

ABSTRAK

Kode Etik Pendeta GMIT merupakan pedoman moral dan teologis yang menuntun pendeta menjalankan kehidupan dan pelayanan secara bertanggung jawab dan berintegritas. Namun, keberadaan kode etik sebagai dokumen resmi belum dengan sendirinya menjamin penerapannya dalam pelayanan. Penelitian ini bertujuan menganalisis pemahaman para pemangku kepentingan terhadap Kode Etik Pendeta GMIT, implementasinya dalam pelayanan pendeta, dampaknya terhadap integritas gereja, serta merumuskan refleksi etika pastoral bagi penguatan pelayanan. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus di GMIT Jemaat Siloam Oebelo Kecil, Klasis Kupang Tengah. Data diperoleh melalui wawancara dan dokumentasi dengan melibatkan pendeta, majelis jemaat, warga jemaat, pihak klasis dan sinode, pemerintah desa, tokoh adat, serta masyarakat. Data dianalisis secara tematik menggunakan perspektif etika pastoral Richard M. Gula dan teori implementasi kode etik Joe E. Trull dan James E. Carter. Hasil penelitian menunjukkan bahwa pemahaman terhadap Kode Etik Pendeta GMIT masih beragam. Pendeta lebih memahaminya sebagai pedoman normatif, sedangkan majelis dan jemaat lebih menilainya melalui keteladanan, perkunjungan, komunikasi, dan hubungan pastoral. Dalam pelaksanaannya, pendeta telah melakukan penataan organisasi dan administrasi secara positif. Namun, penataan tersebut belum sepenuhnya berjalan bersama pendekatan pastoral, komunikasi, keterlibatan jemaat, dan kepekaan terhadap budaya kekeluargaan. Keadaan ini menimbulkan perbedaan persepsi mengenai penggunaan otoritas, mengganggu hubungan pelayanan, dan menurunkan kepercayaan sebagian jemaat terhadap kepemimpinan gereja. Penelitian ini menyimpulkan bahwa otoritas pastoral harus dipahami sebagai panggilan untuk melayani, membangun, dan memulihkan, bukan sebagai kuasa untuk menguasai. Implementasi kode etik membutuhkan pembentukan karakter pendeta, sosialisasi kepada seluruh unsur gereja, dukungan organisasi, pendampingan pastoral, kepekaan budaya, dan penyelesaian konflik yang memberi ruang bagi pemulihan relasi. Karena itu, GMIT perlu bergerak dari kode etik sebagai aturan tertulis menuju budaya etis yang dihidupi bersama oleh pendeta, majelis, jemaat, klasis, dan sinode.

Kata Kunci: Budaya Etis, Etika Pastoral, Integritas Gereja, Kode Etik Pendeta GMIT, Otoritas Pastoral,

ABSTRACT

The GMIT Pastors' Code of Ethics serves as a moral and theological framework that guides pastors in conducting their lives and ministry responsibly and with integrity. However, its existence as an official church document does not automatically ensure its effective implementation in ministry. This study aims to analyze stakeholders' understanding of the GMIT Pastors' Code of Ethics, examine its implementation in pastoral ministry and its impact on the integrity of the church, and formulate a pastoral-ethical reflection to strengthen ministry practices. This study employed a qualitative method with a case study approach at the Siloam Oebelo Kecil Congregation of GMIT, Central Kupang Classis. Data were collected through interviews and document analysis involving the pastor, congregational council members, members of the congregation, classis and synod officials, village government representatives, traditional leaders, and members of the local community. The data were analyzed thematically using Richard M. Gula's perspective on pastoral ethics and Joe E. Trull and James E. Carter's theory of code-of-ethics implementation. The findings indicate that stakeholders have varying understandings of the GMIT Pastors' Code of Ethics. The pastor tended to understand it primarily as a normative guideline, whereas the congregational council and congregation evaluated its implementation through pastoral example, visitation, communication, and interpersonal relationships. In practice, the pastor introduced several positive organizational and administrative reforms. However, these reforms were not fully integrated with a pastoral approach, effective communication, congregational participation, and sensitivity to the local kinship-based culture. This situation resulted in differing perceptions regarding the exercise of pastoral authority, disrupted ministry relationships, and diminished trust among some members of the congregation toward church leadership. This study concludes that pastoral authority must be understood as a calling to serve, build up, and restore, rather than as power used to dominate others. The implementation of a code of ethics requires the formation of pastoral character, dissemination and education across all levels of the church, institutional support, pastoral accompaniment, cultural sensitivity, and conflict-resolution processes that provide space for the restoration of relationships. Therefore, GMIT needs to move beyond understanding the code of ethics merely as a set of written regulations and develop it into an ethical culture shared by pastors, congregational councils, congregations, classis bodies, and the synod.

Keywords: Ethical Culture, Pastoral Ethics, Church Integrity, GMIT Pastors' Code of Ethics, Pastoral Authority,