and later moved to Jakarta and West Java. The first Adventist Church in Indonesia was established in Sumberwekas, East Java and Kramat Pulo, Central Jakarta. Adventist Church entered Minahasain theyear 1921 with the baptism of Samuel Rantung and a Sundanese pharmaceutical M.E.Diredja. It later entered Maluku in theyear 1922 with the baptism of P. Pietersz, a former Indonesian army from Saparua.

The growth of the Church in Indonesia was progressing rapidly and in 1929 was separated from the Malayan Union and became the Netherland East Indies Union Mission (SDA year book, 1930) with B. Ohme as the the first union president. At that time the number of members were recorded as 2,263 (SDA Statistical Report, 1930). They were mostly people who had previously been Christian, from the Chinese, Indo-Europe, and of the tribes already Christianized, like Batak, North Sulawesi, and Ambon. After the independence of Indonesia in 1945, the Adventist Church extends to all corners of Indonesia, particularly in the region where Christianity is already established. In the year 1964, Union of Indonesia was divided into two unions: East Indonesia Union Mission and West Indonesia Union Mission (SDA year book, 1971).

The year 1970 is an important milestone in Seventh-day Adventist organization in Indonesia. First, as the Union of Indonesia was organized in 1929, 1970 is relatively the middle of the Indonesia movement up to now. Second, started in 1970 the leadership in the two Indonesia unions were transferred from non-Indonesian leaders to the native Indonesian. Anthon Waworoendeng was appointed as the first president of East Indonesian Union's (SDA year book, 1971) to replace A. M. Bartlett (SDA year book, 1970) and N. G Hutauruk (SDA year book, 1971) as the first president of West Indonesia Union to replace C. L. Shankel.

Based on the above background, for the evaluation purpose, this study is of interest to conduct a comparative study about the achievements of the Seventh-day Adventist church leadership in Indonesia pre and post 1970, the year when the leaderships were transferred from non-Indonesian to the native Indonesian.

## **2. Research Questions**

This study divides the Indonesian leadership history into two periods. Period 1, period of 1970 and before, where Seventh-day Adventist church was led by non-Indonesian leaders. Period 2 is the period after 1970 up to now where organization is led by native Indonesian leaders.

Based on that division, this study examines the following research questions.

1. How are the achievements of Seventh-day Adventist Church in Indonesia under leadership of native Indonesia post 1970 when compared to the non-Indonesian leadership in previous period from the view of membership growth?
2. How are the achievements of Seventh-day Adventist Church in Indonesia under leadership of native Indonesia post 1970 when compared to the non-Indonesian leadership in previous period from the view of numbers of churches?
3. How are the achievements of Seventh-day Adventist Church in Indonesia under leadership of native Indonesia post 1970 when compared to the non-Indonesian leadership in previous period from the view of institutional and establishment?

## **3. Research Objectives**

Based on that research questions presented above, the objectives of study are as follows:

1. To disclose facts about the achievements of Seventh-day Adventist Church in Indonesia under leadership of native Indonesia post 1970 when compare to the non-Indonesian leadership in previous period from the view of membership growth.
2. To disclose facts about the achievements of Seventh-day Adventist Church in Indonesia under leadership of native Indonesia post 1970 when compare to the non-Indonesian leadership in previous period from the view of numbers of churches?
3. To disclose facts about the achievements of Seventh-day Adventist Church in Indonesia under leadership of native Indonesia post 1970 when compare to the non-Indonesian leadership in previous period from the view of institutional and landmarks establishments.

#### **4. Supporting Theories and Matthew 25:14-30.**

This study uses agency theory (Fama, 1980) as the fundamental theory to support the study. Agency theory explain the relation between principal and agent and its effect to performance. Eventough this theory is widely used in the business management concept, however, this concept is also applicable to organizational behaviour and leadership issues including church organization and leadership.

Agency theory argues that in the modern organization where ownership is widely held, due to several reasons managerial actions may depart from principal interest (Donalson and Davis, 1991). Agency theory introduced agency loss which is loss incurred when principal transfers his control to manager and manager is not acting for best benefits of principal (Jensen and Meckling, 1976). This theory, suggests rewards schemes to motivate manager to act for the best interests of the principal.

Closely related to agency theory, organizational economic theory concerns about opportunistic behaviour of managers which includes shirking and indulging in excessive perquisites at the expense of principals (Williamson, 1981). This theory introduces two models of agents. The first model is the agents

whorationally motivated to act to maximise their own personal interest. In this model, agentstend to calculate their own costs and benefits, and thus seeking to attain rewards and avoid punishment, especially financial ones (Davison and Davis, 1991). Another model is the agents who are being motivated by a need to achieve and intrinsic satisfaction through performances. These kinds of agent are performing inherently challenging work and andexercise responsibilityto gain recognition from peers and principals (McClelland, 1961).

Another theory in support for this study is the stewardship theory. The agent, under this theory, far from being an opportunistic shirker, essentially wants to do a good job, to be a good steward of the organization's assets (Davison and Davis, 1991). Thus, under stewardship theory, there is no inherent, general problem of agent's motivation as the agents have had a clear understanding that their existence in the organization is for the best interests of the principal.

Agents in this context of study are the SDA Indonesia leaders who execute the operation of church. In a narrow perspective, principal are church constituents or higher board who appointed the agents in the position. However, in the wider perspective, the principal of church is Jesus Chirst (Ephesians 1:22, 5:23, and Collosians 1:18).Additionally, 1 Corrintians 12:21-31 describes that each agent has different function and abilitybut should be synchronize each othersas a whole body of Christ--theprincipalof the church.

In agreement with the stewardship theory, the parables of talents in Matthew 25:14-30 tells of a master who was leaving his house to travel, and, before leaving, entrusted his property to his three servants. Upon returning home, after a long absence, the master asks his three servants for an account of the talents he entrusted to them. The first and the second servants explained that they had put their talents to work, and doubled the values; each servant was rewarded. The third servant, however, had merely hidden his talent, had buried it in the ground, and was punished by his master. The parables concludes that Jesus as the principal of the church instructed his agents—in this context are SDA leaders to act and perform for the best interest of the church. He will reward the performing leaders and in other side rebuke the non-performing ones.

#### **4. Hypotesis of Interest**

As metioned in background, Netherland East Indies Union Mission was organized in 1929, and 1970 is relatively the middle of the Indonesia movement up to now.

Based on that premise, this study tests these following hypothesis.

*H1: There is no significant difference between the achievements of Seventh-day Adventist Church in Indonesia under leadership of native Indonesia post 1970 when compare to the non-Indonesian leadership in previous period from the view of membership growth.*

*H2: There is no significant difference between the achievements of Seventh-day Adventist Church in Indonesia under leadership of native Indonesia post 1970 when compare to the non-Indonesian leadership in previous period from the view of numbers of churches.*

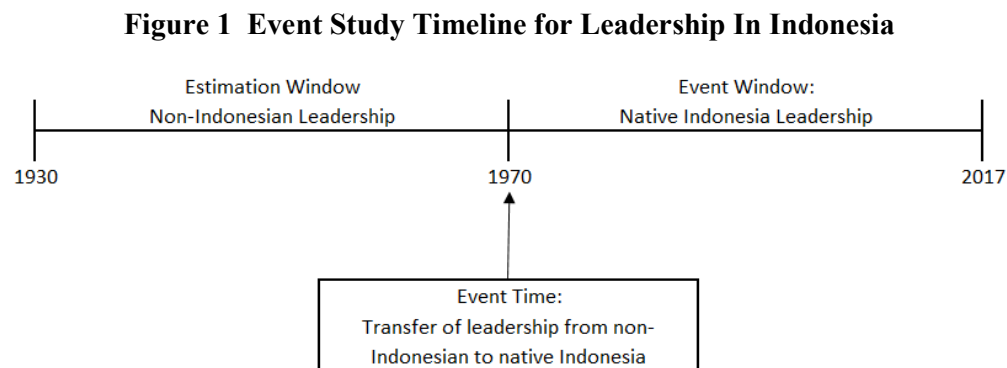
*H3: There is no significant difference between the achievements of Seventh-day Adventist Church in Indonesia under leadership of native Indonesia post 1970 when compare to the non-Indonesian leadership in previous period from the view of institution establishment and landmarks.*

#### **5. Research Design**

This study uses the event study (Fama, 1969) as the main measurement to answer the research questions. Event study is a statistical tool for empirical research to analyzed performance or behavior of a certain market or institution after a certain event. Event study can be done with short time horizon measurements (Kothari and Warner, 2007) in which testing is be done by analyzing cross sectional data around the date to investigate the hypothesis value. Other type is long horizon event study. This study focuses on long-term impacts

which provide evidence on the efficiency of a certain market or institution (Kothari and Warner, 2004).

With the reason of data availability, this study focuses on long horizon measurement by using data spanned from 1900 to 2017. Year 1970 is used as event time where the leadership in Indonesia Seventh-day Adventist Church was transferred from non-Indonesia to native Indonesia. The period of 1900 to 1970 is called estimation window, while the period from 1970 to 2017 is the event window. Figure 1 below exhibits the periods. In addition to that, this study uses research design matrix as presented in Tabel 1 where data sources and focuses are presented.



Source: Formulated by Researcher, 2019

**Table 1 Research Design Matrix**

Research Questions	Research Design Type	Data Source	Focus
1. How are the the achievements of Seventh-day Adventist Church in Indonesia under leadership of native Indonesia post 1970 when compare to the non-Indonesian leadership in previous period from the view of membership growth?	Event Study and Panel Data	Secondary Source SDA Statistical Report SDA Year Book	Calculating and comparing the average membership growth between the two periods.
2. How are the the achievements of Seventh-	Event Study and Panel	Secondary Source	Comparing the number of churches between the two

	day Adventist Church in Indonesia under leadership of native Indonesia post 1970 when compare to the non-Indonesian leadership in previous period from the view of numbers of churches?	Data		Statistical Report SDA Year Book	periods.
3.	How are the the achievements of Seventh-day Adventist Church in Indonesia under leadership of native Indonesia post 1970 when compare to the non-Indonesian leadership in previous period from the view of institution and landmark establishment?	Event and Data	Study and Panel	Secondary Source Statistical Report SDA Year Book	Comparing the number of institution and landmarks being established between the two periods.

Source: Compiled by the Researcher, 2019

## 5. Measurements

This study uses quantitative research methodology by using deductive approach. This approach started with theories, developing hypotheses from that theory, and then collecting and analyzing data to test those hypotheses. In this research context, this study uses agency theory as the fundamental theory, specifically tested the theory in organization behavior context. In addition to that, this study also uses organizational economic theory and the stewardship theory as the supporting theories to answer the research questions.

This study is a panel study to analyze whether any evidence for significant changes in in the Seventh-day Adventist Church in Indonesia after the transfer of its leadership from non-Indonesian to native Indonesian on 1970. It observes variables during observations period and compare it the estimation periods then concludes the outcomes.

More specifically, this study uses the event study as the main measurement to answer the research questions. Event study is a statistical tool for empirical research in to analyzed market or oargnizationalbehavior during a certain events.

This study uses event study in the context of leadership achievements which represented by church membership growth, church numbers, as well as institutional establishment and landmarks.

### 5.1 Comparing Church Membership Growth

To compare, the church growth between Period 2 to Period 1, the study uses compound annual growth rate (CAGR). The compound annual growth rate (CAGR) is the average annual growth of beginning population to their ending by using mathematical compounding rate calculation. The formula is as follows:

$$CAGR = \left( \frac{Ending}{Beginning} \right)^{1/n} - 1$$

Where:

- CAGR* = Compounding annual growth rate
- Beginning = Church membership in the beginning period of measurement
- Ending = Church membership in the ending period of measurement
- n = Years of measurement

The CAGR in Period 2 is then compared to the Period 1 to investigate the existence of abnormal changes.

$$Changes_{period1to2} = \left( \frac{CAGR_{Period2}}{CGAR_{Period2} - CAGR_{Period1}} \right)$$

This research will use level of confidence of 95% and the tolerable error being accepted would be 5%. Therefore, the following decision criterias are used.

- If the changes is less than the tolerable error of 5%, then the hypothesis would be accepted.

$|Changes_{period1to2}| \leq 5\% \rightarrow$  Hypothesis accepted.

- If the changes is is equal or more than the tolerable error of 5%, then the hypotesis would be accepted.

$|Changes_{period1to2}| \geq 5\% \rightarrow$  Hypothesis rejected

## 5.2 Comparing Numbers of Churches Growth

With the same procedure as comparing the membership growth, this study compares the numbers of organized churches at the latest year of 2019 and compares it to the 1970. The growth in Period 2 is then compared to the Period 1 to investigate the existence of abnormal changes.

## 5.3 Comparing institutional establishment and landmarks

Leaders in Period 1 and Period 2 established institution and landmarks. Considering that the two periods are relatively equal, this study will compare the numbers of institutions and landmarks being established in those two periods.

## 6. Discussion

Tabel 2, 3, and 4 exhibit the statistical outlooks of Seventh-day Adventist in view of church members, church numbers, and institutions in 2017, 1970, and 1930.

### 6.1 Membership Growth

Table 2 exhibits the church membership data during 2017, 1970, and 1930 which shows data of 226,565, 43,843, and 2,163 respectively. Base on the data, following are the compounding annual growth rate for the two periods.

Period 1: from 1930 up tp 1970 (40 years)

$$CAGR_{Period1} = \left( \frac{Ending}{Beginning} \right)^{1/n} - 1$$

$$CAGR_{Period1} = \left( \frac{43,843}{2,163} \right)^{1/40} - 1$$

$$CAGR_{period1} = 7.81\%$$

Period 2: from 1970 up to 2017 (47 years)

$$CAGR_{Period2} = \left( \frac{Ending}{Beginning} \right)^{1/n} - 1$$

$$CAGR_{Period2} = \left( \frac{226,565}{43,843} \right)^{1/47} - 1$$

$$CAGR_{period2} = 3.56\%$$

The CAGR in Period 2 is then compared to the Period 1 to investigate the existence of abnormal changes, which show the following result.

$$Changes_{period1to2} = \left( \frac{CAGR_{Period2}}{CAGR_{Period2} - CAGR_{Period1}} \right)$$

$$Changes_{period1to2} = \left( \frac{3.56\%}{7.81\% - 3.56\%} \right)$$

$$Changes_{period1to2} = -83.55\%$$

The calculation above concludes that the average annual membership growth decrease from 7.81% in Period 1 of to 3.56% in Period 2 with the net decrease of 83.55%. As the absolute net decrease is more than 5%, this fact concludes that achievements of Seventh-day Adventist church in Indonesia under leadership of native Indonesia post 1970 is significantly decrease when

compared to the non-Indonesian leadership in previous period from the view of membership growth.

## 6.2 Numbers of Churches Growth

Table 3 exhibits the numbers of churches data during 2017, 1970, and 1930 which shows data of 1,757, 505, and 64 respectively. Base on the data, following are the compounding annual growth rate for the two periods.

Period 1: from 1930 up tp 1970 (40 years)

$$CAGR_{Period1} = \left( \frac{Ending}{Beginning} \right)^{1/n} - 1$$

$$CAGR_{Period1} = \left( \frac{505}{64} \right)^{1/40} - 1$$

$$CAGR_{period1} = 5.30\%$$

Period 2: from 1970 up tp 2017 (47 years)

$$CAGR_{Period2} = \left( \frac{Ending}{Beginning} \right)^{1/n} - 1$$

$$CAGR_{Period2} = \left( \frac{1,757}{505} \right)^{1/47} - 1$$

$$CAGR_{period2} = 2.69\%$$

The CAGR in Period 2 is then compared to the Period 1 to investigate the existence of abnormal changes, which show the following result.

$$Changes_{period1to2} = \left( \frac{CAGR_{Period2}}{CGAR_{Period2} - CAGR_{Period1}} \right)$$

$$Changes_{period1to2} = \left( \frac{2.69\%}{5.30\% - 2.69\%} \right)$$

$$Changes_{period1to2} = -102.94\%$$

The calculation above concludes that the average annual membership growth decrease from 5.30% in Period 1 of to 2.69% in Period 2 with the net decrease of 102.94%. As the absolute net decrease is more than 5%, this fact concludes that achievements of Seventh-day Adventist church in Indonesia under leadership of native Indonesia post 1970 is significantly decrease when compared to the non-Indonesian leadership in previous period from the view of the numbers of churches.

## 6.2 Institutions and Landmarks Establishments

Before 1930, SDA statistical report (1930) reported that not many institutions established—16 elementary schools. SDA statistical report (1970) reported that major institution and landmarks were established during the Period1 (1929-1970) which includes:

1. Indonesia Union College (now Universitas Advent Indonesia, Bandung)
2. Mount Klabat College (now UniversitasKlabat, Manado)
3. Indonesia Publishing House
4. Bandung Mission Hospital (now Bandung Adventist Hospital)
5. Medan Adventist Hospital
6. Thamrin Union Office (moved to Jl. MT Haryono, Jakarta)
7. North Sumatra Training School (now Surya Nusantara College).
8. Tanjung Karang Dispensary (now Bandar Lampung Hospital).

In the Periods (1970 to now), institution establishments are more scattered but relatively small institution. Respectively, it reports 59 and 82 schools in East Indonesia Union Conference and West Indonesia Union Mission. Nevertheless, the

leadership in Period 2 had maintained the institution in Period 1 and developed them to the more sophisticated institution. In addition to that, the following institutions were recorded during the period.

1. Manado Adventist Hospital
2. Adventist Aviation Service
3. Converting Tanjung Karang Dispensary to Bandar Lampung Hospital.
4. Converting North Sumatra Training School to Surya Nusantara College.

## **7.Conclusion**

Based of the above discussion, this study conclude the followings:

1. The achievements of Seventh-day Adventist church in Indonesia under leadership of native Indonesia post 1970 is significantly decrease when compared to the non-Indonesian leadership in previous period from the view of membership growth. This conclusion is indicated by average annual membership growth which decrease from 7.81% in Period 1 of to 3.56% in Period 2 with the net decrease of 83.55%.
2. The achievements of Seventh-day Adventist church in Indonesia under leadership of native Indonesia post 1970 is significantly decrease when compared to the non-Indonesian leadership in previous period from the view of number of churches growth. This conclusion is indicated by average annual number of churches growth which decrease from 5.30% in Period 1 of to 2.69% in Period 2 with the net decrease of 102.94%.
3. Most of current major institutions and landmarks were established during leadership of non-Indonesian. Institution establishments in Period 2 were more scattered but relatively small institution. Nevertheless, the leadership in Period 2 had maintained the institution established in Period 1 and developed them into more sophisticated institution.



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