

TITHING DISCOURSE IN THE DYNAMICS OF THE REGIONAL ASSEMBLY OF THE PENTECOSTAL CHURCH IN INDONESIA (GPdI) CENTRAL KALIMANTAN

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Abstract

The objectives of this study are, to analyze and reveal the forms of tithing discourse, the underlying ideologies, and their implications within the dynamics of the Regional Assembly of the Pentecostal Church of Indonesia (GPdI) in Central Kalimantan. Initially, tithing was spiritual in nature, but it has undergone significant transformations alongside the development of the church as an organization—shifting from an offering to God, into an offering made as obedience to the church institution, and even as a requirement for attaining certain positions within the church organization. This research employs a qualitative method with data collection techniques including observation, interviews, and document study. The theoretical frameworks applied are the theory of power–knowledge relations, hegemony, and genetic structuralism. This study found that the forms of tithing discourse within the dynamics of the GPdI Regional Assembly in Central Kalimantan are the Biblical discourse can be traced from the history of tithing in the Bible, GPdI theology on tithing becomes a doctrine of belief. The ideologies behind the tithing discourse are political, economic, and social ideology. The implications of the tithing discourse are loss of power to The GPdI Central Kalimantan Regional Assembly 2017-2022 period, tithing boycott to The GPdI Central Kalimantan Regional Assembly 2022-2027 period, Amendment of the GPdI Articles of Association and Bylaws of 2012, and lost opportunities to the GPdI Central Kalimantan Pastors.

Keywords: Tithing Discourse; GPdI; Religious Dynamic; Cultural Studies.

Introduction

The Church is identical as a place of fellowship for Christians who grow as an organism, where they believe they can cooperate with each other to build a better life. When the congregation grows larger, a church organizational structure is needed to regulate the relationship between members, between the congregation and the pastors, and between pastors themselves.

The Pentecostal Church in Indonesia—Gereja Pantekosta di Indonesia—usually abbreviated as GPdI, is one of the largest Pentecostal denominations in Indonesia (Aritonang, 2008). In the GPdI organization, the highest leadership is

held by the Central Assembly (MP). The Regional Assembly (MD) is established to coordinate the local churches in the regions. Each Regional Assembly appoints a Sectoral Assembly (MW) to coordinate the local churches within a regency. GPdI local churches are autonomous and led by a pastor called the Congregational Shepherd who leads the church, which consists of the congregations.

GPdI pastors and congregations are regulated and bound by the GPdI Articles of Association and Bylaws of 2012, which are agreed upon as a legal guideline for the GPdI organization for the sake of holiness, integrity, and order. A GPdI servant of God can be inaugurated into their position as a Pastor and also gain the right to vote and be elected as a leader of the GPdI organization in accordance with the GPdI Bylaws Chapter III Article 10 no. 3 point a, concerning the obligation of GPdI congregation members to perform the Word of God (the Bible), which includes: faithfully worshipping, obeying the leadership, giving tithing, and voluntary offerings.

However, the Decree of the GPdI Central Kalimantan Regional Assembly Number: 015/MD.GPdI/KT/IV/2012 regarding the Determination of the Schedule for the 10th Regional Consultative Meeting (Musda) of GPdI Central Kalimantan in 2022, in its fourth stipulation, states that a shepherd who has not returned the tithe for six consecutive months, calculated from 2020-2022, does not have the right to vote and be elected in the 2022 Central Kalimantan Regional Assembly forum. Additionally, the appendix to the Decree of the GPdI Central Kalimantan Regional Assembly No. 020/MD/GPdI/KT/V/2022 dated May 13, 2022, concerning the Requirements for an Associate Pastor (Pdm.) and a Pastor (Pdt.), contains a clause that one of the requirements to obtain the title of Associate Pastor or Pastor is to have obedience to the GPdI organization; actively participate in sectoral fellowship and pay tithes (Chapter XIII Article 31 paragraph 9).

In contrast, the same Decree includes another clause that quotes the GPdI Articles of Association and Bylaws Chapter XII concerning Servants of God Article 30 paragraph 2, stating that male and female Servants of God who are accepted and can be inaugurated to obtain the pastorate are GPdI members who are born again, filled with the Holy Spirit, have undergone at least a GPdI Bible School education, received God's call to work in His field, and are obedient to the GPdI Articles of Association and Bylaws. Other requirements for the inauguration of an Associate Pastor and Pastor seem to have been overlooked because the Regional Assembly, when the Regional Consultative Meeting was held, canceled the inauguration of several servants of God as Pastors and also expelled several servants of God from the assembly room during the vote to elect the Regional Assembly Chairman, on the grounds that they were negligent in giving tithes.

The event that occurred during the GPdI Central Kalimantan Regional Consultative Meeting on August 23-24, 2022, is interesting to research, especially in the context of the influence of religious discourse on religious practice and church organizational structure. The process of a GPdI servant of God's pastoral inauguration and their constitutional rights can be hindered or annulled by the Regional Assembly with the rule of being negligent in paying tithes.

By using the theories of the power and knowledge relation put forward by Michel Foucault, the theory of Hegemony put forward by Antonio Gramsci, and the theory of Genetic Structuralism put forward by Pierre Bourdieu, this research aims to reveal and understand the discourse and ideology in the practice of tithing in the GPdI Central Kalimantan Regional Assembly and its implications.

Literature Review

Some books or articles related to the topic discussed are Bataona and Bajari (2017) in the article titled "Power Relations and Economic-Political Symbols of the Church in the Local Political Contestations of NTT Province" dismantle the power relations that occur between the Catholic Church and the Protestant Church in NTT during local election contestations, where the church directly or indirectly influences the congregation to determine their choice based on the influence of the church leader.

Curtis (2017) in the article titled "Pastor Power, Sovereignty, And Class: Church, Tithe, And Simony in Quebec" explains Michel Foucault's analysis of pastoral power over two decades. Hollins (2018) in the dissertation titled "Exploring Conflicting Expectations within the Church and Their Impact on the Role of the Pastor: A Grounded Theory Study" explains the conflicts in the relationship between Pentecostal pastors. Pranoto (2020) in the article titled "The Dark Side of Pentecostal Charismatic Leadership" provides additional information about conflicts that occur in a church due to Pentecostal church leadership. Siahaan et al. (2023) in the article titled "Money and Pentecostal Pastors: A Case Study of Imanuel Pucang Gading Demak Congregation Stewardship" reveal the importance of the moral character of church leaders to be role models in financial management.

Based on these studies, it appears there is still a gap in research on tithing within GPdI, specifically highlighting the practice of tithing in the context of the relationship between church organizational leadership as the subject of power using the Articles of Association and Bylaws regulations to control the pastors who are members of the church organization itself as the object of power. This research gap confirms the authenticity and originality of this study so that it can produce new findings that are needed in the future development of Cultural Studies science, especially by applying the ideas of Michel Foucault, Antonio Gramsci, and Pierre Bourdieu.

Michel Foucault, a pioneering structuralism philosopher, offered thoughts on the concept of power. According to him, power is a dimension of a relation. Where there is a relation, there is power (Sutrisno, 2005:146). According to Foucault (Kumbara, 2023:308-309), all power produces its resistance. Resistance to power can take the form of a new discourse that produces a "new truth" as a "counter-discourse" that resists the dominant truth or a "reversed discourse". Foucault continues to show how power is controlled by discourse and how that discourse is always rooted in power, and then power produces knowledge. Thus, power and knowledge can directly influence each other because there is no power relation without the constitution of its field of knowledge. Religion is a powerful institution for the production of power-knowledge, especially in a society like Indonesia. It cannot be separated from the mechanisms and techniques of normative and disciplinary power. Religion regulates individuals and society through standardization of behavior, language, clothing, and rituals. This technique will produce an identity that will facilitate obedience from its adherents, as well as fear from those who are not part of it (Haryatmoko, 2016:19).

The Hegemony theory was coined by Antonio Gramsci, who explains that hegemony is a chain of victories obtained through a mechanism of consensus rather than through the oppression of other social classes (Barker, 2009). Lubis states that Gramsci's concept of hegemony can be seen through intellectual leadership. Gramsci's hegemony is similar to the concept of soft power, a force or power that is invisible but can consciously or unconsciously steer, influence, and make a certain class group follow the will of the owner or holder of that hegemony (Lubis, 2016).

Pierre Bourdieu describes the dialectical relationship between structure and the way an actor/agent constructs their social reality as "Genetic Structuralism" (Ritzer dan Goodman, 2003). Bourdieu unites these two elements, then analyzes the objective structures that cannot be separated from the analysis of the origin of mental structures in biological individuals, which are partly a product of the unification of social structures and the analysis of the origin of social structures themselves. Bourdieu rejects the assumption of subjectivity in existentialism (and post-structuralism) as well as the historical materialism of Marxism. Bourdieu rejects the artificial division between agent-centered and structure-centered approaches and seeks to overcome this opposition by focusing on the mutual relationship between the subjective perspective and subjective predispositions of social actors, their habitus, and the structural conditions of the specific social context in which they act, namely the field. Practices emerge from the interconnectedness between habitus and field. Key concepts developed in the approach are habitus, field/arena, capital, symbolic power, and symbolic violence (Kumbara, 2023:185).

Research Methods

This research uses qualitative data collected directly on the practice of tithing and by interviewing pastors in GPdI Central Kalimantan. Data from church documents, such as records of church financial reports and activities within the church organization, will also be used to help obtain data. This study uses the Power and Knowledge Relation theory from Michel Foucault, the Hegemony theory from Antonio Gramsci, and the Genetic Structuralism theory from Pierre Bourdieu. The research is focused on describing the forms of tithing discourse in the dynamics of the GPdI Central Kalimantan Provincial Regional Assembly, the ideology operating behind the tithing discourse, and its implications.

Results and Discussion

Forms of Tithing Discourse

J. Wesley Brill (Brill, 1998:259-260) explains that tithing has been practiced by people since ancient times, both by the Hebrews and other nations. Even before Moses gave the Law to the Israelites, it was customary for them to give tithes to God. Apparently, this had been instilled in the human conscience since ancient times. In the book *Beyond Tithing*, Stuart Murray writes that a form of tithing was practiced throughout the Middle East and in many past cultures (Teo, 2008: 5). Tithing has historically been practiced as a form of offering in various ancient rituals, which was then also carried out by biblical figures, and the records of these biblical figures form the basis of Christian theological understanding of the history of tithing.

Abraham gave a tithe to Melchizedek, the priest of the Most High God, as a sign of recognition of the superiority of Melchizedek's priesthood (Park, 2010:142). Jacob gave a tithe as an admission of his mistake for not having given a tithe during his life, and that from then on, he would do so (Brill, 1998:260). The Israelites gave tithes because they were bound by the Law of Moses by God (Gunawan, 2016). As a nation newly born out of slavery, Israelites needed to be regulated to become a civilized nation and remain obedient to God. In addition to the rules in the Law, the nation of Israel also gave tithes to the king, because in the time of the prophet Samuel, the people asked for a king to rule over them. Tithing to the king became a form of taxation because of the Israelites' own will to ask for a king over them (Conner, 2004:585). Biblical history also records that if the Israelites failed to give tithes, there were consequences for them (Malachi 3:7-12).

Tithing is very important for GPdI because the income of the GPdI Central Assembly is obtained from the tithing deposits of the Regional Assemblies in Indonesia and abroad, congregational donations, grants, love offerings, and businesses that do not contradict the Word of God. Meanwhile, the Regional

Assembly obtains its income from the tithing deposits of the Servants of God in its region, grants and love offerings from benefactors, and businesses that do not contradict the Word of God, as written in the GPdI Articles of Association and Bylaws of 2012 Chapter X Article 17 paragraphs 1, 2, 3:

The finances of the Regional Assembly originate from:

- (1) The tithe of the Servants of God in its region.
- (2) Grants and love offerings from benefactors.
- (3) Businesses that do not contradict the Word of God.

The financial pattern of the GPdI organization, which uses the term "tithe" for deposits from its member pastors, is based on the Bible. When Israel rejected God's theocracy by asking for a king to rule over them, the prophet Samuel showed the right of a king who would rule over Israel (1 Samuel 8:11-18). This regulation regarding tithing is not included in the Mosaic Law but is a regulation added later in the civil law (judicial law) of the Kingdom of Israel, namely when the nation of Israel had a king ruling over it (Gunawan, 2016).

The GPdI doctrine explains that the church practices tithing not out of obedience to the Torah, but by following the practice of tithing by Abraham, Isaac, and Jacob, the patriarchs of the Israelites before the Torah existed. An important part of the church's doctrine concerning the tithing discourse is grace. The church is the spiritual Israel, born from the sacrifice of the Lord Jesus Christ on the cross, and they follow the faith of Abraham, who is believed to be the father of the faithful, to receive the spiritual blessing that God promised to Abraham and his descendants (Peter 1:18-19; Galatians 2:20). This faith saves people from sin, by believing in the God worshipped by Abraham, Isaac, and Jacob, who is revealed in Jesus Christ (Roemokoi, 2012: 412-413).

To affirm the tithing discourse to its people, GPdI not only teaches tithing as a religious doctrine but also as a symbol of obedience to the leader. GPdI strengthens it as an institutional regulation through the tithing rule in the GPdI Articles of Association and Bylaws of 2012, Chapter V Article 12 paragraph 5 f, where the tithe is to be given to the congregational shepherd as a sign that the congregation obeys, respects, and loves the leader. The GPdI Articles of Association and Bylaws clearly state that negligence in giving tithes will result in organizational sanctions.

At the level of the relationship between GPdI pastors and their organization, the regulation on tithing is linked to obedience and loyalty to the organizational leader, as mentioned in the GPdI Articles of Association and Bylaws of 2012 Chapter XIII Article 31 paragraphs 9, 10, 11 concerning the Ethics of a Servant of God and Rules of Ministry:

- (9) A Servant of God must give a tithe to the Regional Assembly. Non-compliance with this obligation will result in organizational sanctions.

- (10) A Servant of God must obey and submit to the leadership, respect and appreciate each other, and resolve problems in a family atmosphere of peace.
- (11) A Servant of God must carry out their ministry with full responsibility, love, faithfulness, and willingness to sacrifice.

For GPdI pastors, especially those who already serve as congregational shepherds, tithing becomes an automatic obligation. Since being educated and trained in Bible School, they are indoctrinated to obey and respect the leader, so tithing is often associated with leadership in the GPdI organization.

The Ideologies Underlying The Tithing Discourse

Politically, the Regional Assembly Chairman can interact with the local government in matters of church legalization, providing recommendations for proposals to obtain social grants for the church from the government or other donors. The Regional Assembly Chairman can appoint or dismiss a Servant of God or pastor from their position, and can also inaugurate or dismiss a pastor as a shepherd in a church. The position of Regional Assembly Chairman is very strategic because it has the prerogative right to appoint members of the Regional Assembly, members of the Advisory Board, leaders of the Sectoral Assemblies, and also leaders of the Regional Commissions.

In short, the legislative function is held by the Regional Assembly, whose members are elected and appointed by the Regional Assembly Chairman, and the executive function is held by the Regional Assembly Chairman. The judicial function is still related to the Regional Assembly, because legal decisions such as organizational sanctions, investigations of shepherding problems, and so on are decided through a plenary meeting of the Regional Assembly. Thus, the position as Regional Assembly Chairman or a member of the Regional Assembly becomes a central position in the GPdI organization and has the potential to be contested.

The 10th GPdI Central Kalimantan Regional Consultative Meeting (Musda X) held on August 23-24, 2022, nominated three candidates for Regional Assembly Chairman and gave rise to blocks because the focus of the Musda was, in reality, the election of the Regional Assembly Chairman. The Musda proceeded like a General Election event, where parties carried their own champions. The democratic system creates supporting blocks where the incumbent tries to maintain their position, and other candidates try to seize that position. Among the followers, there is competition to champion their respective candidates in various ways.

GPdI Central Kalimantan Regional Assembly for the 2017-2022 period issued Decree No. 033/MD-GPdI/KT/VI/2022 regarding the Affirmation of the Schedule and Participants of the 10th Regional Consultative Meeting of GPdI

Central Kalimantan (Musda X) dated June 28, 2022, deciding five things, one of which stipulated:

A Congregational Shepherd who does not return the tithe to the GPdI Central Kalimantan Regional Assembly Treasury for six consecutive months, based on the Regional Assembly financial report 2020-2022, does not have the right to vote and be elected in the 2022 Musda X forum, in accordance with the stipulation of the complete Regional Assembly Meeting on January 22, 2020, in Palangka Raya and the Implementation of Ethical Sanctions for Servants of God and Rules of Ministry based on the GPdI Bylaws Chapter XIII Article 31 paragraph 9: A Servant of God must give a tithe to the Regional Assembly. Non-compliance with this obligation will result in organizational sanctions. Organizational sanctions include discipline in the form of withdrawal of the right to be elected and to vote in the General Assembly (MUBES) and Regional Consultative Meeting (MUSDA). (Source: *Central Assembly Letter No. 002.09/MP-GPdI/IV-2022 dated April 29, 2022, concerning Explanation and Affirmation of the Implementation of the 2022 Musda*).

With the issuance of this Decree, the GPdI Central Kalimantan Regional Assembly for the 2017-2022 period demonstrated control over Musda participants through tithing. During the implementation of the 10th GPdI Central Kalimantan Musda in 2022, the GPdI Central Kalimantan Regional Assembly issued Draft Decision Letter No. 001.MUSDA-X/GPdI-KALTENG/VIII/2022 concerning the Rules of Order for the 10th Regional Consultative Meeting. In the appendix to this Draft Decision, the Voting Procedure in Chapter IX Article 18 paragraph 7 section b is regulated as follows:

A Congregational Shepherd who faithfully gives a tithe to the Regional Assembly. Non-compliance with this obligation will result in organizational sanctions. The application of ethical sanctions for Servants of God and rules of ministry as stated in the Bylaws Chapter XIII Article 31 paragraph 9 is that organizational sanctions include discipline in the form of withdrawal of the right to be elected and to vote, not as a MUSDA participant (Central Assembly GPdI Letter, Jakarta, April 29, 2022 No.: 002.09/MP-GPdI/IV-2022, concerning the explanation and affirmation of the implementation of the 2022 MUSDA) and the results of the complete MD meeting on January 22, 2020, in Palangkaraya and the provisions of the Regional Work Consultation on June 09-10, 2021.

The regulation issued by the Regional Assembly concerning the implementation of the Regional Consultative Meeting regarding tithing is used as a basis for sorting the participants who have the right to vote. The participants who meet the criteria of returning the tithe for at least 6 consecutive months are permitted to cast their vote, but participants who do not meet the criteria and default on the established tithing rule for at least 6 consecutive months are

sanctioned by not being allowed to vote or be elected. Informants provided several reasons for not being able to give tithes for 6 consecutive months:

- (1) Geographical Factors: many pastors live in the remote area of Central Kalimantan. The transportation cost to the sub-district or regency to access a bank would be greater than the tithe itself, so depositing the tithe alone would be futile. Tithes are usually lumped together, collected for several months, and handed over all at once when a sectoral meeting is held. As a result, their tithe deposits are not recorded routinely every month but are recorded in the month they deposit them.
- (2) Impact of Health Protocols: In 2022, it was still globally affected by the Covid-19 pandemic. All church service activities in Central Kalimantan, were restricted by health protocols. The pandemic affected the economic condition of the pastors whose income depended on the collection or offerings from the congregation during weekly services.
- (3) The Covid-19 pandemic causing many pastors to be infected and some even died from the outbreak. Pastors who were ill could not serve the people.
- (4) Lack of Awareness of Regulations: Many were unaware with regulations regarding the consultative meeting. They did not know there was a rule about not depositing the tithe for six consecutive months.
- (5) Change in Ministry led to a pastor not depositing the tithe.
- (6) Lack of understanding of the regulation on whom to deposit the tithe to. A pastor who had been a congregational shepherd, but then became a Bible school teacher did not deposit the tithe to the Sectoral Assembly, but would deposit his tithe to the Bible School.

Although various reasons were given for the inability of several pastors to deposit their tithes for six consecutive months, the Central Kalimantan Regional Assembly stated that a rule is a rule, and therefore they still did not give voting rights to those who did not deposit their tithes for six consecutive months, and also still canceled the inauguration of pastors. It turns out that the main priority that became the measure for the inauguration of a Pastor was tithing without considering other aspects mentioned in the Articles of Association and Bylaws, namely being born again, filled with the Holy Spirit, having undergone at least a GPdI Bible school education, receiving God's call to work in His field, and being obedient to the GPdI Articles of Association and Bylaws.

The regulation involving tithing in the realm of church organization is used as a control for political opponents in the Consultative Meeting arena. The Regional Assembly has capital as the highest leadership board in the region. They

can issue decrees to regulate the course of the Consultative Meeting, even before the it takes place, the arena is already prepared for their advantage. The strategies carried out by the Regional Assembly for the 2022-2027 period to gain support concerning the tithing rule, according to the informant, are as follows:

(1) Subsidizing the Tithe

If the opposing group was negligent in giving tithes, it was even welcomed and ignored, to reduce the share of potential voters. But if a pastor from their group was committed to giving their vote to him, the tithe deposit could be manipulated by lending funds to the pastor, or the tithe was paid for first by someone in their group, so that the potential voter's financial report record looked good, so that he would not lose his voting right.

(2) Formalizing Tithe

To gain the right to vote, he deposited a tithe in a flat and fixed amount, but not 10%. The deposit was minimal to fulfill the rule of not being empty for six consecutive months.

The Pentecostal Church in Indonesia is known as a church with very strong social ties. Close or loose social relations affect the practice of tithing in the church. The social relations of GPdI members can be seen in the relationship between the congregation and the pastor, between the senior pastor and the workers, and between fellow pastors. This social closeness has an influence on their support for the Regional Assembly.

Although all are under one GPdI organization, it cannot be denied that feelings of the same ethnicity, same regional language, or same Bible School alma mater provide a more specific family bond. Pastors of the same ethnicity hold special fellowship services for their ethnic group. Similarly, those with the same Bible School alma mater can hold special meetings for certain Bible School alumni. The same place of practice during their time as a church worker can also become an opportunity for special fellowship.

This special social relationship can have a positive impact. For example, in times of sorrow, natural disasters, sickness, or difficulties in ministry, they strengthen one another. But on the other hand, social relations based on ethnicity, one area of origin, one clan, one place of practice, or one Bible School are vulnerable to dividing the greater unity as the GPdI corps of Servants of God. For example, during the Regional Consultative Meeting, if the candidate for Regional Assembly Chairman comes from a certain ethnic group, the pastors from that ethnic group usually give him support. Conversely, if a Servant of God from one ethnic group is hurt by the Regional Assembly, they will show ethnic solidarity to fight back.

Implications of the Tithing Discourse

James C. Scott explains that when peasants experience injustice, they do not openly resist but carry out resistance. This resistance strategy is intended for self-preservation through gentle means for their survival. This kind of resistance is often not recognized as resistance by some parties because the action does not threaten the power holder. Forms of resistance include not participating in mutual cooperation, lying, embezzlement, and sabotage. This non-frontal form of resistance can occur because of the peasant morality that prioritizes safety and harmony over conflict (Scott, 1981 dan 2000).

The GPdI Central Kalimantan Regional Assembly for the 2017-2022 period, which was the incumbent when the 10th GPdI Central Kalimantan Regional Consultative Meeting was held, had devised a good strategy to win the contest for the election of the Regional Assembly Chairman. Every effort was made to strengthen their position to gain support so they could be re-elected. The marginalized pastors apparently showed a change in their decision to vote for another candidate. During the election, many votes switched to the candidate who was actually considered the underdog. The candidate who was considered least likely to win, instead won the election for the Regional Assembly in the Regional Consultative Meeting.

The disappointment resulting from the defeat of the supported team in the 2022 Regional Consultative Meeting led to a tithe boycott in several sectors against the newly elected Regional Assembly for the 2022-2027 period. On the other hand, the supporting team of the newly elected Regional Assembly showed an increase in the amount of tithe deposited. Noticing the volatile situation if blocks still existed and affected tithe deposits, the newly elected Regional Assembly sought a solution to solve the problem. The solutions implemented to increase the tithe again were:

- 1) Embracing the opposition by including the opposing team into the leadership ranks of the GPdI Central Kalimantan Regional Assembly for the 2022-2027 period.
- 2) One or two people who showed fierce resistance were approached personally. They were offered a certain position to join the newly elected Regional Assembly cabinet.
- 3) Borrowing Private Funds. The pressure of time to realize the regional work program so that the vision and mission would be visible as achievable, even though the finances were not yet stable, caused the newly elected Regional Assembly to borrow private funds.
- 4) The Regional Assembly used spiritual influence to remind them of their nature as a Servant of God. Seminars and visits were held to each sector with the theme that GPdI as a spiritual institution must be able to set

aside political interests. Tithing must be given honestly and with integrity, because of the relationship with obedience to God.

At the GPdI National Work Consultative Meeting held in Palembang on October 17-19, 2023, it was decided to amend the Articles of Association and Bylaws. The Central Kalimantan Regional Assembly was to conduct a study on the term tithe, so that it would not give a bad impression to a sacred term but in its implementation becomes profane.

Candidate pastors whose inauguration was canceled must be willing to wait another two years to get the opportunity to be inaugurated as pastors. For those whose voting rights were annulled, they must wait another five years to be able to vote and be elected. Even though there were losses in terms of time, reputation, and cost, the pastors' resistance occurred silently. Their form of resistance was not frontal and harsh for the reason of respecting the leader and that it was not yet God's time.

Conclusion

This research conclude that the forms of tithing discourse in the dynamics of the Regional Assembly of the Pentecostal Church in Indonesia (GPdI) Central Kalimantan are, (1) the Biblical discourse can be traced from the history of tithing in the Bible (2) GPdI theology on tithing becomes a doctrine of belief for the GPdI.

The ideologies behind the tithing discourse in the dynamics of the Regional Assembly of the Pentecostal Church in Indonesia (GPdI) Central Kalimantan are (1) Political ideology occurs because of the democratic system applied to hold the election of the Regional Assembly Chairman so each candidate must use strategies to gain power, including using tithing as a regulation. (2). Economic ideology is manifested through voter control with tithing and supporter control with tithing. A congregational shepherd who did not return the tithe for six consecutive months would have their right to be elected and to vote withdrawn. This regulation then operates as a control tool to sort out voters: if the voter is the opposition, the regulation is strictly applied with sanctions, but if the voter is a supporter, the regulation is used as a bond to gain support. (3). Social ideology is seen through the relationship between the Pastors. The family-style service and mentoring system, from the congregation up to becoming a Pastor, influences their commitment to giving support economically through tithing and politically through votes in the election.

The implications of the tithing discourse in the dynamics of the Regional Assembly of the Pentecostal Church in Indonesia (GPdI) Central Kalimantan are (1). Implications for the GPdI Central Kalimantan Regional Assembly for the 2017-2022 period. They lost the election in the Regional Consultative Meeting even though they had used various strategies to gain votes. (2). The newly elected

Regional Assembly for the 2022-2027 period was also affected by the boycott of tithing from the group that lost the election. (3). The third implication is the amendment of the GPdI Articles of Association and Bylaws of 2012. The proposal submitted by the Central Kalimantan Regional Assembly was to conduct a study on the term tithing in the Articles of Association and Bylaws, to be replaced so that it would not give a bad impression to a sacred term that in its implementation becomes profane. (4). The fourth implication occurs for the GPdI Central Kalimantan Pastors. The pastors' resistance occurred silently, even though the regulation regarding tithing was used to annul the opportunity of several Pastors who should have been able to vote in the Regional Consultative Meeting. Their form of resistance was not frontal and harsh for the reason of respecting the leader and that it was not yet God's time.

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