

True Men Bandung Discipleship: An Effort to Restore Men's Spirituality and Leadership within Christian Families

Pemuridan Pria Sejati Bandung: Upaya Pemulihan Spiritualitas dan Kepemimpinan Pria dalam Keluarga Kristen

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Abstract:

The crisis of fatherhood and the weakening of male leadership within families have become key factors contributing to the dysfunction of Christian households in Indonesia. Through the True Men Bandung Discipleship Program, this community service initiative aims to restore men's spirituality and leadership responsibility in accordance with biblical principles. The program was conducted through a two-day discipleship camp followed by continuous mentoring using the 4M method (praying, reading, reflecting, and sharing). The results indicate a significant improvement in participants' spiritual commitment, the restoration of marital relationships, and the strengthening of male involvement in family leadership roles. This project demonstrates that discipleship can serve as an effective model of faith-based community service that fosters family resilience and spiritual transformation within the church community.

Keywords: discipleship; true men; family leadership; Christian spirituality; community service

Contribution:

This community service article contributes to the development of a faith-based discipleship model that empowers men to restore their spirituality, family leadership, and social responsibility through the True Men Bandung (TMB) program. It also provides a replicable framework for churches and Christian communities to strengthen male character formation and sustainable mentoring practices.

Abstrak:

Krisis figur ayah dan melemahnya kepemimpinan pria dalam keluarga menjadi salah satu penyebab utama meningkatnya disfungsi keluarga Kristen di Indonesia. Melalui program Pemuridan Pria Sejati Bandung, kegiatan pengabdian masyarakat ini berupaya

memulihkan spiritualitas dan tanggung jawab kepemimpinan pria sesuai dengan prinsip Alkitabiah. Kegiatan dilaksanakan dalam bentuk camp pemuridan selama dua hari satu malam, diikuti dengan pembinaan lanjutan dan pendampingan melalui metode 4M (mendoakan, membaca, merenungkan, dan membagikan). Hasil pelaksanaan menunjukkan adanya perubahan signifikan dalam komitmen rohani peserta, pemulihan relasi suami-istri, serta peningkatan keterlibatan pria dalam fungsi kepemimpinan keluarga. Kegiatan ini membuktikan bahwa pemuridan dapat menjadi model efektif pengabdian masyarakat berbasis spiritualitas yang berdampak pada ketahanan keluarga dan komunitas gerejawi.

Kontribusi:

Artikel pengabdian masyarakat ini berkontribusi pada pengembangan model pemuridan berbasis iman yang memberdayakan pria untuk memulihkan spiritualitas, kepemimpinan keluarga, dan tanggung jawab sosial melalui program Pria Sejati Bandung (TMB). Artikel ini juga memberikan kerangka kerja yang dapat direplikasi bagi gereja dan komunitas Kristen untuk memperkuat pembentukan karakter pria dan praktik pendampingan berkelanjutan.

Kata Kunci: pemuridan; pria sejati; kepemimpinan keluarga; spiritualitas Kristen; pengabdian masyarakat

INTRODUCTION

The family serves as the primary foundation of both social and spiritual life within Christian faith communities. Within this framework, the role of men as heads of families becomes crucial because God Himself entrusts spiritual leadership to fathers. However, in reality, many men fail to fulfill their responsibilities as priests, protectors, and moral examples to their children.¹ This failure has led to rising divorce rates, family dysfunction, and the emergence of a *fatherless generation*.² Such conditions call for the active involvement of Christian communities in restoring and nurturing men's spiritual and familial roles through faith-based mentoring.

Indonesia is among the countries facing a serious fatherhood crisis. According to *NarasiTV*, the nation ranks third globally as a *fatherless country*, indicating low paternal involvement in children's upbringing.³ As a result, many children grow up without

¹ Yakub Hendrawan Perangin Angin and Tri Astuti Yeniretnowati, *Kajian Teologis Peran Kepala Keluarga Kristen*, SHAMAYIM (2021), 2.

² Tri Endah Astuti Stefanus Yulli Spto Ajie and Ana Lestari Uriptiningsih, "Fenomena Tren Perceraian dan Perkawinan Kembali Menjelang Kedatangan Anak Manusia," *Ilmiah* 7, no. 5 (2022), 4.

³ PT Narasi Citra Sahwahita, "Indonesia Peringkat 3 Fatherless Country di Dunia," *NarasiTV* (2023), 2.

moral, emotional, or spiritual guidance from a father figure.⁴ Research by Asy'ari and Ariyanto found that low paternal involvement negatively affects children's socio-emotional development and increases their likelihood of deviant behavior.⁵ Therefore, restoring the father's role through spiritual and moral discipleship has become an urgent need within Christian family ministry.

Previous studies have explored various aspects of Christian family life, but most have focused on women or children as the central subjects of faith formation. Hulu, for instance, highlights the essential role of women's spirituality in sustaining family faith.⁶ Meanwhile, Patty, Wenno, and Toisuta examined moral and relational values in households based on the *Haustafel* model in Ephesians 6:1–9.⁷ While these studies enrich theological understanding, few have addressed the specific spiritual and leadership responsibilities of men as the moral and spiritual sources of the family.⁸ Hence, this study seeks to fill that gap by emphasizing men's restoration through structured discipleship.

The Bible teaches that "the head of a woman is a man," just as Christ is the head of the church (Ephesians 5:23).⁹ This principle does not suggest domination but rather a call to loving leadership grounded in service and responsibility.¹⁰ Perangin Angin and Yeniretnowati emphasize that Christian family heads must possess a clear vision and respond faithfully to God's cultural mandate.¹¹ Therefore, spiritual formation for men should cultivate awareness of their divine calling as priests, protectors, and nurturers within the household. Discipleship programs provide an effective platform for embedding these values in practical, transformative ways.

The *True Men Bandung* ministry represents a faith-based community service

⁴ Sindonews.com, "KPAI Catat 11,116 Anak Tersangkut Tindak Kriminalitas," Sindonews (2023), 1.

⁵ Hasyim Asy'ari and Amarina Ariyanto, "Gambaran Keterlibatan Ayah dalam Pengasuhan Anak," *Intuisi: Jurnal Psikologi Ilmiah* (2019), 3–4.

⁶ W. Hulu, "Peranan Spiritualitas Perempuan Sebagai Penggerak Pendidikan Agama Kristen," *Jurnal Pendidikan Agama Kristen* (2022), 5.

⁷ Febby Nancy Patty, Vincent Calvin Wenno, and Fiona Anggraini Toisuta, "Keluarga dan Pendidikan Karakter," *Kurios* (2020), 7.

⁸ Deni Triastanti, Krido Siswanto, and Enggar Objantoro, "Implikasi Faktor Pertumbuhan Rohani Keluarga," *Integritas: Jurnal Teologi* (2021), 10.

⁹ Life.Church, Bible.com, Ephesians 5:23 (2023).

¹⁰ Jessica Elizabeth Abraham, "Studi Apologetika tentang Pandangan Rasul Paulus terhadap Kepemimpinan Wanita di Gereja," *Kharisma* (2020), 4.

¹¹ Yakub Hendrawan Perangin Angin and Tri Astuti Yeniretnowati, *Kajian Teologis Peran Kepala Keluarga Kristen*, 6.

initiative aimed at restoring men's spiritual identity according to God's design. The program is implemented through a two-day discipleship camp involving worship, teaching, and character formation.¹² Afterward, participants engage in 49 days of follow-up mentoring through the *4M* method—praying, reading, reflecting, and sharing God's Word.¹³ This approach integrates spiritual discipline with community engagement, fostering accountability and continuous growth. Consequently, the program functions not only as a religious activity but also as a social empowerment effort that strengthens family and community resilience.

The central thesis of this initiative is that men's discipleship serves as an effective means of restoring spirituality and leadership within Christian families. Through the process of mentoring, men experience personal transformation that enables them to lead with love, integrity, and spiritual maturity. The primary objective is to equip men to live in Christlike character, to lead their families in faith, and to become agents of restoration within their communities.¹⁴ This initiative also bridges faith, morality, and social responsibility as a holistic model of community service. In this way, spiritual formation becomes a catalyst for social and familial transformation.¹⁵

The *True Men Bandung Discipleship* program carries both spiritual and social significance. Spiritually, it reaffirms the biblical understanding of men's leadership as an act of love and obedience to Christ. Socially, it contributes to family resilience by fostering harmonious relationships between husbands, wives, and children.¹⁶ Moreover, this model can be replicated by churches and Christian organizations as a *faith-based community service* practice that focuses on character formation and spiritual responsibility. Thus, men's discipleship is not merely a form of faith education but a tangible ministry contributing to community transformation.

¹² Darmawan, "Pria Sejati Bandung Menjangkau Pria-Pria Melalui Pelayanan Pemulihan," *Servire* (2023), 9.

¹³ NDC Ministry, "Nafiri Discipleship Church," (2017), 3.

¹⁴ Totok Suprijadi, "Dampak Pemuridan bagi Perubahan Pria di Camp CMN," *Veritas Luxmea* (2019), 4-5.

¹⁵ Susanti Embong Bulan and Annie George. "Shema and Christian Religious Education in the Family in Deuteronomy 6:4–9: The Bible and the Quest for the Development of Children's Character". *MODERATE: Journal of Religious, Education, and Social* 2, no. 1 (2024): 67–84. <https://doi.org/10.46362/moderate.v2i1.14>

¹⁶ Deni Triastanti, Krido Siswanto, and Enggar Objantoro, *Integritas: Jurnal Teologi* (2021), 12.

METHODS

This community service program adopted a participatory and transformational approach focused on restoring men's spirituality and leadership through discipleship. The activity was conducted by the *True Men Bandung* ministry team in collaboration with church leaders and community volunteers. The program consisted of two main stages: the *Discipleship Camp* and the *Post-Camp Mentoring Process*. The two-day camp included worship, biblical teaching, reflection sessions, and group discussions aimed at developing spiritual awareness and leadership skills. The mentoring phase was carried out over 49 days using the *4M* method—praying, reading, reflecting, and sharing—to ensure continuity of spiritual growth and behavioral transformation.

Participants in the program were men aged 25–55 from various Christian congregations in Bandung who voluntarily registered for the discipleship camp. During the mentoring stage, each participant was guided by a facilitator who provided weekly check-ins, discussions, and prayer sessions. The data collection included direct observation, participant reflection logs, and testimonies to assess spiritual and behavioral changes. Program evaluation was conducted through a mixed qualitative-descriptive approach, comparing pre-program and post-program reflections to measure participants' transformation.¹⁷ The entire process was designed not only to enhance spiritual formation but also to strengthen family relationships and men's active leadership in faith and community life.

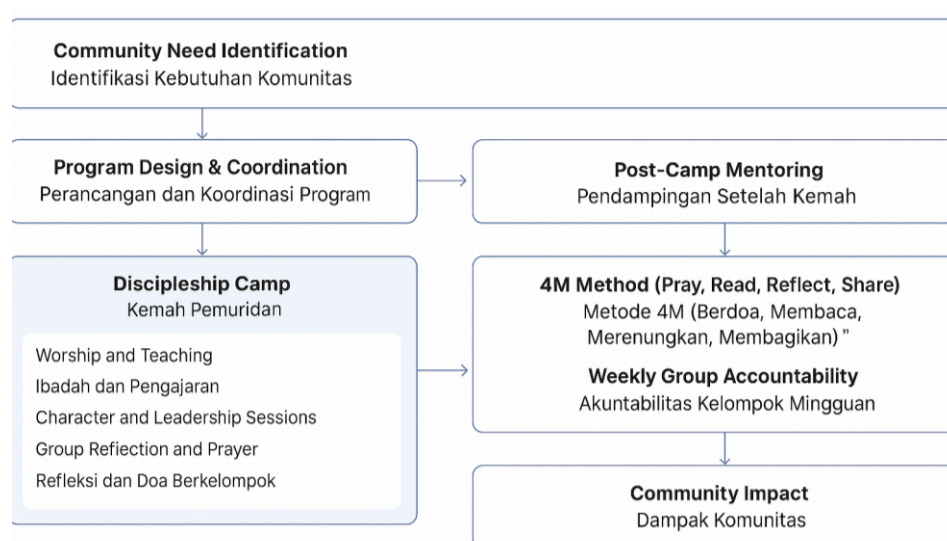


Figure 1. Flowchart Methods

¹⁷ Totok Suprijadi, "Dampak Pemuridan bagi Perubahan Pria di Camp CMN", 4–5.

RESULTS

True Men Bandung (TMB)

True Men Bandung (TMB) is a local development of the *Christian Men's Network (CMN)*, founded by Edwin Louis Cole in California in 1977.¹⁸ CMN is an interdenominational Christian men's ministry that aims to develop manhood, maturity, and leadership through discipleship and various teaching platforms such as retreats, television, and literature. The central vision of TMB is to cultivate men who live in the likeness of Christ (*Christlikeness*) and to encourage transformation through spiritual discipline and community accountability. Since its establishment in 2004, TMB has operated independently in Bandung, ministering to men from diverse church backgrounds while maintaining the foundational values of CMN. The organization's interdenominational nature allows it to become a unifying platform for Christian men across churches in Indonesia.

The mission of TMB emphasizes three dimensions of transformation: becoming a *Man of Excellence* who maximizes God-given potential, a *Man of Impact* who blesses his family and community, and a *Man of the Kingdom* who fulfills God's calling.¹⁹ These principles are embodied through mentoring, accountability, and character-building initiatives. TMB also promotes six spiritual values—intimacy with God, commitment to Scripture, marital honor, responsible fatherhood, unity and community, and compassion.²⁰ Through these values, the ministry builds men who lead with humility and integrity, impacting both the family and society. As such, TMB represents a model of faith-based community service that integrates spirituality, leadership, and social transformation.

TMB Ministries and Outreach

The ministry of TMB covers both *regular camps* and *specialized programs* aimed at diverse groups of men. The regular camps serve married men and unmarried adults over 30 years old, while the special programs reach unique audiences such as public transportation drivers, inmates, entrepreneurs, and clergy. By 2023, TMB had

¹⁸ Edwin Louis Cole, *Maximized Manhood: A Guide to Family Survival*. New (Kensington, PN: Whitaker House, 2024), 5.

¹⁹ Christian Men's Network, *Abba Voice Magazine* (Dallas, TX: CMN Press, 2015), 3.

²⁰ Christian Men's Network, *Abba Voice Magazine*, 4.

conducted 44 regular camps, with the 45th held on May 19–20, 2023, at Wisma Shalom, Bandung.²¹ The movement has expanded to multiple cities across Indonesia—including Cirebon, Tasikmalaya, and Kalimantan—and even to Malaysia, Brunei, and the United States.²² This expansion reflects TMB's growing role as a regional model of Christian male discipleship.

The TMB ministry demonstrates strong community engagement and adaptability to various contexts. Each camp emphasizes personal restoration, family reconciliation, and character formation as key outcomes of discipleship. The model integrates worship, teaching, testimony, and group reflection to create an atmosphere of transformation.²³ Participants report renewed confidence in their roles as husbands, fathers, and community leaders.²⁴ As a faith-based social movement, TMB shows how holistic spiritual education can strengthen both personal integrity and communal well-being.

Committee Formation

For each camp, the *Board of Leadership (BOL)* appoints a committee responsible for organizing the entire event. The selection process is collaborative and based on the candidate's proven commitment and service experience. The organizing team consists of a chairperson, vice-chair, secretary, treasurer, and several coordinators in charge of worship, logistics, prayer, multimedia, and facilitation. Because TMB operates interdenominationally, committee members often come from diverse church backgrounds, reflecting unity in diversity. This cooperative system strengthens cross-church partnerships and ensures shared responsibility in ministry.

The committee serves as the operational backbone of the camp. Through structured planning meetings and prayer gatherings, team members cultivate spiritual unity and logistical precision. This collective preparation fosters a sense of ownership and ministry excellence among volunteers. The transparent decision-making process also models Christian servant leadership, where authority is expressed through collaboration and humility.²⁵ Consequently, each camp becomes not only an event but

²¹ Christian Men's Network Indonesia, *"CMN Ministry Report"* (Jakarta: CMN Press, 2019), 12.

²² Christian Men's Network Indonesia, *"CMN Ministry Report"* (Jakarta: CMN Press, 2019), 12-13.

²³ Totok Suprijadi, *"Dampak Pemuridan bagi Perubahan Pria di Camp CMN"*, 6.

²⁴ Totok Suprijadi, *"Dampak Pemuridan bagi Perubahan Pria di Camp CMN"*, 7.

²⁵ Totok Suprijadi, *Veritas Luxmea*, 7.

also a living expression of faith, teamwork, and shared vision.

Facilitator Preparation and Training

Before each camp, all facilitators are required to attend five pre-camp training sessions held at the Tulipware Building in Bandung.²⁶ The curriculum includes spiritual and practical topics such as *Serving God vs. Serving Ego*, *Taking Risks and Paying the Price*, *Weak but Used by God*, and *One Heart, One Vision, One Mission*.²⁷ The final session, themed *Get Up, Get Out*, combines prayer and commissioning for ministry service. Each facilitator must also complete a readiness form committing to active participation throughout the event. These preparatory meetings aim to align every volunteer's heart and vision with TMB's mission of transformational discipleship.

In addition to spiritual equipping, facilitators receive technical training on how to lead group sharing, intercede for participants, and handle challenging situations with empathy. These sessions emphasize both pastoral sensitivity and leadership skills. The facilitators' ability to guide small groups effectively plays a crucial role in sustaining transformation during the camp. As a result, facilitators emerge not merely as organizers but as mentors who embody TMB's values in action. The holistic preparation process ensures that every aspect of the camp—from logistics to ministry—is executed with excellence and spiritual discernment.

Pre-Camp Activities

The *Pre-Camp* is conducted one day before the main camp to orient participants and foster early connection between groups and facilitators. Two days before the event, facilitators personally contact participants to confirm attendance and provide logistical information. During the *Pre-Camp*, participants register, are grouped with their facilitators, and receive preliminary orientation about the camp's purpose and schedule. In the 45th camp, this session was held directly at Wisma Shalom, Bandung.²⁸ The early gathering effectively builds participants' sense of belonging and readiness for spiritual renewal.

²⁶ PSB Committee Minutes, "Training Schedule for Camp 45" (Bandung, 2023).

²⁷ PSB Committee Minutes, "Training Schedule for Camp 45" (Bandung, 2023).

²⁸ PSB Camp Documentation (Bandung, 2023).

Table 1. Schedule of Orientation Activities Designed to Engage Participants and Foster Early Connection before the Camp.

Date	Time	Activities	Speaker
April 3, 2023	18.00-21.00	Training Session 1: Serving God vs. Serving Ego	Kelfin
April 10, 2023	18.00-21.00	Training Session 2: Take Risks, Pay the Price	Simon
April 17, 2023	18.00-21.00	Training Session 3: Weak but Used by God	Dudung
May 8, 2023	18.00-21.00	Training Session 4: One Heart, One Vision, One Mission	Sandy
May 15, 2023	18.00-21.00	Training Session 5 and Pray together: Get Up, Get Out	Darmawan

The *Pre-Camp* also serves as a moment of prayer and commitment for both participants and facilitators. Before welcoming the attendees, the entire organizing team gathers to intercede for the success of the ministry. This spiritual atmosphere prepares the ground for a deeper encounter with God during the main camp. The facilitators use this time to establish trust and empathy, which later enhances openness during group sharing sessions.²⁹ Thus, the *Pre-Camp* acts as a crucial bridge between preparation and transformation, setting the tone for the entire discipleship journey.



Figure 1. Facilitator Training and Joint Prayer Session

The Camp Experience

The main camp lasts two days and one night, featuring ten thematic sessions combining teaching, testimony, and worship. Each session lasts approximately forty minutes, followed by an *altar call* and twenty minutes of group sharing. Topics include

²⁹ PSB Camp Documentation (Bandung, 2023).

Moses and the Ten Invitations, *The Law of Maximum*, *Is There a Priest in Your Home?*, and *Marriage Reborn*. Speakers such as Sandy Triyasa, Binsar Sagala, and Darmawan deliver messages enriched with personal testimonies and multimedia clips. Evaluations show that over 90% of participants experienced deep emotional and spiritual breakthroughs during the sessions.³⁰

Table 2. Camp Schedule

Date	Time	Activities	Speaker
May 19, 2023	07.00-08.30	Opening Prayer, Preparation, and Welcome Session	PSB Leadership Board
	08.30-09.40	Pre Camp + Altar Call + Sharing	Sandy Triyasa
	09.40-10.55	Session 1 + Altar Call + Sharing	Sandy Triyasa
	10.55-11.10	Coffe Break	
	11.10-12.40	Session 2 + Altar Call + Sharing	Binsar Sagala
	12.40-13.20	Lunch	
	13.20-15.00	Session 3 + Altar Call + Sharing	Petrus Suryo
	15.00-16.45	Coffee Break + Rest + Bath	
	16.45-18.55	Session 4 + Altar Call + Sharing	Dickie Willyandi
	18.55-19.25	Dinner	
	19.25-21.15	Session 5 + Altar Call + Sharing	Benny Antonius
	21.15-05.00	Night Rest and Counseling	
May 20, 2023	05.00-07.30	Saat Teduh – Mandi – Breakfast	
	07.30-09.10	Session 6 + Altar Call + Sharing	Jo Lukas
	09.10-10.35	Session 7 + Altar Call + Sharing	Hanna (Wanita)
	10.35-10.45	Coffe Break	
	10.45-12.15	Session 8 + Altar Call + Sharing	Daniel Williard
	12.15-12.45	Lunch	
	12.45-14.05	Session 9 + Altar Call + Sharing	Agus Rijanto
	14.05-15.10	Session 10 + Altar Call	Darmawan
	15.10-15.35	Announcements and Closing	
May 22, 2023	17.30-21.00	Marriage Reborn Session (with Wives)	Dudung & Hanna

The atmosphere of the camp is intentionally designed for reflection and transformation. Participants stay with their small groups for meals, rest, and all activities, creating an environment of accountability and brotherhood. Worship, prayer, and testimonies are integrated into each session, allowing participants to connect their personal experiences with biblical truths.³¹ The facilitators guide the sharing circles, ensuring every participant feels heard and prayed for. This format reinforces the idea that discipleship is both personal and communal, involving mutual growth and

³⁰ PSB Camp Documentation (Bandung, 2023).

³¹ NDC Ministry, *"Nafiri Discipleship Church"* (2017), 3.

encouragement.



Figure 2. Delivery of Teaching Materials



Figure 3. Altar Call Session



Figure 4. Participants Sharing Their Testimonies

Post-Camp Discipleship

After the camp, participants continue their spiritual growth through a 49-day mentoring process based on the *4M Method—Pray, Read, Reflect, and Share*.³² This follow-up ensures the sustainability of spiritual transformation beyond the camp setting. Weekly group meetings help participants maintain consistency in spiritual disciplines and mutual accountability.³³ The post-camp discipleship event for the 45th cohort was held on May 27, 2023, featuring sessions such as *Intimacy with God*, *The Power of Community*, and *Man of Impact*.³⁴ This ongoing process demonstrates TMB's holistic approach to character and faith formation.

³² NDC Ministry, “*Nafiri Discipleship Church*” (2017), 3.

³³ PSB Mentoring Report (Bandung, 2023).

³⁴ PSB Mentoring Report (Bandung, 2023).

The schedule of the post-camp discipleship event was as follows:

Table 3. Schedule of the post-camp discipleship.

Date	Time	Activities	Speaker
May 27, 2023	08.00-08.30	Doa bersama + Prepare	
	08.30-09.25	Intimacy with God	Nico
	09.25-09.35	Coffee Break	
	09.35-10.55	The Power of Community	Yulius Wijaya
	10.55-11.40	Man of Impact	Dudung Hadi
	11.40-12.20	Penutup + Makan Siang	

The follow-up program has proven effective in maintaining participants' enthusiasm and commitment to living out the lessons learned during the camp. Facilitators continue to monitor and support participants through online groups and personal mentorship. Testimonies indicate that participants experience lasting changes in spiritual discipline, family relationships, and leadership behavior. By sustaining mentorship for 49 days, TMB ensures that discipleship becomes a lifestyle rather than a temporary emotional response. Through this model, TMB contributes to long-term community transformation rooted in faith and brotherhood.



Figure 5. Family Restoration Testimonies

DISCUSSION

Spiritual Transformation through Discipleship

The True Men Bandung (TMB) movement demonstrates that spiritual transformation among men must be approached through holistic discipleship rather than moral instruction alone.³⁵ The structure of the TMB program—incorporating

³⁵ Edwin Louis Cole, *Maximized Manhood: A Guide to Family Survival*, 11.

worship, teaching, testimony, and small-group sharing—creates a balanced spiritual environment where participants experience both conviction and encouragement. This integrative approach aligns with Christian educational principles emphasizing transformation through experiential learning and reflection.³⁶ Participants do not merely acquire religious knowledge but encounter God in a personal and relational way, producing inner change that sustains outward behavior. The ongoing reflection process helps men rebuild their identity as spiritual leaders and faithful followers of Christ.

Furthermore, the TMB model shows that transformation requires continuity beyond the two-day camp. The 49-day *4M* follow-up method (*Pray, Read, Reflect, Share*) ensures that new habits of prayer, reflection, and accountability become a sustained lifestyle. This daily rhythm cultivates discipline and maturity through consistent engagement with Scripture and community. Facilitators act as mentors who support participants' growth through ongoing communication and prayer. As a result, the transformation that begins in the camp becomes a long-term spiritual journey rather than an emotional moment.

The testimonies of participants confirm the transformative nature of this model. Many men testify that they experience repentance, renewed intimacy with God, and reconciliation with family members.³⁷ The structure of the camp—particularly altar calls and group prayers—enables emotional healing and moral awakening. Worship and teaching sessions become sacred spaces where participants confront personal struggles and surrender them to God. These outcomes highlight that TMB's spiritual formation process is deeply relational and Christ-centered, capable of addressing the core of men's spiritual and emotional needs.

Leadership and Family Renewal

Leadership in the TMB framework begins not with authority but with self-restoration and humility. Participants learn that leading a family or community

³⁶ Jack Mezirow, *Transformative Dimensions of Adult Learning* (San Francisco: Jossey-Bass, 1991), 6.

³⁷ Participant Testimony Report, TMB Camp 45 (Bandung, 2023); Yohana Penina Zefanya Ribka and Novida Dwici Yuanri Manik. "Pendidikan Agama Kristen Dalam Pembentukan Karakter Anak Di Keluarga Berantakan: Suatu Studi Literature Review". *Journal of Religious and Socio-Cultural* 3, no. 2 (December 18, 2022): 131-149. <https://doi.org/10.46362/jrsc.v3i2.112>.

effectively requires moral integrity and emotional maturity.³⁸ Through the camp sessions and post-camp mentoring, men are encouraged to rediscover their divine calling as servant-leaders in their households. This principle reflects Edwin Louis Cole's teaching that "being a man is a matter of birth, but being a real man is a matter of choice."³⁹ TMB thus redefines masculinity as spiritual responsibility rather than dominance or control.

The outcomes of this transformation are evident in family relationships. Testimonies from participants' spouses reveal noticeable improvements in communication, affection, and shared prayer life.⁴⁰ Fathers report spending more time mentoring their children, while husbands demonstrate greater empathy and partnership with their wives.⁴¹ This change represents the realization of TMB's vision—men living in Christlike character who bring restoration to their families.⁴² By empowering men to take spiritual initiative at home, TMB addresses one of the most critical social issues in modern Christian life: the absence of responsible male leadership.

Moreover, this renewal extends to participants' engagement in their churches and workplaces. Transformed men often become active volunteers, church elders, or community mentors.⁴³ The camp's emphasis on accountability and service creates a ripple effect that impacts organizational culture within local churches. As participants learn to lead with compassion and integrity, they model a new kind of Christian masculinity—rooted in humility and service rather than status. Through this transformation, TMB contributes not only to family restoration but also to the strengthening of Christian leadership within society.

³⁸ Edwin Louis Cole, *Courage: Every Man's Greatest Need* (Dallas: CMN, 2023), 23.

³⁹ Edwin Louis Cole, *Courage: Every Man's Greatest Need*, 25.

⁴⁰ Family Restoration Report, TMB 45 (Bandung, 2023); Putri Maria Magdalena Siagian and Christiani Hutabarat. "Tanggung Jawab Anggota Keluarga Ditinjau Dari Kolose 3:18-21". *Journal of Religious and Socio-Cultural* 1, no. 2 (2021): 145-156. <https://doi.org/10.46362/jrsc.v1i2.45>.

⁴¹ Iswahyudi, Bobby Kurnia Putrawan, and Widjaja Sugiri. "Parenting Training About Educating Children in the Digital Age at Gereja Utusan Pantekosta 'Harvest' Madiun". *SERVIRE: Jurnal Pengabdian Kepada Masyarakat* 2, no. 2 (December 30, 2022): 145-174. <https://doi.org/10.46362/servire.v2i2.35>.

⁴² Christian Men's Network, *Abba Voice Magazine*, 4.

⁴³ TMB Mentoring Report (Bandung, 2023).

The Discipleship and Mentorship Process

The success of TMB's ministry relies heavily on the discipleship process facilitated by trained mentors. Before each camp, facilitators undergo intensive preparation focusing on both spiritual formation and technical leadership.⁴⁴ These sessions equip them to lead sharing groups, intercede for participants, and address emotional challenges with pastoral sensitivity. The role of facilitators is crucial, as they represent living testimonies of transformation who guide others along the same path.⁴⁵ This mentor-based structure ensures continuity, trust, and spiritual depth in the entire discipleship process.

The camp's design fosters deep personal reflection and communal accountability. Each small group becomes a safe space where men can express vulnerability and receive prayerful support.⁴⁶ Facilitators help participants process the lessons from each teaching session and apply them to real-life situations. This dynamic interaction transforms the learning experience into a practical journey of faith. The post-camp follow-up then reinforces these lessons, enabling participants to practice consistency and mutual accountability through weekly meetings and spiritual journaling.

In addition, the TMB mentorship model embodies the biblical concept of *iron sharpening iron* (Proverbs 27:17). The reciprocal relationship between mentor and participant encourages continuous growth for both sides.⁴⁷ Facilitators report that serving others helps them maintain humility and spiritual alertness. The cyclical nature of mentorship—where former participants become future facilitators—creates a self-sustaining leadership ecosystem. Through this system, TMB achieves not just short-term success but a reproducible model of male discipleship that can expand to other regions.

Social and Theological Significance

Theologically, TMB represents an incarnational model of ministry that meets men within their lived realities—work, family, and community.⁴⁸ It emphasizes that spiritual

⁴⁴ TMB Committee Minutes, "Training Schedule for Camp 45" (Bandung, 2023).

⁴⁵ Totok Suprijadi, "Dampak Pemuridan bagi Perubahan Pria di Camp CMN", 6.

⁴⁶ Totok Suprijadi, "Dampak Pemuridan bagi Perubahan Pria di Camp CMN", 13.

⁴⁷ Proverbs 27:17 (NRSV).

⁴⁸ Dietrich Bonhoeffer, *Life Together* (New York: HarperOne, 2019), 32; Juli Santoso, Juan Ananta

maturity is expressed not in isolation but through active responsibility and service. This aligns with the New Testament vision of discipleship, where transformation produces visible social fruit.⁴⁹ TMB's integration of faith, leadership, and family restoration demonstrates the relevance of Christian teaching for addressing moral crises in modern society. The ministry shows that theology, when lived out through authentic community, becomes a force for societal renewal.

Socially, TMB contributes to character education and moral rebuilding within urban communities. The program has influenced men across various professions—drivers, businessmen, pastors, and even inmates—showing its flexibility and inclusiveness.⁵⁰ By instilling values such as compassion, accountability, and discipline, TMB helps rebuild the moral foundation of families and communities.⁵¹ These outcomes contribute to social stability and healthier relationships in both domestic and public spheres.⁵² Such impact highlights the transformative potential of faith-based community development models.

Finally, TMB serves as a replicable example of contextual Christian ministry in Indonesia and beyond. Its success in Bandung shows how local churches can collaborate to form a unified, interdenominational movement for men's restoration.²⁰ The model can be adapted in different cultural contexts while maintaining its core values of discipleship and character formation. By integrating biblical principles with cultural sensitivity, TMB bridges spirituality and social relevance.⁵³ Ultimately, the movement reflects the enduring truth that faith, when lived authentically, can transform individuals, families, and societies alike.⁵⁴

Tan, & Widjaja Sugiri. "Peranan Orang Tua dalam Pembentukan Karakter di Masa Pandemi Covid-19: Perspektif Pendidikan Kristen". *Indonesian Journal of Religious* 5, no. 1 (2022): 63–76. <https://doi.org/10.46362/ijr.v5i1.13>.

⁴⁹ Matthew 5:16 (NRSV).

⁵⁰ Christian Men's Network Indonesia, "CMN Ministry Report", 12.

⁵¹ Susanti Embong Bulan and Annie George. "Shema and Christian Religious Education in the Family in Deuteronomy 6:4–9: The Bible and the Quest for the Development of Children's Character": 67–84.

⁵² Christian Men's Network Indonesia, "CMN Ministry Report", 13.

⁵³ Estrilla Widya Patrichia. "Effectiveness of READY (Reading with Daddy) Training to Improve Fathers' Involvement in the Parenting and Language Skills of Preschool-Aged Children." *PSIKOSTUDIA: Jurnal Psikologi* 11, no. 4 (2022): 727–736. <http://dx.doi.org/10.30872/psikostudia.v11i4.9520>.

⁵⁴ Edwin Louis Cole, *Maximized Manhood: A Guide to Family Survival*, 20.

Limitations and Recommendations

Despite the success of the True Men Bandung (TMB) discipleship program in restoring men's spirituality and leadership, several limitations were identified during its implementation. The interdenominational composition of participants, while promoting unity, often created logistical challenges in scheduling and coordination among diverse church leadership structures.⁵⁵ Limited financial resources, primarily derived from donations and volunteer contributions, also restricted the scalability and frequency of the camps. Additionally, the 49-day post-camp mentoring process faced challenges in maintaining consistent participant engagement due to work and family commitments. These constraints underscore the need for strategic adjustments to strengthen sustainability and long-term program effectiveness.

Another limitation lies in the evaluation system, which currently relies heavily on qualitative testimonies rather than standardized assessment tools.⁵⁶ While testimonies provide valuable insights into personal transformation, the absence of quantitative evaluation makes it difficult to measure behavioral and relational impact objectively. Furthermore, the program's dependence on in-person meetings limits participation for men residing in distant regions or with restricted schedules. Developing digital follow-up methods—such as online mentoring groups, virtual devotionals, or mobile applications—could help overcome geographical and time-related barriers.⁵⁷ Addressing these areas would enhance both the accessibility and credibility of TMB's outcomes in future implementations.

For future development, several recommendations can be proposed. Strengthening partnerships between TMB, local churches, and theological institutions could improve coordination, funding, and impact assessment.⁵⁸ The integration of academic research methods would enable longitudinal studies to evaluate spiritual and behavioral changes over time. Establishing a digital discipleship platform could provide continuous mentorship while reducing operational costs. Moreover, the creation of a

⁵⁵ Christian Men's Network Indonesia, *"CMN Ministry Report"* (Jakarta: CMN Press, 2019), 13.

⁵⁶ Participant Evaluation Report, TMB Camp 45 (Bandung, 2023); Handry David Rumimpunu, Sutrisno Sutrisno, & Marthin Steven Lumingkewas. "Mutualitas Keluarga Kristen Menurut Kolose 3:18-21 (The Quality of the Christian Family According to Colossians 3:18-21)". *QUAERENS: Journal of Theology and Christianity Studies* 2, no. 2 (2020): 147-164. <https://doi.org/10.46362/quaerens.v2i2.29>.

⁵⁷ NDC Ministry, *"Nafiri Discipleship Church"* (2017), 4.

⁵⁸ Totok Suprijadi, *"Dampak Pemuridan bagi Perubahan Pria di Camp CMN"*, 8.

formal facilitator certification program would ensure the quality and consistency of leadership training.⁵⁹ By addressing these recommendations, the TMB model can evolve into a sustainable and replicable framework for holistic men's transformation in Indonesia and beyond.

CONCLUSION

The True Men Bandung (TMB) discipleship program has proven to be an effective model for restoring men's spirituality, moral integrity, and family leadership. Through a structured process combining worship, teaching, testimony, and mentoring, TMB successfully fosters holistic transformation among men from various church backgrounds. The program's strength lies in its integration of biblical principles, practical leadership training, and interdenominational collaboration. Participants not only experience spiritual renewal but also demonstrate tangible changes in their family and community lives. The outcomes affirm that faith-based mentorship can serve as a sustainable framework for personal and social restoration.

Beyond individual transformation, TMB contributes to broader community empowerment by cultivating responsible, compassionate, and Christlike male leaders. The 49-day 4M follow-up method and ongoing mentorship ensure that transformation continues beyond the camp experience. While several limitations remain—such as coordination challenges, limited evaluation tools, and financial dependence—the program's adaptability offers significant potential for replication in other contexts. Future development through digital mentoring, academic collaboration, and leadership certification could further strengthen its sustainability. Ultimately, TMB stands as a living example of how faith-driven community engagement can shape men into transformative leaders for families, churches, and society.

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⁵⁹ Edwin Louis Cole, *Courage: Every Man's Greatest Need*, 27.

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