

# RELIGI

## JURNAL STUDI AGAMA-AGAMA

**RELIGIOUS MODERATION AT THE USHULUDDIN ISLAMIC BOARDING SCHOOL IN KALIANDA, SOUTH LAMPUNG: A THEOLOGICAL STUDY**

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## MOSES LEADERSHIP MODEL ON EXODUS 18:13-27 AND ITS IMPLICATIONS FOR PASTORAL LEADERSHIP OF PARISH PRIEST AT SAINT PETER AND PAUL PARISH PARONGIL

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### Abstract

Leadership is an essential element in supporting spiritual growth and ministry among the people within the Church. This study aims to examine Moses' leadership model in Exodus 18:13-27 and formulate its implications for pastoral leadership of the parish priest at Saint Peter and Paul Parish, Parongil. The study uses a descriptive qualitative approach, with data collection through observation, interviews, and documentation involving the parish priest, members of the Parish Pastoral Council, and the faithful. The results show that Moses' leadership has transformed from a one-man system into a hierarchical and participatory pattern, grounded in the principles of delegation of authority, cooperation, and selecting capable leaders who fear God, are trustworthy, and despise dishonest gain. This principle is applied in the parish through task division to the pastoral council and lay ministers, so that the ministry runs more effectively. Its implementation is supported by a spirit of cooperation and active participation, yet faces obstacles such as the vastness of the service area, limitations of communication facilities, and uneven abilities and roles of the faithful. The study concludes that Moses' leadership model provides a theological and practical foundation relevant for building collaborative and sustainable pastoral leadership.

**Keywords:** Exodus 18:13-27; leadership; Moses; delegation; parish pastor

### Abstrak

Kepemimpinan merupakan unsur penting dalam mendukung pertumbuhan rohani dan pelayanan umat di dalam Gereja. Penelitian ini bertujuan untuk mengkaji model kepemimpinan Musa dalam Kitab Keluaran 18:13-27 serta merumuskan implikasinya bagi kepemimpinan pastor paroki di Paroki Santo Petrus dan Paulus Parongil. Penelitian menggunakan pendekatan kualitatif deskriptif, dengan pengumpulan data melalui observasi, wawancara, dan dokumentasi yang melibatkan pastor paroki, anggota Dewan Pastoral Paroki, dan umat. Hasil penelitian menunjukkan bahwa model kepemimpinan Musa mengalami transformasi dari sistem yang dijalankan seorang diri menjadi pola berjenjang dan partisipatif, yang didasari prinsip pendelegasian wewenang, kerja sama, serta pemilihan pemimpin yang cakap, takut akan Allah, dapat dipercaya, dan benci

keuntungan tidak jujur. Prinsip ini diterapkan di paroki melalui pembagian tugas kepada dewan pastoral dan pelayan umat, sehingga pelayanan berjalan lebih efektif. Penerapannya didukung oleh semangat kerja sama dan partisipasi aktif, namun menghadapi hambatan berupa luasnya wilayah pelayanan, keterbatasan sarana komunikasi, serta ketidakmerataan kemampuan dan peran umat. Penelitian menyimpulkan bahwa model kepemimpinan Musa menjadi landasan teologis dan praktis yang relevan untuk membangun kepemimpinan pastoral yang kolaboratif dan berkelanjutan.

**Kata kunci:** Keluaran 18:13-27; kepemimpinan; Musa; pendelegasian; pastor paroki

## INTRODUCTION

Leadership is a fundamental aspect in every organization, including in life in the church. In general, leadership is understood as the process of influencing a group of people to work together to achieve a jointly agreed goal<sup>1</sup>. According to Suryady et al., in the context of the church, the meaning of leadership becomes more fundamental and strategic, because it is not only focused on organizational management, but also aims to cultivate the spiritual growth of the people, build a vision of communion, and encourage all members of the church to mature in faith<sup>2</sup>. Therefore, leadership in the church environment cannot be based on power alone, but must be grounded in a spirit of service, mentoring, and empowering the people to actively participate in realizing the church's mission<sup>3</sup>.

However, in reality, leadership patterns in many parishes still tend to be centralized in the parish priest alone. The workload, including sacramental service, spiritual guidance, catechesis, and administration and finances management, is often piled on one person. This condition is aggravated by the large service area, limited staff, and geographical and communication access barriers that are not yet evenly distributed. As a result, service becomes less than optimal, slow to respond to the needs of the people, and risks lowering the quality of spiritual formation. This is where the academic problem lies that urgently needs to be studied: how should a healthy, effective, and sustainable pastoral leadership pattern be according to Sacred Scripture, and how can that model be practically implemented amid the challenges of parishes today.

The most authoritative foundation for understanding the essence of leadership that aligns with the value of faith is Sacred Scripture. One of the passages often used as a reference and providing a systematic picture of an effective leadership pattern is in the

<sup>1</sup> Kiplimo, J. J. C. (2023). Leadership Creates a Compelling Vision, Translates into Action and Sustains It. *Stratford Peer Reviewed Journals and Book Publishing*, 7(4). <https://doi.org/https://doi.org/10.53819/81018102t30106>

<sup>2</sup> Suryady, R., Banjarnahor, N. T., Tinggi, S., & Tabgha, T. (2024). *Dampak gaya kepemimpinan ketua kelompok sel bagi karakter generasi milenial di gereja keluarga tabgha kajang malaysia*. 5(1). <https://doi.org/https://doi.org/10.61768/jtv5i1.113>

<sup>3</sup> Faudugonasokhi NdruduNainggolan, R. (2025). Kepemimpinan Dalam Peningkatan Kualitas Pelayanan Gereja. *Jurnal Pendidikan Dan Humaniora*, 3, 33–42.

Book of Exodus 18:13-27. In the study by Poluan et al. (2022), this section describes the initial condition where Moses carried the entire burden of adjudication and guiding the people by himself, thus causing excessive fatigue and hindering the effectiveness of service<sup>4</sup>. Through the advice of Jethro, his father-in-law, a key principle is revealed: healthy leadership cannot be centralized. Findings by Widiyanto (2023) state that Jethro advised Moses to select and appoint leaders who meet the criteria of capable, reverent of God, trustworthy, and rejecting dishonest gains, to help address the various needs of the people<sup>5</sup>. The application of this principle has proven to make the leadership system more orderly, just, and sustainable.

Similar conditions are still frequently encountered in contemporary church ministry. A pastor parish often faces a very diverse range of tasks, from sacramental ministry, spiritual companionship, faith education, to administration and financial management. In Basius (2024) study, it states that this burden is getting heavier given the vastness of the service area and the limited number of pastoral staff available<sup>6</sup>. This situation also occurs in the Parish of Saint Peter and Paul Parongil, which has a large area with several stations separated by distance, limited communication access in remote areas, and a majority of the congregation working as farmers, thereby affecting their participation patterns. This condition calls for an adaptive, structured leadership pattern that involves active participation of the people.

Although many studies have discussed Moses' leadership model from theological and textual, there are still limited studies that examine the practical application of the model in a parish context that faces geographic, social, and communication challenges like Parongil. Most previous studies only stopped at textual meaning analysis without examining in depth how these principles are applied, as well as the factors that support or hinder them in the field. This constitutes an important research gap to be addressed, while providing a real contribution to the development of pastoral leadership studies in the field of Religious Studies.

This study aims to examine in depth the principles of leadership Moses in Exodus 18:13-27 formulates the implications for the pastoral leadership style and identifies supporting and hindering factors in its implementation. To achieve these objectives, this

<sup>4</sup> Poluan, A., Setiawan, T., & Dalekes, S. T. (2022). ANALISIS KRITIS TENTANG MANAJEMEN DAN KEPEMIMPINAN MUSA BERDASARKAN KELUARAN 18:1:27. *Voice of Hami Jurnal Teologi Dan Pendidikan Agama Kristen*, 4(2), 131–140. <https://doi.org/https://doi.org/10.59830/voh.v4i2.57>

<sup>5</sup> Widiyanto, A. (2023). Kepemimpinan Rohani yang Efektif. Sebuah Kajian Eksegesis Keluaran 18:13-27 dan Sumbangannya bagi Masa Kini. *TRACK: Jurnal Kepemimpinan Kristen, Teologi, Dan Entrepreneurship*, 02(02), 95–120. <https://doi.org/https://doi.org/10.61660/tep.v2i2.108>

<sup>6</sup> Basius Superma Yese, A. A. (2024). Pastor Paroki Dan Tanggung Jawabnya Menurut Ketentuan Kitab Hukum Kanonik 1983. *Jurnal Magistra*, 2(1), 87–103. <https://doi.org/https://doi.org/10.62200/magistra.v2i1.85>

study uses a descriptive qualitative approach. This approach was chosen because it can reveal the meaning, processes, and dynamics that occur in depth and comprehensively, in line with the data characteristics that are descriptive and contextual. Data collection was conducted through in-depth interviews, direct observation, and examination of documents, while data analysis was conducted through the stages of data reduction, data presentation, and drawing conclusions and verification. This study is expected to provide applicable guidance while enriching the treasury of leadership studies based on sacred texts that are relevant with the needs of the contemporary church.

## Explanation Of The Study Objects

The objects of study in this research are divided into two main focus areas, namely normative study toward the text of Exodus 18:13-27 and contextual study on the implementation of leadership at St. Peter and Paul Parish Parongil. This discussion begins with a thorough examination of the theological meaning and leadership principles contained in the passage, followed by an analysis of its application in real-life ministry.

### *Leadership Model of Moses in Exodus 18:13-27*

Exodus 18:13-27 portrays the journey of transformation of leadership patterns which Moses experienced. Poluan (2021) explains that initially Moses held all responsibility as leader and sole judge for the entire people of Israel<sup>7</sup>. In the study by Costo & Permatasari (2022), it is stated that every day, from morning to afternoon, he must listen to disputes, render decisions, and teach the stipulations and laws of God to his people<sup>8</sup>. This condition produced two negative impacts simultaneously: Moses experienced extraordinary physical and spiritual exhaustion, while the people had to wait a long time to obtain legal certainty and spiritual guidance (Sciberras, 2023)<sup>9</sup>. This situation shows that a leadership system fully centralized on a single person has limitations and is not sustainable in the long term.

The fundamental lesson arises when Jethro provides strategic advice to Moses Yitro insists that the work pattern is not effective and will burden both Moses and the people<sup>10</sup>.

<sup>7</sup> Simon, S., & Poluan, A. (2021). Model Kepemimpinan yang Ideal Dalam Penataan Organisasi Gereja. *SHAMAYIM: Jurnal Teologi Dan Pendidikan Kristiani*, 1(2), 133–147. <https://doi.org/10.51615/sha.v1i2.22>

<sup>8</sup> Costo, E. Da, & Permatasari, A. D. (2022). Pentingnya Penerapan Manajemen Dan Kepemimpinan Rohani Musa di Keluaran 18:13-27 dalam Kepemimpinan Gereja Masa Kini. *Voice of HAMI: Jurnal Teologi Dan Pendidikan Agama Kristen*, 4(2), 117–130. <https://doi.org/https://doi.org/10.59830/voh.v4i2.58>

<sup>9</sup> Sciberras, P. (2023). Jethro and Moses in Dialogue (Exodus 18: 8–26): Ethics of Communitarian Responsibility. *Etika Dan Agama: Pendidikan Menuju Nilai-Nilai Agama Dan Kemanusiaan*, 1–11. <https://doi.org/.https://doi.org/10.3390/rel14050587>

<sup>10</sup> Costo, E. Da, & Permatasari, A. D. (2022). Pentingnya Penerapan Manajemen Dan Kepemimpinan Rohani Musa di Keluaran 18:13-27 dalam Kepemimpinan Gereja Masa Kini. *Voice of HAMI: Jurnal*

The offered solution is task division and delegation of authority to individuals who meet certain criteria. According to Widiyanto (2023), there are four main criteria: capable or competent in leadership, fearing God as the moral foundation, trustworthy, and detesting dishonest gains<sup>11</sup>. Widiyanto's findings (2023) show that these criteria imply that good leadership requires a balance between ability technical skill and high integrity of faith<sup>12</sup>.

Through that proposal, a tiered leadership system was formed. The leaders who are appointed to handle lighter matters, while the heaviest matters are still brought to Moses. This pattern not only lightens Moses' burden but also trains new leaders and makes decisions faster and fairer. Theologically, this model carries the meaning that leadership is a trust that must be managed collectively, with the main goal of maintaining justice and the spiritual welfare of all the people.

### *Pastoral Leadership and the Context of St. Peter and Paul Parish Parongil*

In ecclesiastical terms, leadership is understood as pastoral leadership, namely a style leadership based on the spirit of service rather than command. The study by Sakoi koi & Topayung (2025) explains that pastoral leadership focuses on the spiritual growth of the faithful, the Justin of fraternity, and increased participation of all church members. The main character of this leadership is evident in humility, exemplary conduct, and the ability to build shared trust, not just relying on positional authority.

The application of this concept is highly relevant to the conditions at St. Peter and Paul Parish Parongil. Geographically, this parish covers a fairly wide area with several stations separated by distance and with varying access. This condition requires a leadership system capable of reaching the entire region evenly. Moreover, the social composition of the faithful, most of whom work as farmers, affects their time patterns and availability for service activities. In this situation, the ability to delegate authority and empower the people becomes the key to ensuring the service runs effectively and is not centralized solely on the parish pastor.

In the study by Driyanto & Soelasih (2025), it is stated that the success of parish leadership is reflected in the ability to involve lay faithful as partners, to form managing bodies such as the Parish Pastoral Council, and to provide space for the development

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*Teologi Dan Pendidikan Agama Kristen*, 4(2), 117–130. <https://doi.org/https://doi.org/10.59830/voh.v4i2.58>

<sup>11</sup> Widiyanto, A. (2023). Kepemimpinan Rohani yang Efektif. Sebuah Kajian Eksegesis Keluaran 18:13-27 dan Sumbangannya bagi Masa Kini. *TRACK: Jurnal Kepemimpinan Kristen, Teologi, Dan Entrepreneurship*, 02(02), 95–120. <https://doi.org/https://doi.org/10.61660/tep.v2i2.108>

<sup>12</sup> Widiyanto, A. (2023). Kepemimpinan Rohani yang Efektif. Sebuah Kajian Eksegesis Keluaran 18:13-27 dan Sumbangannya bagi Masa Kini. *TRACK: Jurnal Kepemimpinan Kristen, Teologi, Dan Entrepreneurship*, 02(02), 95–120. <https://doi.org/https://doi.org/10.61660/tep.v2i2.108>

of each servant's potential<sup>13</sup>. This aligns with the principle demonstrated by Moses, where the leader's task is to direct, teach, and supervise, while the execution tasks are distributed to people who have been prepared and trusted. Thus, the leadership model drawn from Exodus 18:13-27 becomes a very relevant reference to analyze and apply in order to address the real challenges faced in the parish's service.

## RESULTS AND DISCUSSION

### The Leadership Model of Moses (Exod 18:13-27) for the Leadership of the Parish Pastor

The leadership of the parish pastor is an important part of pastoral leadership parish. Given the broad area of the parish, the Book of Exodus 18: 13-27 can serve as a model of pastoral leadership, as Moses who initially had difficulty leading the people of Israel was then helped by Jethro to select leaders according to criteria so that his tasks could be managed better<sup>14</sup>. Based on the research results in the parish of Santo Petrus and Paulus Parongil, the leadership of the parish pastor can be examined through the Leadership Model of Moses in the Book of Exodus 18:13-27, as it can be analyzed through the following indicators.

#### a. Leadership in the Book of Exodus 18:13-27

Based on the text of Exodus 18:13-27, the principle of tiered leadership is depicted with a thousand, a hundred, fifty and ten<sup>15</sup>. This pattern shows that effective leadership must not be concentrated in only one person, but must be divided regularly so that service runs better and sustainably. This leadership is based on criteria that are competent, fear God, trustworthy, and hate bribery teaching.<sup>16</sup> The research results show that these principles are understood and applied in a real way in pastoral life in the Parish of Santo Petrus and Paulus Parongil.

<sup>13</sup> Driyanto, Y., & Soelasih, Y. (2025). Pembekalan Dewan Pastoral dan Dewan Keuangan Paroki dalam Meningkatkan Semangat Pelayanan. *MITRA: Jurnal Pemberdayaan Masyarakat*, 9(1), 1–11. <https://doi.org/https://doi.org/10.25170/mitra.v9i1.6349>

<sup>14</sup> Sigiro, A. S. (2023). Kepemimpinan Musa Sebagai Pedoman Bagi Pemimpin Rohani Di Gereja Masa Kini. *ILLUMINATE: Jurnal Teologi Dan Pendidikan Kristiani*, 6(1), 71–90. <https://doi.org/10.54024/illuminate.v6i1.211>

<sup>15</sup> Widiyanto, A. (2023). Kepemimpinan Rohani yang Efektif. Sebuah Kajian Eksegesis Keluaran 18:13-27 dan Sumbangannya bagi Masa Kini. *TRACK: Jurnal Kepemimpinan Kristen, Teologi, Dan Entrepreneurship*, 02(02), 95–120. <https://doi.org/https://doi.org/10.61660/tep.v2i2.108>

<sup>16</sup> Mudak, S., Silalahi, E. A., Manao, M., Sumarno, S., & Gea, L. D. (2025). Kepemimpinan Transformasional Berbasis Narasi Musa: Sintesis Keluaran 18: 13–27 dan Teori Burns-Bass dalam Pendidikan Kristen. *Jurnal Teologi Injili*, 5(1), 75–90. <https://doi.org/https://doi.org/10.55626/jti.v5i1.229>

The division of the tiered leadership groups is not merely a division of the number of people, but reflects a service structure centered on order and justice. Each level of leader has authority and responsibilities that match their abilities, so that minor matters can be resolved at a lower level, while difficult and important matters are only brought to the main leader. This is in line with the research of Afaradi & Najoan (2026), in which Moses was instructed to allow these new leaders to handle the people's matters at all times, so that Moses' burden became lighter and the leadership duties could proceed in a sustainable way<sup>17</sup>.

Through these findings, it was found that Moses' leadership model has transformed from a model that was initially led by only one person into a participatory team model. This finding is consistent with the research of Poluan et al., (2022), which states that Moses made leadership changes from a "one man show" into tiered leadership in where delegation of authority, tasks, and responsibilities to leadership units under it occurs according to the qualifications set<sup>18</sup>. Furthermore, leadership criteria such as competent, fearing God, trustworthy, and hating bribery teaching established as leadership qualifications show that competence without the integrity of faith will damage ministry. Therefore, Exodus 18:13-27 can be understood as a theological correction to leadership that idolizes efficiency without considering the health of leaders and the growth of the people.

The criteria set by Jethro to Moses also emphasize that church leaders are not only judged by the ability to manage the organization, but mainly by the testimony of faith and moral integrity. In Widiyanto's 2023 study, 'capable' refers to the ability and readiness to carry out tasks well, while 'fear of God' indicates that all leadership actions are accountable to God<sup>19</sup>. The traits 'trustworthy' and 'hating dishonest gains' become assurances that service runs honestly, transparently, and does not utilize the position for personal gain<sup>20</sup>. The combination of technical ability and spiritual maturity is what keeps Moses' leadership model relevant and a primary standard in choosing leaders in parishes today.

<sup>17</sup> Afaradi, A., & Najoan, M. (2026). Sinergitas Kepemimpinan Musa Bagi GBI SLCC Gading Serpong Keluaran 18 : 13-27. *Jurnal Veritas Teologica*, 01(01), 6–10.

<sup>18</sup> Poluan, A., Setiawan, T., & Dalekes, S. T. (2022). ANALISIS KRITIS TENTANG MANAJEMEN DAN KEPEMIMPINAN MUSA BERDASARKAN KELUARAN 18:1:27. *Voice of Hami Jurnal Teologi Dan Pendidikan Agama Kristen*, 4(2), 131–140. <https://doi.org/https://doi.org/10.59830/voh.v4i2.57>

<sup>19</sup> Widiyanto, A. (2023). Kepemimpinan Rohani yang Efektif. Sebuah Kajian Eksegesis Keluaran 18:13-27 dan Sumbangannya bagi Masa Kini. *TRACK: Jurnal Kepemimpinan Kristen, Teologi, Dan Entrepreneurship*, 02(02), 95–120. <https://doi.org/https://doi.org/10.61660/tep.v2i2.108>

<sup>20</sup> Prissila, A., & Aliadi, F. (2026). *Analisis Hermeneutik Terhadap Kualifikasi Kepemimpinan Musa dalam Membentuk Team Work Berdasarkan Keluaran*. 8(02).

*b. Implications of Moses' Leadership Model for Parish Pastor Leadership*

In line with the content of Exodus 18:13-27, the leadership model applied by Moses, like delegation of tasks based on criteria of being capable, fearing God, trustworthy, and hating bribery, can be applied in church life today<sup>21</sup>. The study conducted at the Saint Peter and Paul Parish of Parongil found tangible implications of Moses' leadership model by the Parish Pastor. Based on observations, it was found that the parish has a task delegation system in line with the leadership criteria needed.

That leadership pattern operates in a hierarchical manner, where the Parish Pastor delegates tasks to the DPPH, which is then distributed to church administrators, and conveyed directly by the church administrators to the congregation. This was confirmed by all informants, who stated that the pastor's directions are transmitted through this chain of command, making it easier for the Parish Pastor to carry out duties. For example, in program implementation, the pastor coordinates only with those assigned to the program, without mobilizing the congregation one by one. This proves that the Moses leadership model is very relevant and effective when applied in the context of parish leadership.

Another implication evident from the implementation of this hierarchical pattern is the creation of growth and maturing of the faith of the people gradually. When tasks and responsibilities are entrusted to leaders at every level, a real nurturing process occurs, where the people are not only objects of service, but also become subjects who serve (Ningtyas & Sriyati, 2021)<sup>22</sup>. This aligns with the aim of Yitro's counsel in the Pastoral & Time (2024) study, namely that the people may grow together in faith and service, and burdens are no longer piled on one person alone. Thus, delegation is not merely dividing work, but building a strong pastoral fellowship and forming future leader cadres rooted in faith and service.

### **Supporting and Inhibiting Factors for the Implications of Moses Leadership Model in Parish Pastor Leadership**

*a. Supporting Factors for the Implications of the Moses Leadership Model*

Supporting factors of the Moses leadership model implications in Exodus 18:13-27 in parish pastor leadership, it lies in collaboration, task division, and participation from community members. In that passage, Moses is willing to listen to Yitro's advice and

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<sup>21</sup> Widiyanto, A. (2023). Kepemimpinan Rohani yang Efektif. Sebuah Kajian Eksegesis Keluaran 18:13-27 dan Sumbangnya bagi Masa Kini. *TRACK: Jurnal Kepemimpinan Kristen, Teologi, Dan Entrepreneurship*, 02(02), 95–120. <https://doi.org/https://doi.org/10.61660/tep.v2i2.108>

<sup>22</sup> <https://doi.org/https://doi.org/10.55626/jti.v5i1.229> Ningtyas, H. S., & Sriyati, S. (2021). Refleksi Pemimpin Yang Memberdayakan Berdasarkan Keluaran 18:18-24. *HARVESTER: Jurnal Teologi Dan Kepemimpinan Kristen*, 6(1), 20–37. <https://doi.org/10.52104/harvester.v6i1.58>

apply it for the effectiveness of service to the people<sup>23</sup>. The study conducted at Saint Peter and Paul Parish, Parongil, . shows that the readiness and activeness of all community members become a supporting factor in the implementation of the leadership model.

The readiness and activeness of DPPH members and other church administrators are evident in their activeness in carrying out pastoral duties. Observations show that the parish holds regular monthly meetings discussing parish programs, which is a supporting factor as the meetings are attended by DPPH members. In addition, the active participation of the people in the worship services led by the Parish Pastor also serves as a supporting factor, with the people taking roles such as Lector, Cantor, and choirmaster, showing cooperation between the people and the parish pastor. This is confirmed by all informants, that the parish has cooperation and well-established communication, whether direct or indirect.

Openness of the Parish Pastor to receive input and involve the congregation in decision-making also becomes a main strength supporting the implementation of a hierarchical leadership pattern. This humility and openness is first shown by Moses when he listened to Jethro's advice, and a similar attitude is seen in pastoral life in Parongil. When the senior leader does not feel he knows everything and is willing to trust the people to share the responsibility, a sense of being valued arises, service spirit increases, and church fellowship is more strongly built.

#### *b. Obstacles to the Implications of Moses' Leadership Model*

In addition to the supporting factors of Moses' leadership model implications for parish leadership, there are also obstacles that cause the implementation of Moses' leadership model not yet running ideally and perfectly in the parish of Saint Peter and Paul Parongil. First, the parish area covers all the stations that are very wide with great distances between communities, yet it is led by only two pastors. In some station areas there is no signal, so information from the Parish Pastor via WhatsApp cannot be directly conveyed to the people. Second, uneven participation of the people caused by economic factors becomes an obstacle, where the majority of the people are farmers and church workers do not receive wages. In addition, capability factors also become obstacles because there are people who are not able to carry out the tasks so they cannot participate actively in the service. These matters were confirmed and agreed by all informants during the interview.

<sup>23</sup> Costo, E. Da, & Permatasari, A. D. (2022). Pentingnya Penerapan Manajemen Dan Kepemimpinan Rohani Musa di Keluaran 18:13-27 dalam Kepemimpinan Gereja Masa Kini. *Voice of HAMI: Jurnal Teologi Dan Pendidikan Agama Kristen*, 4(2), 117–130. <https://doi.org/https://doi.org/10.59830/voh.v4i2.58>

These obstacles reflect the conditions experienced by Moses before receiving the advice from Jethro. In line with Exodus 18:18, the condition of a wide area without signal and the limited number of pastors has the potential to cause the Parish Pastor to become exhausted if all matters are handled directly by himself. The unequal economic status and abilities of the people also become obstacles, where the majority of people who work as farmers require them to focus more on work and the inability of the people in church service makes the people only attend as ordinary members. Thus, these obstacles become both theological and practical reasons why the principle of Jethro 'seek out capable men who fear God' Ex 18:21 must be applied consistently, so that the burden does not pile up on the pastor and lay people truly grow as co-workers in parish ministry.

The above constraints instead further emphasize how urgent the implementation of the pattern of hierarchical leadership and delegation of authority in the parish. The heavier regional challenges, communication, and limited personnel, leaders at every level are increasingly needed who are ready to help ease the burden of ministry. This serves as a reminder that Jethro's advice is not merely a practical suggestion from the past, but still remains a theological requirement and a solution that is highly relevant to the parish situation today, so that ministry continues to run fairly, orderly, and sustainably despite the various limitations that exist.

## CONCLUSION

This study concludes that Moses' leadership model in the Book of Exodus 18:13-27 offers a relevant theological and practical framework to be applied in today's pastoral leadership. The text teaches the transformation of leadership patterns from a system carried out alone to leadership that is tiered and participatory, based on the principle of delegating authority as well as the criteria for leaders who are competent, fear God, trustworthy, and who hate dishonest gain. In the Parish of St. Peter and St. Paul Parongil, this principle has been realized through the division of responsibilities to the Parish Pastoral Council and the ministers of the faithful, so that the burden of ministry becomes more distributed and runs more effectively.

The implementation of Moses' leadership model in that parish is supported by the spirit of teamwork and equal spirit and active participation of all officers and the faithful, yet it has not been running fully ideally because it still faces various obstacles. The wide scope of the service area with long distances between stations, the limited communication facilities in remote areas, and the uneven ability and participation of the faithful due to economic conditions are the main constraints. This shows that although the principle of delegation has been applied, support from adequate human resources and infrastructure remains an important requirement for this leadership model to run optimally and sustainably.

Based on these findings, it is recommended that the parish priest continues to nurture and select leaders and ministers of the faithful according to spiritual and moral criteria as established in Exodus 18:21, while at the same time improving the communication system and providing accompaniment so that the faithful's participation can increase evenly. Given that this study is limited to one parish location, its results cannot yet be generalized comprehensively. Therefore, for future research, it is recommended to expand the scope of the study to other parishes with similar as well as different characteristics, so that a broader and deeper picture can be obtained regarding the application of Moses' leadership model in various contexts of church ministry.

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