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Implementation of the Resilience of God's Servants Based on the Book of 2 Timothy Among the Students of Theological College in Pontianak City, West Kalimantan

Youti Mahengkeng¹, Hana Suparti², Sрни M. Iskandar³, Danik A. Lumintang⁴

^{1 2 3 4}Sekolah Tinggi Teologi Kadesi Yogyakarta

youtimahengkeng80@gmail.com¹, hanakadesi@gmail.com²,
iskandar.srini45@gmail.com³, astutilumtang@gmail.com⁴

Abstract. This study aims to find out the level of implementation of the resilience of God's servants, the most dominant dimensions and backgrounds that influence the level of implementation of the resilience of God's servants based on the book of 2 Timothy, in order to realize resilient servants of God among students of Theological Colleges throughout Pontianak City, West Kalimantan. From the results of the pre-survey, it was found that there were still students who did not have resilience. This study uses a quantitative method, by measuring the Four Dimensions (D) on the concept of implementing the resilience of God's servants based on the book of 2 Timothy. The results of the study show that first, the level of implementation of the resilience of God's servants is in the moderate category. Second, the most dominant dimension is Having the Ability to Survive (D2). The third most dominant background category is Length of Study (L10). Based on these data, the level of implementation of the resilience of God's servants among students of Theological Colleges throughout Pontianak City, West Kalimantan, needs to be increased from a moderate level to a high level, and produce resilient servants of God.

Keywords. Implementation, 2 Timothy, Resilience, Servant of God, Student of Theological College

Introduction

Resilience is one of the most important basic needs for God's servants. This is closely related to the fact that suffering is an inseparable part of every segment of God's servant's life. By nature, when humans fall into sin, humans cannot avoid suffering. The consequences of sin that must be borne by humans are the separation between God and humans (Gen. 3:15), even humans must experience suffering (Gen. 3:16-19). Theodore HE, stated that: "because of the sin of Adam and Eve, God drove them out of the garden into a life of suffering and hard work with hard work."¹

Suffering and challenges in life are facts that cannot be avoided by anyone, including servants of God. In 2 Timothy 2: 1, the Apostle Paul advises and reminds Timothy, "... My son,

¹Theodore H. E, *Why Christians Suffer*, (Jakarta: Mimery Press, 1991), 25

be strong in the grace that is in Christ Jesus". The urgency of Paul's message is closely related to Timothy's condition who is facing the challenges of ministry that come to him. The challenges are what make Timothy afraid and ashamed. This can be seen clearly in Paul's affirmation to Timothy, that: "For God has not given us a spirit of fear ..." (2 Tim. 1: 7a), "So do not be ashamed of the testimony of our Lord, nor be ashamed of me, ..." (2 Tim. 1: 8). This affirmation by the Apostle Paul confirms how important resilience is for servants of God.

Based on the description of the advice of the Apostle Paul in the book of 2 Timothy, resilience as an individual competency in a servant of God can be developed based on four main factors, namely: understanding the calling, having the ability to endure, adhering to the truth and being faithful in service. By having resilience as an individual competency, it is very possible for every servant of God to be able to survive in facing all the challenges of life that come into his life. However, the facts in the field are not like that, there are still servants of God who are unable to survive the various challenges that come to hit their lives.

Based on the researcher's observations among students of the Theological College in Pontianak City, in the period from 2019 to 2022, the researcher found six cases of students who resigned from their status as students. The researcher found several reasons for their resignation, namely: First, because they felt they did not have a calling to become servants of God. The second reason, they were not ready to face difficult conditions, either due to financial problems, campus assignments, or difficulties in the place of service. The third reason was, they stated that they were unable to carry out the service tasks assigned to them.

Based on the observation results as explained above, the researcher is very interested in further researching resilience among students of Theological Colleges. The purpose of this study is to Level of implementation of Servant of God resilience based on the Book of 2 Timothy among students of Evangelical Colleges throughout Pontianak City, West Kalimantan.

Research methods

The research method used in this study is the Quantitative method. It is called quantitative because the data obtained is based on the number of objects or respondents studied, can be calculated according to a predetermined formula. According to Sugiyono, "The quantitative research method can be interpreted as a methodresearch based on the philosophy of positivism, used to research a specific population or sample, data collection using research instruments, analysis and quantitative/statistical in nature, with the aim of testing the established hypothesis."²

This study aims to examine or explore in depth the dependent variable (Y) which is called the dependent variable. In this study, the variable is used as an endogenous variable. This variable is developed by building a construct in depth until it finds dimensions and indicators called exogenous variables. Quantitative research itself is research conducted with measuring instruments that use objective and standardized instruments and meet high validity and reliability standards and is continued with statistical analysis, so that the results can provide meaning.

²Sugiyono, *Qualitative Quantitative Research Methods and R&D* (Bandung: ALFABETA, 2019), 16-17

Library review

Based on its etymology, the word "resilience" comes from the Latin "resilio"³ which means to rise again. In the English-Indonesian dictionary, the word "resilience" means: "spring force, elastic force".⁴ Further explanation in the Oxford Advanced Learner's Dictionary of Current English, the word "resilience" is: "quality of property of quickly recovering the original shape or condition after being pulled, pressed, crushed, ect."⁵

The definition of resilience according to the views of psychology experts: Reivich and Shatte, formulate the definition of "resilience" as: "the ability to adapt and survive in situations that are considered difficult".⁶ Furthermore, Kaplan, Egeland et al., stated that "resilience is the capacity to maintain the ability to function competently in the face of various life stressors."⁷ In line with that, Keye & Pidgeon, formulated that resilience is: The ability to maintain psychological stability in the face of stress.⁸ Furthermore, according to Fernanda Rojas, "resilience is the ability to face challenges, resilience will be seen when someone faces a difficult experience and knows how to face or adapt to it."⁹

Based on the explanation of the definition of "resilience" above, it can be concluded that in "resilience" there are several characteristics, namely: the ability to adapt, the ability to maintain psychological stability, the ability to survive in the face of pressure and difficulties, and the ability to recover from the trauma experienced. So, it can be said that: resilience is the ability or competence that a person has to survive when difficulties strike and enable a person to recover, and get out of the heavy pressure that hits.

The book of 2 Timothy specifically discusses important principles related to the task of serving God's servants, and explicitly reveals the challenges that God's servants will and will certainly face. On the other hand, the Apostle Paul's self-disclosure about his ministry, how he persevered in the face of challenges and suffering that came in waves, all of which are expressed very openly in this letter.

Similar to Titus and 1 Timothy, 2 Timothy is better known in theological circles as the pastoral epistles. It is called the pastoral epistles because it is addressed to individuals and its contents are specifically related to the person and duties of pastoring in the church. This is as stated by Philip Jhonston, that: "only the letters 1 & 2 Timothy and Titus are addressed to individuals in church leadership, and most of them focus on the personal lives and activities of these leaders."¹⁰

The book of 2 Timothy is slightly different from the book of 1 Timothy. The book of 2 Timothy focuses more on Timothy personally. E.M. Blaiklock, states that: "This letter is a

³K. Prent. C. M, J. Adi Subrata and WJS Poerwadarminta, Latin – Indonesian Dictionary, (Semarang: Kanisius Foundation, 169), 742

⁴Jhon M. Echols and Hassan Sadily, English-Indonesian Dictionary, (Jakarta: PT. Gramedia Pustaka Utama, 1996), 480

⁵AS Hornby and AP Cowie, Oxford Advanced Learner's Dictionary of Current English, (Oxford: Axford University Press, 1987), 721

⁶Denrich Suryadi, Bouncing into Resilience, (Yogyakarta: ANDI, 2018),3

⁷Wiwin Hendriani, Psychological Resilience: An Introduction, (Jakarta: Prenadamedia Group, 2018),22

⁸Keye, M.D., & Pidgeon, A.M. (2013). Investigation of the Relationship between Resilience, Mindfulness, and Academic Self-Efficacy. *Open Journal of Social Sciences*.<https://doi.org/10.4236/jss.2013.16001>

⁹Fernanda Rojas, L. Factors influencing academic resilience in middle school students: A case study. *Gist Education And Learning research Journal*11,(2015), 63–78.

¹⁰Philip Jhonston, IVP Introduction to the Bible (Bandung: Yayasan Kalam Hidup, 2011), 129.

more personal document than the other two pastoral letters. It deals with Timothy, a theme that fills a third of the letter."¹¹

The second letter to Timothy was written as a reaction to the condition of the congregation in Ephesus which was not good. This is as stated by Trisno Kurniadi, that: "When Paul wrote the letter to Timothy, because the Ephesians had deviated from the truth and were busy teaching fables and genealogies. The Ephesians did not teach the correct order of life about salvation in faith in Christ Jesus."¹²

Stampas explains in his book that: "when Paul sent this second letter, Timothy was still in Ephesus.¹³ Paul is depicted as being in prison when he wrote this letter to Timothy (2 Tim. 1:8, 16-17). Paul was about to face the death penalty (2 Tim. 4:6). To Paul, Timothy was like his own son (1 Tim. 1:2) because they had traveled together and worked closely together (Rom. 16:21; 1 Cor. 16:10; Philippians 2:19; Acts 16:13).¹⁴

Specifically through this second letter, Paul reminds Timothy of the future challenges that Timothy cannot avoid as a servant of God. Chauke and Beckelhymer in their book that "The Apostle Paul wrote this letter to Timothy. The purpose is to help Timothy face the difficulties as a Christian leader.¹⁵ The challenges can come from the congregation, from outsiders, even from co-workers. Paul shared his experience of feeling lonely because his co-workers had left him (2 Tim. 4:10). On the other hand, Paul also told of the pressure that never stopped coming to him, which came from outsiders (2 Tim. 4:14).

Meanwhile, the situation in the congregation in Ephesus itself was not in a conducive condition, which was caused by the false teachings brought by false teachers. The condition of the congregation in Ephesus greatly affected Timothy's ministry. The fire of Timothy's spirit of ministry began to weaken (2 Tim. 1:6), fear began to haunt Timothy (2 Tim. 1:7), shame began to dominate Timothy (2 Tim. 1:8). Paul gave advice and motivation to Timothy to persevere in ministry (2 Tim. 1:3-18), he invited Timothy to suffer for the sake of the gospel (2 Tim. 2:1-13), he also encouraged Timothy to fulfill his calling to ministry as Paul himself had reached the end of his ministry and was nearing death (2 Tim. 4:1-8).

Through his advice, Paul motivated Timothy to become a strong servant of God. Paul stated "Therefore, my son, be strong in the grace that is in Christ Jesus" (2 Tim. 2:1). Paul had high expectations for Timothy to be able to continue the ministry of God that Paul had previously pioneered in Ephesus after his death. Therefore, Paul wanted Timothy to become a strong servant of God and able to face every pressing challenge with increasing intensity day by day. Only a strong personal servant of God can become a resilient servant of God, like Paul.

To become a resilient servant of God, through this second letter to Timothy, Paul conveys 4 important ideas, which are the pillars supporting the building of resilience, which must be possessed by servants of God:

¹¹EM Blaiklock, *Pastoral Letters, A Guide to Studying the Epistles I and II Timothy and Titus*, (Malang: Gandum Mas, 1981), 88

¹²Trisno Kurniadi, "Self-Control of God's Servants in the Ministry of Exegetical Study of 2 Timothy 4:1-8," *Manna Rafflesia* 3, no. 2 (2017): 131-156.

¹³MH Cressey, *Timothy and Titus and Donald Guthrie C. Stamps, The Bible: A Guide to Abundant Living* (Malang: Gandum Mas, 2006), 2031

¹⁴Howard Clark Kee, *Bible Study Edition*, (LAI, 2011), 1961

¹⁵E. Chauke and B. Beckelhymer, *New Testament Research Volume 3* (Bandung: Kalam Hidup, nd), 46

1. Understanding the Calling as a Servant of God (2 Tim. 1)

A correct understanding of the calling as a servant of God, greatly determines the effectiveness and productivity of a servant of God in carrying out his/her ministry duties. Therefore, a servant of God should have a correct understanding of his/her calling as a servant of God. The definition section distinguishes between the idea of “calling” and “vocation” the Latin word “vocare” which means “to call”. God calls so that people know Him, establish a relationship with Him, and devote themselves to Him.¹⁶

Understanding and experiencing God's calling can bring deep joy to the daily life of God's servants. "The calling of God's servants leads them to fall in love with joyful spiritual action - namely our own love and the love of others! Service is not slavery but a power of agape love for the restoration of oneself, the church and society."¹⁷

God's calling enables God's servants to place their ministry in the right perspective, as something that is sanctified and carried out according to God's great plan. God's calling makes God's servants sensitive to their identity as God's servants. This sensitivity is based on the awareness that God's servants belong to God. God's calling makes God's servants' ambitions something constructive. God's calling strengthens God's servants' hearts, even when faced with various challenges in life, even painful ones. God's calling gives God's servants integrity in the midst of uncertain world conditions. God's calling helps God's servants understand the brevity of life in this world. This is a sign that there is a very urgent condition, so that God's servants must be able to maximize their short time in this world to carry out God's ministry.¹⁸

The calling to be a servant of God should be a longing to be like Christ. The nature of the calling is devotion. The motive is love. The measure of its quality is sacrifice in one surrender like Jesus. Only then can a servant of God have the vision and mission of Jesus. Otherwise, a servant of God only creates his own vision and mission.

2. Have the Ability to Survive (II Team. 2)

The ability to endure of God's servants is sourced and centered on Christ (Cristo Centris). "I can do all things through Christ who strengthens me" (Phil. 4:13), Paul's statement, shows that the defense mechanism of God's servants is born from Christ. This is Paul's applicable affirmation of the words of the Lord Jesus, when He delivered the Great Commandment to His disciples, "And behold, I am with you, even to the end of the age" (Matt. 28:20b).

God's servants are the means chosen by God to express God's grace to all humans. But the means that are called with a holy calling, designated to be preachers of the Gospel and equipped with God's Gifts, are helpless humans. Paul wrote, "By ourselves we are able to count anything as if it were our own works; no, our ability is God's work. It is he who makes us able to be servants of a new covenant..." (2 Cor. 3:5-6a).¹⁹

The ability to endure for God's servants is very important for God's servants to have, this is based on the fact that: God's servants are called to carry out God's service tasks and at the same time to share in suffering together with Christ. "If anyone wishes to come after Me, he must deny himself, take up his cross and follow Me." (Matt. 16:24; Mark 8:34; Luke 9: 23).

¹⁶Antonius Denny Firmanto, *Theology of Vocation*, (Malang: Widya Sasana Publication, 2020), 29

¹⁷London, HB Jr; Niel B. Wiseman, *God's Great-Souled Servant*, 154 -157

¹⁸Robert Banks and R. Paul Stevens. *The Complete Book Of Everyday Christianity: An A-To-Z Guide To Following Christ In Every Aspect Of Life*. (Bandung: Kalam Hidup, 2012), 174 -175

¹⁹J. Knox Chamblin, *Paul and the Self: Apostolic Teaching for Personal Integrity*, Surabaya: Momentum, 2008, 207

This means that life's pressure and suffering will always be an inseparable part of the life of God's servants. There is no way for God's servants to avoid or escape the suffering of life. The best thing that a servant of God can do is to continue to be introspective, always on guard,²⁰ Put on the whole armor of God, because the enemy facing God's servants is Satan.²¹

3. Hold Firmly to the Truth (II Timothy 3)

The ministry conditions in Ephesus were not conducive. The escalation of attacks of false teachings in the church was increasing, more and more people were turning away from the truth and following false teachings (vv. 1-9). False teachers were increasingly rampant with their false teachings to lead people astray. They became like a plague that threatened the congregation. In relation to this, R. Budiman explained:

The spread of evil from heretical teachings is like cancer, not only felt around the heretical teachers, but also within those teachers, they become even more evil. Their minds become more and more possessed by sin. This is evident from these words: they mislead and mislead. It is a fact that people continually deceive and mislead others, eventually believing their own lies. He can no longer differentiate between lies and truth.²²

In the midst of such ministry conditions, Paul stated firmly that Timothy should continue to adhere to the truth. Now Paul adds two reasons. His clear command to Timothy, to continue holding on and building stability in adhering to the truth he had received, had two simple and unpretentious bases which he explained more extensively in verses 14b and 15. Timothy had to stick to what he had been taught, because he knows who taught it. The authenticity and validity of the teachings are guaranteed by the teacher.²³

It was not enough for Timothy to just imitate Paul (vv. 10, 11). He must stick to the teachings he has received. Moreover, he was completely convinced of the truth. In this connection the first basis of Timothy's confidence, and the first reason why he should stick to what he had learned, was that he had learned it from Paul. And this Paul, who had taught him, he knew very well. Not only had Paul brought Timothy to Christ (1:2) and laid his hands on Timothy's ordination (1:6), but he was also "an Apostle of Christ Jesus by the will of God" (1:1), and to him Christ had entrusted the treasures of the Gospel (1:11-12).

Timothy had not only studied Paul's Gospel and recognized his authority. "From childhood" he had been taught the Old Testament books, most likely by his mother and grandmother, and was therefore well acquainted with them. He believed that they were inspired by God, as Paul wanted to tell him. So the second reason why he had to stick to what he had learned from Paul was precisely its harmony with the books of the Old Testament.²⁴

Timothy had learned the truths from his grandmother, his mother, and from Paul, his spiritual father, and now he believed them firmly. Now he must persevere in them, and never let anyone dislodge him from his place of standing. Matthew Henry, emphasizes:

The Apostle Paul instructed Timothy to continue to maintain a good education, especially in the things he had learned from the Scriptures... Note that it is not enough to learn what is good, but we must study continually, and persevere in it to the end. In this way we are truly disciples of Christ (John 8:31). We must no longer be children, tossed to and fro and carried about by every wind of doctrine, by the trickery of men, by cunning craftiness in

²⁰Matthew 26:41

²¹Ephesians 6: 11-18

²²R. Budiman Pastoral Letters I, II Timothy and Titus, (Jakarta: BPK Gunung Mulia, 1991), 106

²³RW Stott, John. The Letter to 2 Timothy, (Jakarta: Yayasan Komunikasi Bina Kasih, 2008), 119

²⁴Ibid, 121

deceiving (Eph. 4:14)... But the most important thing is that we hold fast to the truth which the Scriptures have so clearly stated. If Timothy would hold fast to the truth as he had been taught, this would arm him against the snares of the tempters who sneak in.²⁵

Holding fast and continuing to maintain the truth can not only be a weapon for God's servants to fight the snares of tempters, but it can also build positive values that form the right character in God's servants. This is one of the main characteristics of a servant of God, namely having the truth within him. The psalmist declares that, if anyone has righteousness within him, he will not walk in the counsel of the wicked, he will not stand in the way of sinners, and he will not sit in the company of scorners (Psalm 1:1-6).

4. Faithfully Carrying Out Service Duties (II Tim. 4)

Serving as a servant of God is a gift from God that must be appreciated and carried out with full responsibility. In his letter to Timothy, Paul emphasized the task of serving as a servant of God and that Timothy should be on the right teaching and fight against various false teachings at that time. Because false teachings have threatened the teachings of truth and undermined the faith of God's people.

Servants of God have a great responsibility in carrying out their duties of service to the congregation, namely to realize the unity of the congregation, and to base their lives in the love of God,²⁶ as also exemplified by the early church, namely realizing fellowship as the people of God, persevering in teaching, serving one another, and being active in preaching the gospel (Acts 2). This means that the basis for serving the people of God carried out by the servants of God is solely because of the love and sacrifice that has been made by the Lord Jesus Christ. As the apostle John wrote in 1 John 2:2 which states that Jesus is the atonement for all the sins of mankind. So that the fellowship of the people of God is inclusive,²⁷ because members of the fellowship have a ministry task, especially carrying out the Great Commission stated by the Lord Jesus (Matthew 28:19-20).

Paul reminds Timothy regarding the heavy ministry entrusted to him, that: "Be self-controlled in all things, patient in suffering" (from verse 5). The phrase 'be self-controlled,' literally means Abstaining from intoxicating drinks, but in all New Testament usages the emphasis is on being watchful and alert.²⁸ Paul advises Timothy to be focused and alert in his duties, related to his very important role as a servant of God in Ephesus. In this regard, Matthew Henry states that:

He must be self-controlled in all things. Be on guard against the temptations of the devil, which may divert you from your work. Guard the souls of those entrusted to your care. He must be aware that suffering will surely come, and must endure it, face it, and make the best of it. Do not be discouraged by the difficulties you encounter, but bear them with an open mind. Accustom yourself to facing difficulties.²⁹

²⁵Henry Matthew. *Matthew Henry's Commentary on Galatians, Ephesians, Philippians, Colossians, 1 & 2 Thessalonians, 1 & 2 Timothy Titus, and Philemon*, (Surabaya: Momentum, 2015), 701

²⁶Oliver Mc Mahan, *Successful Pastor*, 5th Edition. (Jakarta: Metanoia, 2006), 38.

²⁷Darrel W Robinson, *Total Church Life*, ed. John HL Serworwora (Bandung: Baptist Literature Institute, 2004), 40

²⁸Donald Guthrie and Team, *Contemporary Bible Interpretation* (Jakarta: Yayasan Bina Kasih/OMF, 1998), 737.

²⁹Matthew Henry, 711

The word “fulfill” is a translation of the Greek *plhrofrhson*³⁰ in the active aorist imperative form of the second person singular of *plhrofrhw*³¹ meaning to carry out completely. Furthermore, the word “service duty” comes from the Greek translation of the word *diakonivan*³² in the singular feminine accusative noun form, *diakoniva*³³ which means: service; deacon service. R. Not in connection Thus the phrase “fulfill your ministry” means: “carry out your ministry completely, meaning without worrying about the consequences (suffering) and without being distracted by other concerns (cf. v. 2).³⁴

Every servant of God who faithfully fulfills his ministry duties, of course, cannot avoid various kinds of pressure and difficulties. But as a hero of Christ, he must be patient in that suffering. We have fulfilled our obligations as servants of God if we work diligently for God throughout our lives.³⁵ In connection with the duties that must be carried out by God's servants, the next section will describe the three duties of God's servants, namely: Preaching the Gospel, rebuking and advising.

The task of preaching the Gospel is a calling task for all God's servants and all believers. This task must be carried out seriously and with great patience. Servants of God must have the courage to express the truth to anyone, including the authorities. But before carrying out this task, God's servants must first equip themselves with God's Word and always give place to the Holy Spirit to dwell in them and guide them, because by the Holy Spirit God's servants are able to control themselves, suffer patiently and can fulfill their ministry duties until the end.

Research results

The population in this study were all students from the six Theological Colleges in Pontianak City, West Kalimantan. The number of students from the six Theological Colleges, as stated in the following table:

No.	Theological College Names	Number of Students
1.	Pontianak Evangelical Theological College	30
2.	Abdi Wacana Theological College	98
3.	Pontianak Theological College	73
4.	Borneo Theological College	60
5.	Ecclesia Theological College	40
6.	Kalimantan Theological College	40
	Amount	341

³⁰Hasan Sutanto, Greek-Indonesian Interlinear New Testament and New Testament Bible Concordance (PBIK) Volume I, (Jakarta: LAI, 2006), 1136

³¹Barcklay M. Newman Jr, Greek-Indonesian Dictionary of the New Testament, Jakarta: BPK Gunung Mulia, 2000, 135

³²Hasan Sutanto, 1136

³³Braclay M. Newman Jr., 39

³⁴R. Budiman, Pastoral Letters, 112

³⁵J. Wesley. Brill, Interpretation of the Letters of Timothy and Titus, (Bandung: Yayasan Kalam Kudus, 1996), 83-84

Based on the data listed in the table above, the total number of students from the six Theological Colleges in Pontianak City is 341 people.

Sugiyono explained that "If the population size is known, then the sample calculation can use the Yamane and Isaac and Michael formulas".³⁶Determining the sample in this study, the researcher chose to use the Yamane formula. The Yamane formula for determining the sample is as follows:

$$n = \frac{N}{1 + n(e)^2}$$

Information:

n = Sample size/number of respondents

N = Population size

e = Sampling error rate, usually 5%³⁷

The population in this study was 341 students, so the sample determined using the Yamane formula, with a sampling error of 5%, is as follows:

$$n = \frac{341}{1 + 345 (0.05)^2}$$

$$n = = \frac{341}{1.8525}$$

Based on the calculation above, the sample that became respondents in this study was 184.07 people. The researcher rounded down the sample from 184.07 people to 184 people, from the total population of students of Theological Colleges throughout Pontianak City, West Kalimantan, 30 people will be used as trial samples while 154 will be used as pure samples. This is done to facilitate data processing and for better test results. The sample taken is based on the probability sampling technique; simple random sampling, where the researcher gives the same opportunity for each member of the population (students) to be selected as a sample which is carried out randomly without considering the strata in the population itself. In this study, the dependent variable functions as an endogenous variable. The variable is developed by building a construct in depth from the results of the exposition and exegesis of the Book of 2 Timothy to find dimensions and indicators called exogenous variables. The exogenous variables include: Understanding the Calling of God's Servants (D1), Having the Ability to Survive (D2), Holding Firmly to the Truth (D3) and Faithfully Carrying Out Service Duties (D4). In addition, the moderating variables of the respondent's background are also determined, including: gender (L13), age (L14), study program (L15) and length of study (L16).

Based on the results of the hypothesis testing that has been carried out, the following research findings can be obtained:

Table 1 Hypothesis Testing Findings

No	The hypothesis proposed	Research result
1	It is suspected that the level of implementation of the resilience of	The level of implementation of the resilience of God's servants based on

³⁶Sugiyono, Research Methods, Quantitative, Qualitative and R&D, 137

³⁷Ibid

	God's servants based on the book of 2 Timothy among students of theological colleges throughout Pontianak City, West Kalimantan is in the moderate category.	the book of 2 Timothy among students of theological colleges throughout Pontianak City, West Kalimantan is in the moderate category.
2	It is suspected that the most dominant dimension determining the Implementation of the Resilience of God's Servants Based on the Book of 2 Timothy among Theological College Students throughout Pontianak City, West Kalimantan is Understanding the Calling of God's Servants (D1)	The most dominant dimension that determines the implementation of the resilience of God's servants based on the book of 2 Timothy among the students of theological colleges throughout Pontianak City, West Kalimantan is having the ability to survive (D2)
3	It is suspected that the dominant background category that determines the Implementation of the Resilience of God's Servants Based on the Book of 2 Timothy among Theological College Students throughout Pontianak City, West Kalimantan is the Study Program	The dominant background category that determines the implementation of the resilience of God's servants based on the book of 2 Timothy among students of theological colleges throughout Pontianak City, West Kalimantan is the length of study.

Based on the data that has been collected from the research conducted by distributing online questionnaires via google form to respondents stated in a Likert scale, namely score 1 strongly disagree; score 2 disagree; score 3 undecided, score 4; agree; score 5 strongly agree. The data collected amounted to 154 respondents, and were analyzed statistically with the following results:

Based on the problem formulation, the following results were obtained:

1. How big is the tendency of implementing the resilience of God's servants based on the book of 2 Timothy among students of theological colleges throughout Pontianak City, West Kalimantan?

The first hypothesis proposed: It is suspected that the implementation of the resilience of God's servants based on the book of 2 Timothy among students of theological colleges throughout Pontianak City, West Kalimantan is moderate.

To test the first hypothesis, the researcher in this case applied 3 categories of the Level of Implementation of the Resilience of God's Servants Based on the Book of 2 Timothy Among Theological College Students in Pontianak City, West Kalimantan. (Y)are: (a) low, (b) sufficient/moderate, and (c) high. Data analysis was carried out using Confidence Interval at a significance level of 5% and the results are shown in Table 4.16

Table 2 Output Confident interval
Description

		Statistics	Std. Error
Implementation of Servant of God's Resilience Based on the Book of 2 Timothy	Mean	250,8117	1.84148
	95% Confidence		
	Lower Bound	247,1737	
	Upper Bound	254,4497	
	5% Trimmed Mean	249,8449	
	Median	237,0000	
	Variance	522,219	
	Std. Deviation	22.85212	
	Minimum	205.00	
	Maximum	295.00	
	Range	90.00	
	Interquartile Range	23.50	
	Skewness	1,019	,195
	Kurtosis	-,350	,389

Table 2 shows that the Lower Bound and Upper Bound values are 247.1737 – 254.4497. The data in Table 4.16 shows that the minimum value is 205 and the maximum value is 295 and the interval is 30. So the calculation of the interval category obtained is as follows.
 $205 + 30 = 235$ (First interval)
 $235 + 30 = 265$ (Second interval)
 $265 + 30 = 295$ (Third interval)

With these three intervals, a position can be made of the Level of Implementation of the Resilience of God's Servants Based on the Book of 2 Timothy Among Theological College Students throughout Pontianak City, West Kalimantan (Y), as in Table 4.16.

Table 3 Interval Categories

Interval	Category	Lower and Upper Bound values of variable Y
205 – 235	Low	
235 – 265	Currently	247.1737 – 254.4497 (medium)
265 – 295	Tall	

The following is a recapitulation of the results of the first hypothesis test on the position of the Level of Implementation of the Resilience of God's Servants Based on the Book of 2 Timothy Among Theological College Students in Pontianak City, West Kalimantan

Recapitulation of the results of the first hypothesis test on the level of implementation of the resilience of God's servants based on the book of 2 Timothy among students of theological colleges throughout Pontianak City, West Kalimantan

No.	Variables	Research result
1	Level of Implementation of Servant of God's Resilience Based on the Book of 2 Timothy	Level in the "moderate" category

	Among Theological College Students in Pontianak City, West Kalimantan	
2	Level of Understanding the Calling of God's Servants (D1)	Level in the "moderate" category
3	Level of Having Ability to Survive (D2)	Level in the "moderate" category
4	Level of Adhering to the Truth (D3)	Level in the "moderate" category
5	Faithfully Carrying Out Service Duties (D4)	Level in the "moderate" category

From the results above, it can be concluded that in general the Level of Implementation of the Resilience of God's Servants Based on the Book of 2 Timothy Among Students of Theological Colleges throughout Pontianak City, West Kalimantan is in the "moderate" category. So the first hypothesis proposed: it is suspected that the Level of Implementation of the Resilience of God's Servants Based on the Book of 2 Timothy Among Students of Theological Colleges throughout Pontianak City, West Kalimantan is in the moderate category is stated to be accepted.

2. Which dimension is the most dominant in determining the Implementation of the Resilience of God's Servants Based on the Book of 2 Timothy among Theological College Students throughout Pontianak City, West Kalimantan?

The second hypothesis proposed: It is suspected that the most dominant dimension determining the Implementation of Resilience among Theological College Students throughout Pontianak City, West Kalimantan is understanding the calling of being a servant of God (D1).

Testing of the second hypothesis is done in two stages. The first stage is done using regression as follows:

2.1 Contribution of the Dimension of Understanding the Calling of God's Servants (D1) to the Implementation of God's Servant Resilience Based on the Book of 2 Timothy Among Theological College Students in Pontianak City, West Kalimantan (Y)

The results of the regression significance test calculation (F reg) are shown in Table 4.24.

Table 4 Model Summary
Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,918a	,843	,842	9.08314

a. Predictors: (Constant), Understanding the Calling of God's Servants

Table 4.24 shows that the correlation coefficient value (ry1) between the dimension of Understanding the Calling of God's Servants (D1) and the Implementation of God's Servant Resilience Based on the Book of 2 Timothy Among Theological College Students in Pontianak City, West Kalimantan (Y) is 0.918 or a very strong influence because it is between 0.800 - 1.00. And the value of the variance determination coefficient (r2D1) is 0.843 which means that

the dimension of Understanding the Calling of God's Servants (D1) contributes 94.3% to the Implementation of God's Servant Resilience Based on the Book of 2 Timothy Among Theological College Students in Pontianak City, West Kalimantan (Y).

Anova Table
ANOVA

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	67359,016	1	67359,016	816,439	,000b
	Residual	12540,523	152	82,503		
	Total	79899,539	153			

- a. Dependent Variable: Implementation of Servant of God's Resilience Based on the Book of 2 Timothy
b. Predictors: (Constant), Understanding the Calling of God's Servants

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	25,449	7,921		3,213	,002
	Understanding the Calling of God's Servants	3,456	,121	,918	28,573	,000

- a. Dependent Variable: Implementation of Servant of God's Resilience Based on the Book of 2 Timothy

From Table 4.25 shows the t-count of 28.573 at a sig level of 0.000. Furthermore, the t-table is calculated for $df = n - 2 = 154 - 2 = 152$ of 1.654. From the results of the calculation, it is known that the t-count value of $28.573 > t\text{-table}$ ($28.573 > 1.654$). This means that there is a significant relationship between the dimensions of Understanding the Calling of God's Servants (D1) and the Level of Implementation of God's Servant Resilience Based on the Book of 2 Timothy Among Students of Theological Colleges in Pontianak City, West Kalimantan (Y).

From Table 4.25, the regression equation $Y = b + b_1D_1$, $Y = -25.449 + 3.456 D_1$ is obtained. The regression equation means that if the dimension of Understanding the Calling of God's Servants (D1) increases by one unit, then the average score of the Implementation of God's Servant Resilience Based on the Book of 2 Timothy Among Theological College Students in Pontianak City, West Kalimantan (Y) will increase by 3.456 times from the current condition.

2.2 Contribution of the Dimension of Having the Ability to Resist (D2) to the Implementation of the Resilience of God's Servants Based on the Book of 2 Timothy Among Theological College Students in Pontianak City, West Kalimantan (Y)

The results of the regression significance test calculation (F reg) are shown in Table 4.26.

Table 4.26 Model Summary

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,972a	,944	,943	5.43339

a. Predictors: (Constant), Have the Ability to Survive

Table 4.26 shows that the correlation coefficient value (r_{y2}) is 0.972 or a very strong level of influence because it is between 0.8 - 1.00. This shows that the dimension of Having the Ability to Survive (D2) has a very strong influence on the Implementation of the Resilience of God's Servants Based on the Book of 2 Timothy Among Theological College Students in Pontianak City, West Kalimantan (Y). And the value of the variance determination coefficient (r^2_{i2}) is 0.944 which means that the dimension of Having the Ability to Survive (D2) contributes 94.4% to the Implementation of the Resilience of God's Servants Based on the Book of 2 Timothy Among Theological College Students in Pontianak City, West Kalimantan (Y).

ANOVA

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	75412,237	1	75412,237	2554,466	,000b
	Residual	4487,302	152	29,522		
	Total	79899,539	153			

a. Dependent Variable: Implementation of Servant of God's Resilience Based on the Book of 2 Timothy

b. Predictors: (Constant), Has the Ability to Survive

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	14,443	4,697		3,075	,002
	Have The Ability To Survive	3,710	,073	,972	50,542	,000

a. Dependent Variable: Implementation of Servant of God's Resilience Based on the Book of 2 Timothy

This table shows a t-count of 50.542 at a sig level of 0.000. Furthermore, the t-table value is calculated for $df = n - 2 = 154 - 2 = 152$, which is 1.654. From the results of the calculation, it is known that the t-count value of $50.542 > t\text{-table}$ ($50.542 > 1.654$). This shows that there is a significant relationship between Having the Ability to Survive (D2) and the Level of Implementation of the Resilience of God's Servants Based on the Book of 2 Timothy Among Students of Theological Colleges in Pontianak City, West Kalimantan (Y).

This table obtained the regression equation $Y = b + b_2D_2$ $Y = 14.443 + 3.910 D_2$. The regression equation has the meaning that if the dimension of Having the Ability to Survive (D2) increases by one unit, the average score of the Implementation of the Resilience of God's Servants Based

on the Book of 2 Timothy Among Theological College Students in Pontianak City, West Kalimantan (Y) will increase by 3.710 times from the current condition.

2.3 Contribution of the Dimension of Holding Fast to the Truth (D3) to the Implementation of the Resilience of God's Servants Based on the Book of 2 Timothy Among Theological College Students in Pontianak City, West Kalimantan

Results of the regression significance test calculation (F reg)

Model Summary D3

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,963a	,927	,926	6,19587

a. Predictors: (Constant), Stick Firm to the Truth

This table shows the correlation coefficient (r_{y1}) of 0.963 has a positive relationship with a very strong relationship level because it is in the interval of 0.8-1 or means that the dimension of Holding Fast to the Truth (D3) has a very strong influence on the Implementation of the Resilience of God's Servants Based on the Book of 2 Timothy Among Theological College Students throughout the city of Pontianak, West Kalimantan. From Table 4.27, the variance determination coefficient (r^2_{D1}) is obtained as much as 0.827 which means that the dimension of Holding Fast to the Truth (D3) contributes 92.7% to the Implementation of the Resilience of God's Servants Based on the Book of 2 Timothy Among Theological College Students throughout the city of Pontianak, West Kalimantan (Y)

Anova Table

ANOVA

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	74064,443	1	74064,443	1929,325	,000b
	Residual	5835,095	152	38,389		
	Total	79899,539	153			

a. Dependent Variable: Implementation of Servant of God's Resilience Based on the Book of 2 Timothy

b. Predictors: (Constant), Stick Firm to the Truth

Coefficientsa

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	20,948	5,257		3,985	,000
	Hold Firmly to the Truth	3,613	,082	,963	43,924	,000

a. Dependent Variable: Implementation of Servant of God's Resilience Based on the Book of 2 Timothy

From table 4.28, the t-count is obtained as much as 43.924 at a sig level of 0.000. Furthermore, the t-table value is calculated for $df = n-2 = 154-2 = 152$, which is 1.654. From the results of

the calculation, it is known that the t-count value of 43.924 > t-table (43.924 > 1.654) this implies that there is a significant relationship between Holding Firm to the Truth (D3) with the Level of Implementation of the Resilience of God's Servants Based on the Book of 2 Timothy Among Students of Theological Colleges in Pontianak City, West Kalimantan (Y).

From this table, the regression equation $Y = b + b_1D_3$, $Y = 20.948 + 3.613 D_3$ is obtained. The regression equation means that if the dimension of Holding Fast to the Truth (D3) increases by one unit, then the average score of the Implementation of the Resilience of God's Servants Based on the Book of 2 Timothy Among Theological College Students in Pontianak City, West Kalimantan (Y) will increase by 3.613 times from the current condition.

2.4 Contribution of the Dimension of Faithful Fulfillment of Service Duties (D4) to the Implementation of the Resilience of God's Servants Based on the Book of 2 Timothy Among Theological College Students in Pontianak City, West Kalimantan

The results of the regression significance test calculation (F reg) are shown in Table 4.29.

Model Summary D4

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,931a	,867	,866	8,35553

a. Predictors: (Constant), Faithfully Carrying Out Service Duties

Table 4.29 shows the correlation coefficient (ry1) of 0.931 has a positive relationship with a very strong relationship level because it is in the interval of 0.8-1 or means that the dimension of Faithful Fulfillment of Service Tasks (D4) has a very strong influence on the Implementation of the Resilience of God's Servants Based on the Book of 2 Timothy Among Theological College Students throughout Pontianak City, West Kalimantan. From Table 4.27, the variance determination coefficient (r²D1) is obtained as much as 0.867 which means that the dimension of Faithful Fulfillment of Service Tasks (D4) contributes 86.7% to the Implementation of the Resilience of God's Servants Based on the Book of 2 Timothy Among Theological College Students throughout Pontianak City, West Kalimantan (Y)

ANOVA

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	69287,665	1	69287,665	992,447	,000b
	Residual	10611,874	152	69,815		
	Total	79899,539	153			

a. Dependent Variable: Implementation of Servant of God's Resilience Based on the Book of 2 Timothy

b. Predictors: (Constant), Faithfully Carrying Out Service Duties

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	44,643	6,579		6,786	,000
	Faithfully Carrying Out Service Duties	3,538	,112	,931	31,503	,000

a. Dependent Variable: Implementation of Servant of God's Resilience Based on the Book of 2 Timothy

From this table, the t-count is obtained as much as 31.503 at a sig level of 0.000. Furthermore, the t-table value is calculated for $df = n - 2 = 154 - 2 = 152$ which is 1.654. From the results of the calculation, it is known that the t-count value of $31.503 > t\text{-table}$ ($31.503 > 1.654$) this implies that there is a significant relationship between Faithful Fulfillment of Service Tasks (D4) with the Level of Implementation of Servant of God Resilience Based on the Book of 2 Timothy Among Theological College Students in Pontianak City, West Kalimantan (Y).

From this table, the regression equation $Y = b + b_1D_3$, $Y = 44.643 + 3.538 D_3$ is obtained. The regression equation means that if the dimension of Faithful in Carrying Out Service Tasks (D4) increases by one unit, then the average score of the Implementation of the Resilience of God's Servants Based on the Book of 2 Timothy Among Theological College Students in Pontianak City, West Kalimantan (Y) will increase by 3.538 times from the current condition.

Table 5 Summary of Linear Regression Results

No	Dimensions	r	r square	Contribution
1	Understanding the Calling of God's Servants (D1)	0.918	0.843	84.3 %
2	Have The Ability To Survive (D2)	0.972	0.944	94.4 %
3	Holding Firmly to the Truth (D3)	0.963	0.927	92.7 %
4	Faithfully Carrying Out Service Duties (D4)	0.931	0.867	86.7 %

From the recapitulation table of associations and contributions of exogenous variables to endogenous variables, it is known that the magnitude of the relationship of the Dimension of Having the Ability to Survive (D2) has the highest determination value of 0.972 with a contribution to the endogenous variable of 94.4%. This indicates that the most dominant dimension in determining the Implementation of the Resilience of God's Servants Based on the Book of 2 Timothy Among Theological College Students in Pontianak City, West Kalimantan (Y) is Having the Ability to Survive (D2).

To confirm the test result the second hypothesis then retesting is carried out to strengthen and confirm the results of the regression test using Classification and regression Trees (CRT) or Categorical Regression Trees (CART) which previously set the pruning depth at 3; Parent at 2; and Child at 1, at a significance level of 0.05. The results are shown in Table 4.31

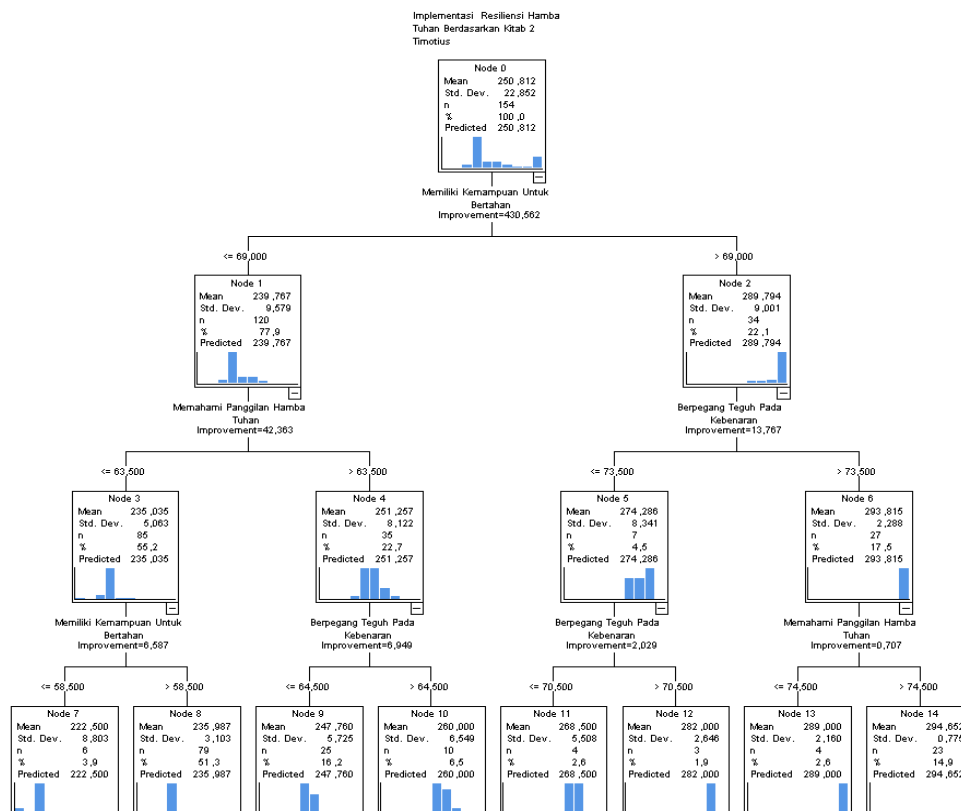
CRT Table

Independent Variable Importance

Independent Variable	Importance	Normalized Importance
Have The Ability To Survive	493,435	100.0%
Faithfully Carrying Out Service Duties	479,633	97.2%
Hold Firmly to the Truth	479,517	97.2%
Understanding the Calling of God's Servants	442,010	89.6%

Growing Method: CRT

Dependent Variable: Implementation of Servant of God's Resilience Based on the Book of 2 Timothy





Surrogates

Parent Node	Independent Variable	Improvement	Association	
0	Primary	Have The Ability To Survive	430,562	
	Surrogate	Hold Firmly to the Truth	428,284	,853
		Faithfully Carrying Out Service Duties	428,237	,853
		Understanding the Calling of God's Servants	392,385	,765
1	Primary	Understanding the Calling of God's Servants	42,363	
	Surrogate	Have The Ability To Survive	37,058	,600
		Hold Firmly to the Truth	36,522	,486
		Faithfully Carrying Out Service Duties	29,385	,371
3	Primary	Have The Ability To Survive	6,587	
	Surrogate	Faithfully Carrying Out Service Duties	5,562	,667
		Hold Firmly to the Truth	5,885	,333
		Understanding the Calling of God's Servants	,952	,167
4	Primary	Hold Firmly to the Truth	6,949	
	Surrogate	Have The Ability To Survive	3,077	,400
		Understanding the Calling of God's Servants	1,646	,400
		Faithfully Carrying Out Service Duties	,094	,100
2	Primary	Hold Firmly to the Truth	13,767	
	Surrogate	Faithfully Carrying Out Service Duties	13,767	1,000
		Understanding the Calling of God's Servants	3,892	,286
		Have The Ability To Survive	1,669	,143
5	Primary	Hold Firmly to the Truth	2,029	
	Surrogate	Faithfully Carrying Out Service Duties	2,029	1,000
		Have The Ability To Survive	,251	,333
		Understanding the Calling of God's Servants	,065	,333
6	Primary	Understanding the Calling of God's Servants	,707	

Surrogate	Faithfully Carrying Out Service Duties	,559	,500
	Have The Ability To Survive	,313	,250

The dimension of Having the Ability to Survive (D2) becomes the root node or root node at the top of the regression tree, this shows the most dominant dimension forming the Implementation of Servant of God's Resilience Based on the Book of 2 Timothy Among Theological College Students in Pontianak City, West Kalimantan (Y). The extract from table 4.30 Surrogates shows that the dimension of Having the Ability to Survive (D2) is able to improve by 430.562 points from the condition of the Level of Implementation of Servant of God's Resilience Based on the Book of 2 Timothy Among Theological College Students in Pontianak City, West Kalimantan (Y). From table 4.30, it is known that Having the Ability to Survive (D2) has an import value of 493.435 in the distribution of 100% of respondents. Or in other words, the dimension of Having the Ability to Survive (D2) is recognized by all Theological College Students in Pontianak City, West Kalimantan as the dimension that contributes the most to the Implementation of Servant of God's Resilience Based on the Book of 2 Timothy.

Thus, from 2 tests, it can be concluded that the second hypothesis proposed, the most dominant dimension determining the Implementation of the Resilience of God's Servants Based on the Book of 2 Timothy Among Theological College Students in Pontianak City, West Kalimantan, is understanding the calling of God's servants (D1) which is declared rejected. Because the most dominant dimension determining the Implementation of the Resilience of God's Servants Based on the Book of 2 Timothy Among Theological College Students in Pontianak City, West Kalimantan, is

To sharpen the test analysis, regression testing was carried out on the indicators of the Adhering to the Truth (D3) dimension as follows:

a) Indicator of Readiness to Suffer for Christ (i4)

Indicator Regression Table 4

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,884a	,782	,781	10,70369

a. Predictors: (Constant), Ready to Suffer for Christ

This table shows the correlation coefficient (r_{y1}) of 0.884 has a positive relationship with a very strong relationship level because it is in the interval of 0.8-1.0 or means that the Ready to Suffer for Christ indicator (i4) has a very strong influence on the Implementation of the Resilience of God's Servants Based on the Book of 2 Timothy Among Theological College Students throughout Pontianak City, West Kalimantan. From Table 4.31, the variance determination coefficient (r^2_{D1}) of 0.782 is obtained, which means that the Ready to Suffer for Christ indicator (i4) contributes 78.2% to the Implementation of the Resilience of God's Servants Based on the Book of 2 Timothy Among Theological College Students throughout Pontianak City, West Kalimantan (Y).

b) Indicators of Faithfulness in Teaching (i5)

Indicator Regression Table 5

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,938a	,880	,879	7.95801

a. Predictors: (Constant), Faithful in Teaching

Table 4.32 shows the correlation coefficient (r_{y1}) of 0.938 has a positive relationship with a very strong relationship level because it is in the interval of 0.8-1.0 or means that the Faithful in Teaching indicator (i5) has a very strong influence on the Implementation of the Resilience of God's Servants Based on the Book of 2 Timothy Among Theological College Students throughout Pontianak City, West Kalimantan. From Table 4.32, the variance determination coefficient (r^2_{D1}) of 0.880 is obtained, which means that Faithful in Teaching (i5) contributes 88% to the Implementation of the Resilience of God's Servants Based on the Book of 2 Timothy Among Theological College Students throughout Pontianak City, West Kalimantan (Y).

c) Indicator of Avoiding the Lust of Young People (i6)

Indicator Regression Table 6

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,917a	,841	,840	9,13080

a. Predictors: (Constant), Avoiding the Lust of Young People

This table shows the correlation coefficient (r_{y1}) of 0.917 has a positive relationship with a very strong relationship level because it is in the interval of 0.8-1.0 or means Avoiding the Lust of Young People (i6) has a very strong influence on the Implementation of the Resilience of Servants of God Based on the Book of 2 Timothy Among Theological College Students throughout Pontianak City, West Kalimantan. From Table 4.33, the variance determination coefficient (r^2_{D1}) is obtained as much as 0.841 which means that Avoiding the Lust of Young People (i6) contributes 84.1% to the Implementation of the Resilience of Servants of God Based on the Book of 2 Timothy Among Theological College Students throughout Pontianak City, West Kalimantan (Y).

From the regression results of each indicator from the dimension of Having the Ability to Survive (D2) above, the test results can be interpreted as follows:

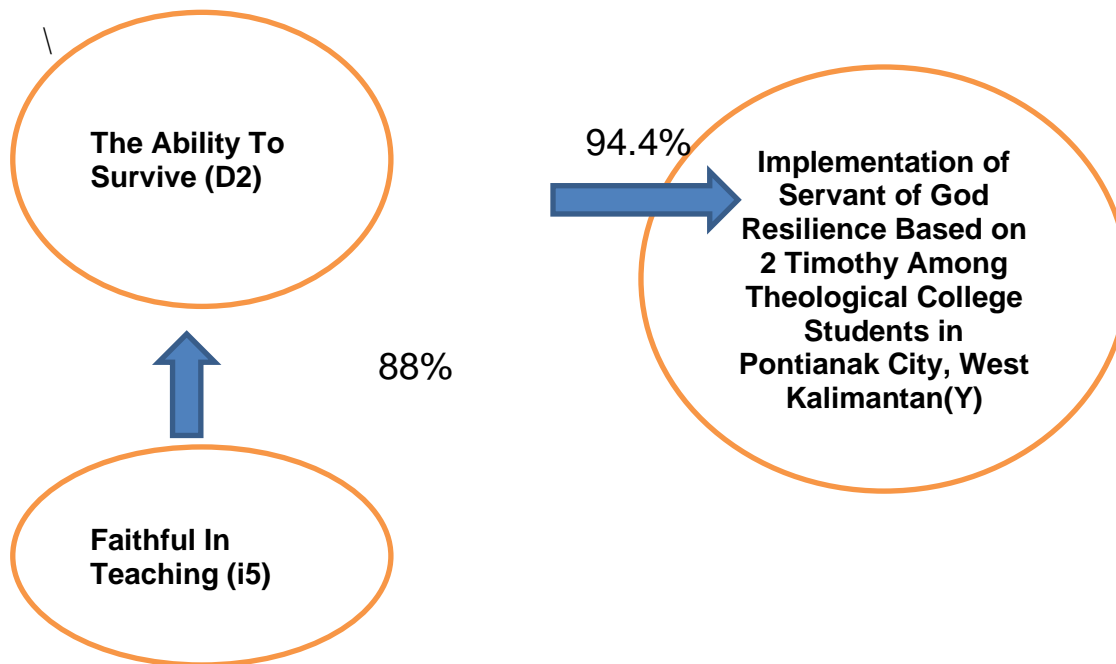
Indicator test results

Indicator	r	r square	Contribution
Ready to Suffer for Christ (i4)	0.884	0.782	78.2 %
Faithful In Teaching (i5)	0.938	0.880	88.0 %
Avoiding the Lust of Young People (i6)	0.917	0.841	84.1 %

From this table, it can be seen that the indicator of the dimension of Having the Ability to Resist (D2) that has the most contribution/influence on the Implementation of the Resilience of God's

Servants Based on the Book of 2 Timothy among Theological College Students throughout Pontianak City, West Kalimantan is the indicator of Faithfulness in Teaching (i5).

Here is a dimensional image “**The Ability To Survive**” (D2) which forms the Implementation of the Resilience of God's Servants Based on the Book of 2 Timothy Among Theological College Students in Pontianak City, West Kalimantan (Y).



Dimensional image Having the Ability to Resist (D2) which influences/shapes the Implementation of the Resilience of God's Servants Based on the Book of 2 Timothy Among Theological College Students in Pontianak City, West Kalimantan (Y)

Discussion of Hypothesis Testing Results 2

Based on the results of the second hypothesis test using regression, it is known that the Dimension of Having the Ability to Survive (D2) has the highest determination value of 0.972 with a contribution to the endogenous variable of 94.4%. This indicates that the most dominant dimension in determining the Implementation of the Resilience of God's Servants Based on the Book of 2 Timothy Among Theological College Students in Pontianak City, West Kalimantan (Y) is Understanding the Calling of God's Servants so that the hypothesis is rejected. This also confirms the researcher's observations so far who suspect that by understanding the calling as a servant of God, students can determine the effectiveness and productivity of a servant of God in carrying out their ministry duties. Therefore, a servant of God should have a correct understanding of his calling as a servant of God. But it turns out that the Theological College functions as the best way that students must do to continue to build self-defense mechanisms as servants of God in building ministry. Servants of God are the means chosen by God to express God's grace to all mankind. But the means that are called with a holy calling, appointed to be evangelists and equipped with God's Gifts, are helpless humans. Paul wrote, “By ourselves we are able to count anything as if it were our own works; no, our ability is God's work. It is he

who makes us able to be servants of a new covenant..." (2 Cor. 3:5-6a).³⁸From the indicators, it is known that the dominant indicator is faithful in teaching (i5). This shows that the Theological College is one of the vehicles for forming this ability because the pressures of life and suffering will always be an inseparable part of the life of a servant of God. There is no way for a servant of God to avoid or escape from the suffering of life. The best way that a servant of God can do is to continue to be self-aware, always on guard.³⁹

Conclusion

Based on the research results and discussions presented above, the following conclusions can be drawn:

First, testing of the first hypothesis shows that the Level of Implementation of Servant of God's Resilience Based on the Book of 2 Timothy Among Theological College Students in Pontianak City, West Kalimantan (Y) is in the moderate category, this is in accordance with the hypothesis proposed. Thus, the proposed hypothesis is declared accepted. It is known from the results of calculations using Confidence Interval statistics at a significance level of 5%, the Lower Bound and Upper Bound are 247.1737 - 254.4497, which are in the moderate interval or it can be said that Theological College Students in Pontianak City, West Kalimantan are quite implementing the Resilience of Servants of God Based on the Book of 2 Timothy.

Second, testing of the second hypothesis shows that the most dominant dimension determining the Implementation of Servant of God Resilience Based on the Book of 2 Timothy Among Theological College Students in Pontianak City, West Kalimantan is Having the Ability to Survive (D2), while the proposed hypothesis is Understanding the Calling of Servants of God (D1). Thus the proposed hypothesis is declared rejected. This conclusion is based on the results of testing using linear regression analysis which states that the dimension of Having the Ability to Survive (D2) has the highest determination value of 0.972 with a contribution to endogenous variables of 94.4%. And from the results of testing using Classification and Regression Trees (CRT) the dimension of Having the Ability to Survive (D2), was able to improve by 184.029 points from the condition of the Level of Implementation of Servant of God Resilience Based on the Book of 2 Timothy Among Theological College Students in Pontianak City, West Kalimantan (Y).

Implications

From the research results obtained on the Implementation of the Resilience of God's Servants Based on the Book of 2 Timothy Among Theological College Students in Pontianak City, West Kalimantan, researchers found several valuable things and could be contributions and brilliant ideas to be applied, including:

1. From the results of the first hypothesis test submitted, the Implementation of Servant of God's Resilience Based on the Book of 2 Timothy Among Theological College Students in Pontianak City, West Kalimantan is in the moderate category accepted, because it turns out that the level of Implementation of Servant of God's Resilience Based on the Book of 2 Timothy Among Theological College Students in Pontianak City is in the moderate category. Seeing this, the researcher views the level of Implementation of Servant of God's Resilience

³⁸J. Knox Chamblin, Paul and the Self Apostolic Teaching for Personal Needs, 207

³⁹Eben Munthe, "Optimizing Gifts in the Congregation to Carry Out the Great Commission Mission in the 4.0 Era," EPIGRAPHE: Journal of Theology and Christian Ministry 3, no. 2 (2019): 133.

Based on the Book of 2 Timothy Among Theological College Students in Pontianak City, West Kalimantan needs to be increased to a high level, several strategies that can be done:

a. Increasing the frequency of activities of the Theological Student Community of Fellowship, Learning and Witnessing (KMT-B3) among Theological students throughout Pontianak City.

b. Increasing the frequency of Prayer and Service Network for students of Theological Colleges throughout Pontianak City. As a forum for students to support each other in prayer and build synergy in carrying out service tasks holistically.

2. The results of the second hypothesis test show that the most dominant dimension determining the Implementation of Servant of God's Resilience Based on the Book of 2 Timothy Among Theological College Students in Pontianak City, West Kalimantan is Having the Ability to Resist (D2). This dimension is at a moderate level, so the strategies that can be done are:

a. Holding seminars specifically discussing topics related to the Resilience of God's Servants.

b. Paying attention to the implementation of service training activities on campus that are specifically aimed at students.

3. The dominant background category that determines the Implementation of the Resilience of God's Servants Based on the Book of 2 Timothy Among Theological College Students in Pontianak City, West Kalimantan is the background of the length of study, the results of the study show that in the moderate category, the strategies that can be carried out are:

a. The Theological College needs to maximize the role of the Student Affairs Division to provide assistance to students during their studies.

b. The College of Theology, provides support and provides empowerment space for the student senate in running the Theological Student Community of Fellowship, Learning and Witnessing (KMT-B3) program among Theology students throughout Pontianak City.

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