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Servant Leadership: Implementing the Principal's Role in Creating a Humanistic Education

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ABSTRACT

Introduction/Main Objectives: This study aims to describe the leadership role of school principals based on spiritual-moral values in conditioning humanistic education. **Background Problems:** While servant leadership has been investigated from various angles, its application to principal leadership, primarily through a moral-spiritual lens, remains understudied. **Novelty:** This study underscores a gap in the literature on school principals' leadership, advocating for a spiritual-moral values approach to foster a humanistic school environment. Principals prioritize teachers' and students' interests, embodying servant leadership through active listening, open communication, and feedback acceptance. They also integrate moral, religious, and spiritual values into their leadership philosophy. Principal A holds regular open meetings, establishes communication channels, organizes activities promoting values, and implements anti-harassment policies. Principal B develops special programs and collaborates with teachers to infuse moral and spiritual aspects into subjects. Principal C integrates character education, offers teacher training on ethics, and encourages role modeling of ethical values. **Research Methods:** This research uses qualitative methods and a case study design, utilizing in-depth interviews, participant observation, and document analysis. The analysis includes a modified analytic approach with validation data through credibility, transferability, reliability, and confirmability assessments. **Finding/Results:** The study reveals that servant leadership fosters altruism, faithfulness, and morality, cultivating a humanistic learning environment and promoting personal awareness, psychological well-being, and ethical wisdom. **Conclusion:** In education, servant leadership promotes dialogue and humanistic values, emphasizing shared values over authority among school community members.

1. Introduction

The role of servant leadership based on spiritual-moral values inspires researchers to find the meaning of the presence of leaders who serve in an era of progress that suffers from a leadership crisis (Spencer & Lucas, 2019). The presence of a servant leader is an ideal expectation in educational organizations. The reason is that a leader can restore the expectations of the people served at the level of respect for human dignity in the school environment. The figure of the servant leader practices the moral and spiritual spirit. It is an admirable endeavor that school principals in Indonesia are implementing servant leadership. By prioritizing the interests of educators and students, a principal can become a true servant leader who values careful listening, open communication, and feedback from all school community members. This approach can help establish a positive and supportive learning environment where individuals feel acknowledged and respected. Moreover, by integrating moral, religious, and spiritual values into their leadership philosophy, principals can foster a more humanistic learning experience for students.

It is encouraging to observe principals, such as Principal A, who prioritize interpersonal relationships and cultivate a sense of love and kinship among educators, students, and stakeholders. Such leadership inspires and empowers those around them and contributes to developing a thriving school community.

The drive towards a sense of togetherness in the learning community is rooted in the conviction that attendance and interaction with teachers, students, and parents are integral to the servant leadership role. Furthermore, by promoting participatory work management, school principals have established a more effective and efficient educational management system, leading to improved teacher work performance, and eventually benefiting the school community and the whole school community.

Winston and Fields (2015) assert that the servant leadership model underscores a humanistic approach to leadership, prioritizing transformational and ethical elements. By involving the people we serve in the ministry of service, we can confidently create a stronger sense of community and shared spiritual purpose. This approach benefits the individual and the community, resulting in remarkable success for the organization. Prioritizing people creates a culture of confidence, compassion, empathy, and collaboration, leading to thriving organizations with a clear sense of purpose. The servant leadership model emphasizes transformational and ethical aspects of leadership, resulting in a fulfilling experience for all parties involved.

In Indonesia, school principals are considered servant leaders. A study conducted by Jones in 2019 identified the significance of prioritizing moral values and spirituality in establishing a culture of mutual respect toward high-quality, compassionate, and transformative education. Principals must dedicate themselves to serving others beyond administrative duties and cultivate a school community that uplifts and values one another to achieve collective growth. Therefore, the role of the principal in Indonesia involves serving as a crucial advocate for a nurturing and encouraging

learning environment that supports the holistic development of students and teachers (CfCE, 2017; Sullivan, 2018).

Jones (2019) emphasized the crucial role of humanism in creating a positive and productive learning environment. Incorporating humanistic principles that prioritize human potential, freedom, progress, and the dignity of each person is fundamental to promoting the well-being and growth of students. However, the current lack of clarity regarding the leadership role of principals in Indonesia has resulted in inadequate educational management as noted by Peus and Frey (2009) and Bafadal et al. (2018). To address this challenge, school leaders need to adopt the principles of servant leadership, which prioritize the needs of others and promote teamwork. By doing so, school principals can create a culture of excellence that benefits all stakeholders, including students, teachers, and parents.

The government has improved education through curriculum changes, teacher training, and funding for school infrastructure. An exceptional principle is necessary for quality educational management. Therefore, it is imperative to have an outstanding principal who can guide the institution toward success with a professional and respectful demeanor. Effective school leadership requires principals to possess the right character traits. The principle is that the principal, as a servant leader, must be able to interpret the two auto-praxis premises of the servant leadership model. The first premise is to perform acts of service because the principal is the leader. The second premise is that the principal is a leader because his job is to serve. In short, a servant can only be a leader if a leader remains a servant

(Chughtai, 2018; Effendi et al., 2021). The main characteristics of servant leaders are principals prioritizing acts of service over leaders so that meeting the needs of teachers and students is a top priority and finding success and "strength" in the development of teacher competence and student achievement (Greenleaf, 1996; Yasser et al., 2016; Effendi & Sahertian, 2022).

Demonstrating the role of a principal encompasses exhibiting an attitude of altruism, care, and selfless sacrifice, all for the betterment of the individuals under one's leadership. The behavior of a principal reflects their character through listening, empathy, healing, and understanding the meaning of their work (Greenleaf, 1996; Ozdas & Ekinci, 2011). The hallmark of a true leader is exemplified by their selfless acts of service, which are rooted in their unwavering ambition to lead, as reported by Ekinci in 2015. The excellence of personal competence is demonstrated by giving influence, imitating behavior to persuade others, prioritizing a vision for the future, stewardship through conflict resolution, a commitment to mutual progress, building faith and moral communities, and inspiring leadership models through spirit and animation (Spencer & Lucas, 2019).

The essence of principal servant leadership based on the spiritual and moral spirit is a leadership philosophy that brings new humanism to life in education (Woods, 2003; Jones, 2019). Spiritual values are fundamental in education. They shape character and encourage purpose. We must prioritize spiritual values to build responsible and compassionate individuals. The values of spirituality in the workplace are eternal values that direct the concept of humanistic pedagogy so that these values become the motivation and trigger for

school principals to carry out educational activities based on the spirit of humanism spirituality (Ashmos & Duchon, 2000; Alaster, 2011; Colbert, Nicholson, & Kurucz, 2018). The meaning of humanistic spirituality in the workplace becomes the spirit that moves educational values to respect human dignity and shapes the personality of teachers and students whom the same spirit has driven to implement new humanistic competencies in future educational services.

Based on the findings of the problems of the principal's leadership role that cause the low quality of learning in Indonesia, it is necessary to apply the servant leadership model as the purpose of this study. Based on the findings of the problems of the principal's leadership role that cause the low quality of learning in Indonesia, it is necessary to apply the servant leadership model as the purpose of this study. First, to describe the nature and characteristics of servant leadership used by principals by prioritizing moral values and religious spirituality in supporting leadership tasks. Second, to explain the practical actions of servant leadership by school principals based on morality and religious spirituality to create humanistic education in schools.

2. Literatur Review

2.1. The Meaning of Principal Servant Leadership

Principals are aware of and understand the vision and mission and the purpose of their service work, which glorifies human dignity for the common good, namely the advancement of education (Whetstone, 2001; Spencer & Lucas, 2019). The school principals realize that to achieve the goal of quality education, one must be able to educate oneself as a servant who unites love

and concern for fellow human beings. This personal character of service supports McGregor's (1960) theory Y and Ouchi's (1980) Theory Z, which asserts that every leader is willing to expend energy at work because of the spiritual power that lives within him (uniting divine and human energies). A teacher needs to realize that being a teacher is a life calling entrusted by God to be carried out responsibly. God has entrusted teachers to lead students, who are God's creatures. Therefore, teachers need to build a sense of belonging, empathy, and genuine love for learners, so that they are accepted and cared for in learning activities. If students feel valued and loved by their teachers, they will be encouraged to learn and achieve.

In addition, spirituality in the workplace (Milliman, Czaplewski, & Ferguson, 2003) has increased awareness of and interest in the spiritual component of the people served and co-workers in organizational structures/institutions. The role of the principal at this level gives birth to the idea of spiritual, emotional, and physical energy that is united in three human dimensions: spirit, mind, and body, which is poured out into each individual to encourage the heart (Kouzes & Posner, 1995; and Zakaria et al., 2023) to release emotional, or affective energy., thus playing a professional role in the workplace. The principal's leadership role supports the Q-Leader theory of Goleman (1995). Q-Leader, in this case, has four meanings. First is the Q-leader, who has a relatively high IQ-EQ-SQ intelligence. Second is the Q - Leader who has quality leadership from various aspects. Third, Q-Leader has Qi (pronounced 'chi' - Mandarin, which means life energy). Fourth, Q-Leader has a qolbu or inner self. A servant leader must know

himself (his heart) and can manage and control it (self-management or qolbu management). As a Q-leader figure, the principal is to continue learning and growing to achieve a higher level or level of Q (intelligence – quality – qi – heart) to achieve the meaning of working together with others in service. Thus, a more personal and integrated individual assessment (spiritual, emotional, and physical) is a model for the development of a principal servant leadership theory that unites the divine and human energies for the long-term benefit of glorifying the dignity of the person served and the advancement of organizational/educational performance.

2.2. *Principal Servant Leadership: Building Togetherness*

The description of cooperative building by principals supports one of the characteristics of servant leaders conceptualized by Greenleaf (1970). The philosophy of togetherness in cooperation was built based on Greenleaf's concerns, which assessed that competition in the era of progress had given rise to the ambivalence of the value of human togetherness. Also emphasized by Lovvorn and Chen (2011); Li (2013); and Kasali (2017), that modern society has lost its critical awareness of humanity because progress and individual moral autonomy do not go hand in hand, causing dehumanization which has an impact on moral conflicts. The dilemmatic condition of the loss of a sense of community in the life of modern society is reaffirmed by Greenleaf as "knowledge lost in this era" (Winston & Fields, 2015).

The lawsuit against the condition of the loss of a sense of community in the life of

modern society inspired Greenleaf (1970) to find the characteristics of servant leaders who are service-oriented to the human community. According to Greenleaf (1970), only a community which is defined as a group of individuals who are jointly responsible individually and collectively, can carry out the function of liberating moral conflicts of togetherness in the current era of progress. Thus, Greenleaf (1970) explains that the values of togetherness in the community can only be formed from the actions of servant leaders. In short, educational progress can be achieved by building togetherness in teamwork. This thinking is implemented in the practice of servant leadership of school principals by creating collaborative work with teachers and parents in the form of gentle but clear and persistent attendance, invitation, and encouragement, and not forcing group/community compliance through positional power to influence followers to achieve change in personal and educational progress.

3. Method, Data, and Analysis
3.1. *Research Design*

The present study utilizes a qualitative approach and employs a case study design. The study exclusively targeted junior high schools that are classified under state, Islamic, or Catholic education. The qualitative research approach aims to produce in-depth and holistic descriptive data related to the nature and characteristics of servant leadership and its application in schools by principals based on spiritual-moral values to empower teachers' teaching competencies to overcome the low quality of learning. In addition, it describes the practical actions of school principals as servant leaders to design a humanist

educational environment in teacher learning activities in the classroom.

3.2. Participant Selection

Participants in this study included one principal from a public junior high school, a private Islamic junior high school, and a private Catholic junior high school, and three senior teachers from each school in Malang City, East Java. The reason for selecting one principal and three senior teachers from each school was to obtain information about the nature and character of servant leadership as understood and implemented by principals based on spiritual and moral values. In addition, to get information about the principals' actions in implementing servant leadership based on spiritual and moral values to enhance the teaching potential of teachers. In addition, the selection of the three principals was based on the fact that they had successfully enhanced the teaching potential of teachers by applying servant leadership models based on spiritual-moral values, resulting in an improvement in the quality of learning. In addition, three senior teachers in each school were selected to provide additional information on the principals' actions in implementing the servant leadership model based on spiritual and moral values. In addition, three senior teachers were selected because they had first-hand experience and were actively involved in supporting the principal's actions to maximize humanistic teaching by teachers based on moral-spiritual values.

3.3. Data Collection Methods

Data were collected through in-depth interviews with the principal to obtain direct information on how the principal and senior teachers understand the nature and characteristics of the principal's servant leadership role based on spiritual-moral values. In addition, to obtain information related to the forms of the principal's servant leadership role based on spiritual-moral values in conditioning humanistic learning in the classroom through teachers. In addition, the researcher asked the principal to provide information about senior teachers to be interviewed who directly felt, experienced and were involved in supporting the principal's action steps to encourage, empower, and optimize teachers' humanistic teaching potential. The observation activities focused on observing the actions of the principal's commitment through cultivating spiritual-moral values. In addition, for the documentation study, the researchers collected and analyzed documents related to various coaching programs to strengthen teachers' teaching skills. After obtaining field data through written and verbal snowball sampling, the researchers analyze the data (Miles et al., 2014; Yin, 2017).

3.4. Data Analysis

Sorting, coding, and categorizing were the three steps of data analysis. It started with sorting the necessary data (Miles et al., 2014) to find statements related to the nature and characteristics of principals' servant leadership based on spiritual-moral values and forms of principals' servant leadership behaviors based on spiritual-moral values to enhance teachers' teaching potential. The coding of the statements identified in the previous step followed. Each word is associated with a code name representing an idea or concept that reflects the principal's service activities (Creswell, 2009). After capturing the essence, similar statements are grouped into groups to generalize their meaning and produce categories. These

categories form the basis for analyzing the findings. Then, the validity of the data in this study uses credibility criteria. The credibility of the data aims to prove the suitability of the data with the facts in the research. Transferability is shown through a complete research report and refers to the research focus. Meanwhile, the accuracy of the researcher's ongoing conceptualization of the data is checked or evaluated by resolving the dependency. On the other hand, confirmability is accomplished through testing to assess research results, especially related to the description of research findings and discussion of research results (Creswell, 2009; Miles et al., 2014; Yin, 2017). There are several stages in checking for fidelity: the researcher must determine whether the research findings are derived from the data, whether the conclusions are based on the data by considering the accuracy of the researcher, whether the conclusions are supported by theoretical studies, and whether the conclusions are based only on the researcher's a priori in conceptualizing the findings. Therefore, the overall criterion of study certainty relates to the extent to which interpretations are based on the data and not just the researcher's construction. (Miles et al., 2014).

4. Results and Discussion

4.1 Implementation of Spiritual-Moral Values

The presence of a leader in community life groups and organizations/institutions is significant in dealing with change, and change occurs not because of the leader's actions towards others but the leader's actions together with others (Alaster, 2011; Colbert, Nicholson, & Kurucz, 2018).

The principal of a public secondary school leads with a deep commitment to building strong interpersonal relationships with educators, students, and stakeholders. She understands that active listening and respectful engagement are key to creating a collaborative, inclusive environment where everyone feels valued. By fostering a relationship of love and kinship, she motivates and inspires her team to work together towards common goals. Her approach not only generates a sense of happiness and belonging but also promotes a culture of excellence and progress. As Principal A puts it, "We are all equal in dignity and have a role to play in advancing our school's programs." (Principal A).

In this context, the presence of a leader supports the relationship and dialogue between leaders and followers in several human dimensions, such as followers finding meaning and vision of personal shared life in the workplace, persuasive communication, participation and autonomy, fair treatment, constructive responses, goal development, and individual and group development, as role models (Peus & Frey, 2009; Chughtai, 2018). The thoughts of these leadership experts support the research findings that the promotion of moral and spiritual values by school leaders is aimed at building teachers' confidence, valuing teachers' participation in teaching, conditioning teachers' sense of comfort, respecting teachers' privacy, and working together with dignity and humanistic values.

At the private Catholic junior high school, Principal B emphasizes instilling moral and religious values in the students. Principal B, as the school leader encourages teachers to treat students with respect and recognize them as unique creations of God.

Upholding the spiritual morals of each student is integral to respecting their dignity. Principal B firmly believes that guiding and educating students to develop their spiritual-moral values is essential for their personal growth and success. The school provides comprehensive information to support this mission. (Principal B).

Humanizing the system and integrating moral and spiritual responsibility is an inseparable whole and bringing the humanities into leadership roles is very important for future leaders. At the implementation level, both the human dimension and the professional dimension are in an equally important position. Therefore, moral and spiritual imagination explicitly opens the strategic steps of a servant leader's approach to giving meaning and direction to life together (Allen, et al. 2016; Effendi et al., 2020). Principals have a moral obligation to carry out their duties responsibly to advance a shared vision (Focht, & Ponton, 2015; Waddock, 2016).

The statement of these thinkers is the statement of the principal at Muhammadiyah Islamic Private Junior High School,

As a principal, I am obliged to implement an education model that does not only pursue academic quality but also the moral and moral formation of all school members. Therefore, it is important to respect the dignity of teachers and teachers also need to respect students by religious morals (Principal C).

Also emphasized by Sendjaya and Sarros (2002); and Green et al. (2015), the humanistic aspects that need to be developed by a servant leader are unconditional respect and acknowledgment of the values of human dignity and ethical reflection that is explicit in every decision-making. Respect the normative legitimacy of taking actions and decisions in the work environment, not only seeking progress but also considering respect for humans, stating the truth, and human communication through consistent words and actions. These components become integral aspects of the moral and spiritual imagination of the school principal (Bafadal et al., 2018).

4.2 Personal Characteristics of the Servant

Regarding the personal character of the principal's servant, the principals explained as follows.

Principals play the role of workers and work for the people. They are using time, energy, mind, and heart to benefit many people in the organization/institution. Their desire and aspiration are to form professional teachers to increase student achievement motivation. Therefore, school management needs to be established, changed, and transformed towards quality education management in the future (Principals, A, B, and C).

This emphasis on the personal character of school principals supports the servant leadership theory of Sendjaya and Sarros (2002), which states that servant leaders are individuals with character, prioritizing people, skilled communicators, loving collaborators, foresight, and supported by the possession of mature personal moral authority. School principals implement this theory by promoting a unique and distinctive holistic approach so that it reaches all spheres of life for school residents.

The application of spiritual-moral values shapes the individual character of the principal in developing spiritual virtues. The virtues of spiritual-moral values include self-integrity, humility, having a heart as a

servant, caring, empathy, constructive feedback, persuasive communication, respect, team building, good conflict resolution management, vision, creativity, and adaptability. The benevolent aspects of principles support Arjoon's (2000) virtue theory Whetstone (2001) asserts that leaders' focus on the common good is following moral demands. Each of the values of virtue strengthens the practice of principal servant leadership because it emphasizes the qualitative characteristics that are internal and spiritual to glorify humans (Sipe & Frick, 2009; Sullivan, 2018).

4.3 The Virtue of Servant Leadership (Mindset)

Principals view themselves as dedicated individuals working for the betterment of the community. Their primary objective is to benefit the entire organization or institution. They strive to develop a team of proficient educators who can enhance student motivation and drive academic success. The establishment, alteration, and evolution of school management must prioritize high-quality education management for the future.

School principals' promotion of a "feeling of togetherness" in the learning community grew out of the belief that attendance and togetherness with teachers, students, and parents was an internalization of the servant leadership role. The school principals recognize that the existence of teachers, students, and parents is the source and the peak of the spirituality of togetherness (Communio). The growth of this togetherness spirituality moves towards unity and cohesiveness in teamwork. A sense of community through the involvement of others is a form of appreciation for the competence of

followers. At the level of research findings, principals show appreciation to teachers during semester evaluations, reward teachers who excel, trust teachers through delegation of tasks and authority, and make decisions based on mutual agreement. Through open communication and willingness to be criticized and to seek teachers' input, they strive for changes in the quality of learning.

Furthermore, the development of structures for participatory work and individual support (empathy and partisanship) are "independent variables that support the behavior of servant leaders who are effective" (Russell, 2001; Zakaria et al., 2023).

In addition, by building participatory work management, school principals have created more effective teacher work performance and more effective and efficient education management. The role of participatory leadership and management supports Russell's (2001); and Effendi & Riberu's (2021) servant leadership theory that "leaders enable others to act not by hoarding the power they have but by giving it away." Servant leadership and management also support Snyder's expectancy theory (Shorey & Snyder, 2004), that followers value leaders who authorize and involve followers in the work system as rewards so that emotional energy is focused on rewards (intrinsic or extrinsic). The achievable rewards able to encourage followers to build passion and commitment also to accomplish organizational/institutional goals.

Based on the presentation of servant leadership practices by school principals gave birth to a new view that clarified the concept of servant leadership debated by Banks et al. (2018). Thus, we present a brief

overview of the findings of the servant   leadership model in Table 1 below.

No.	Early Servant Leadership Concepts (Greenleaf, 1970; Wong & Page, 2003; Barbuto & Wheeler, 2006; van Dierendonck, 2011)	Development of the main concepts of servant leadership in education (Critical Notes on the Concepts of Servant Leadership)
a.	Definition of Servant Leadership	A More Practical Definition of Servant Leadership
	↔ Attempts to define servant leadership based on outcomes (leader behavior inorganizations, such as self-sacrificing behavior or related to the leader's personality, are too convoluted to understand.	↔ Servant leadership is (1) a people-oriented approach to leadership, (2) a top priority on followers' individual needs (people being served) and interests, (3) a reorientation outward from the leader's concern for self towards concern for others, and organizations/institutions as well as the larger community.
		↔ The definition above has three characteristics that make-up servant leadership's essence: motive, mode, and mindset.
		↔ The definition above has three characteristics that make-up servant leadership's essence: the motive, mode, and mindset. The reason for servant leadership is a not-oriented approach to leadership, not coming from within but from outside the leader, as 'first-servants' suggest.
		↔ A critical note on the concept of servant leadership
		The definition of servant leadership is characterized as natural by experts. It is merely a human urge to serve, not based on the inspiration of moral values and religious spirituality. The limitation is that the definition of servant leadership is general, so it cannot encourage and educate others to follow the same spirit of leadership. As a result, the leader only shows his excellence and is incapable of inspiring others based on shared moral values and the same religious and spiritual values. The effect of the generalized concept of servant leadership is that others are not stimulated to develop the same commitment to the leader's vision.
b.	Servant Leadership Character (Mode)	Servant Leadership Character (Mode)

↔An essential and often forgotten point of Greenleaf (1970) is that he titled his book: 'The Servant as Leader not, 'The Leader as Servant.' An essential aspect of servant leadership, and where it distinguishes itself from other perspectives on leadership, is the underlying personal motivation for taking on leadership responsibilities. This different orientation reflects the leader's determination, belief, or belief that leading others means a movement away from self-orientation.	↔ It is in stark contrast to the principal's approach to leadership, which focuses on advancing a leader's "ambition" or agenda. Instead, the leader's determination to serve others comes from the leader's self-concept as an altruist, faithful (spiritual calling), and moral person. Therefore, servant leadership is not about being polite or friendly but requires a sense of self-awareness (the character is formed by coaching patterns, challenges in work, being moved by conscience, and appreciation of spirituality) and psychologically solid and moral maturity. According to this definition, those unwilling to serve others are unfit to be servant leaders.
c. The Virtue of Servant Leadership (Mindset)	The Virtue of Servant Leadership (Mindset)
↔ The servant leadership mode ('manifested through sole prioritizing the followers' individual needs, interests, and goals over the leader's needs') reflects the recognition that each follower is unique, and has different needs, interests, wants, and interests (goals, strengths, and limitations). ↔ While generic organizational policies and systems exist to ensure equality, each leader-follower relationship can take many forms. Servant leaders are interested in understanding each follower's background, core values, beliefs, assumptions, and characteristic behaviors, and thus the lines between professional and personal life are blurred.	↔ In contrast to the servant leadership approach of principals, servant leadership focuses on the growth of followers in areas such as their psychological well-being, emotional maturity, and ethical wisdom. This focus aligns with stewardship, in which servant leaders act as stewards, treating followers as individuals entrusted to them to be elevated to their better selves. Followers, in turn, perceive them as trustworthy leaders. ↔ The mindset of servant leadership (outward reorientation from concern for self to respect for others in the larger organization and community) reflects the reformer. In line with stewardship, servant leaders regard followers as entrusted individuals and ensure that followers and other resources within the organization/educational institution will be developed responsibly. Thus, servant leadership in education is the centrifugal force that moves followers from self-serving to serving others, empowering them to become productive and pro-social catalysts capable of making a positive difference in the lives of others and transforming adverse conditions into more positive and effective conditions.
d. **Recommendations for the Development of the Principal Servant Leadership**	

Concept:

1. Overall, the three features in the definition – motives, modes, and mindsets – are the sine qua non of the new understanding of principal service leadership in school settings.

2. Principal Servant Leadership is best suited for school organizations/institutions seeking a long-term growth profile that benefits all stakeholders (rather than focusing solely on short-term gains for corporate/institutional goals). In short, servant leadership in education indirectly influences organizational/institutional outcomes, but investing in human empowerment becomes a long-term force to achieve future educational progress.

3. Principal servant leadership is suitable for recovery and personal awareness because it focuses on the psychological well-being, emotional maturity, and ethical, moral, and religious wisdom of each individual served.

4. That is the principal's deepest desire, expressed in all his life's work. To see and glorify humanity as the glorious cintra of God. All the principal's actions are in the service of education with a humanistic face.

5. Humanistic education designed by principals through the application of servant leadership is motivated by moral values and religious spirituality. Thus, the role of the principal as a servant aims to glorify human dignity as the fitra of God.

Table 1. Findings on the Development of Principal Servant Leadership Concepts in the Education Sector

4.4 Principal Servant Leadership Based on Spiritual Morals

The meaning of educational aspects based on spiritual-moral values gave birth to a new model of implementing servant leadership. Applying principal servant leadership based on spiritual-moral values supports Jones's thoughts (2019), namely, realizing a new humanism in the educational environment. The key indicator of learning in a humanistic educational of leadership is the application of servant leadership characteristics. In connection with the importance of describing the characteristics of school principal servant leadership in a humanistic educational background, it was found that the development of a new concept of headmaster servant leadership characteristics in schools is presented in Table 2.

No	Servant Leadership Characteristics Category (Theoretical Study)	Sources of Inspiration for the Development of the Characteristics of Leadership Characteristics of School Principals Based on Christian Spiritual Morals.	Summary of Core Explanation of Interview Results with Principals on Characteristics of Principal Servant Leadership Development Based on Christian Spiritual Morals.
	Character Orientation:	Character orientation, focus on:	Integrity, humility, dedication, caring, doing good, building

1.	focus on the values, credibility, and motives of the leader (Wong & Page, 2003)	a. value of faith, calling as a teacher and leader b. credibility formed by the processing of religious spirituality c. motives, do not come from within but from outside the heart who cares and respects the circumstances of other people and organizations/institutions)	faith/religious character for teachers and students. (Interview Results with Principals A, B, and C)
2.	People orientation: leader's commitment to developing human resources (Wong & Page, 2003)	People orientation: the embodiment of spirituality in the workplace, namely a reorientation outward from one's comfort towards concern for teachers, students, and educational progress.	a. Caring for teachers and students, empowering teachers, and advancing a shared vision b. Deploy a humanitarian mission to save people and educational institutions in the 4-F model: 1) Freeing school members from narrow primordialism, 2) Freeing the teacher from wanting to lead rather than serve, 3) Freeing teachers and parents from group interests to common interests, 4) Free the teacher from personal egoism to a life of mutual understanding, respect, and mutual love (Interview Results with Principals A, B, and C)
3.	Task orientation: productivity	Task orientation: a. Source of work inspiration	Vision, Goal Setting, and Leading

	and success; focus on the leader's duties and skills/professionalism required to succeed (Wong & Page, 2003)	(spirituality at work). b. The system and people are empowered, and work is valued as a call/trust from God to be carried out responsibly to get blessings/mercy from God. c. The demands of work professionalism are not only on the leader but also on the followers because they are equally responsible for the same mandate at work to obtain God's blessings and grace.	a. Vision: realizing spirituality in the workplace through the meaning of work to advance a shared vision b. Goal: direction of achieving work according to a shared vision as a form of accountability for the professionalism of school principals at work c. Leading: part of the act of serving the work of everyone entrusted to work. (Interview Results with Principals A, B, and C)
4.	Process orientation: increasing organizational efficiency; focusing on leader abilities (Wong & Page, 2003).	Process orientation: a. System reorientation, work reorientation, and reorientation of people in the concept of thinking become the basic building blocks of organizational/institutional work efficiency. b. The effectiveness of leadership is not in the use of positions of power but in the act of creating and influencing others to act as leaders over themselves. "Servant leadership is the act of serving a leadership role to others. Serving in leadership means building an attitude of awareness that other people have an act of leading themselves to work to serve."	a. Develop an open, efficient, and flexible system b. Empowering systems, work, and people to achieve organizational/institutional efficiency. c. The flexibility of running an organization/institution lies in the process of serving a leadership role to others. It means that the orientation of the process is to build awareness that other people have the act of leading themselves to work and serve in organizations/institutions. (Interview Results with Principals A, B, and C)
	Altruistic	Altruistic calling: the desire to lead	a. Appreciate the role and

5.	calling: the leader's desire to build the lives of others (prioritizing the interests and caring for the needs of subordinates) (Barbuto & Wheeler, 2006).	comes from the moral appreciation of Christian spirituality; personal advantage; spreading spiritual vision in the workplace, safety mission for others, and glorifying others in their respective roles and responsibilities.	concern for the needs of others b. Respect and glorify others as the image of God. c. Freeing people from the wrong mindset and behavior in the way of acting. d. Build self-confidence and lead a meaningful life path for others to live (Interview Results with Principals A, B, and C)
7.	Wisdom: understanding the situation and implications to support policymaking (Barbuto & Wheeler, 2006).	Wisdom: comes from the appreciation of his calling (out of the authority of power as a leader) by presenting and involving other people in assessing situations/conditions, finding problems, thinking about how to solve problems, and taking policies by the goals of the shared desired change.	a. Making policies based on mutual considerations for the advancement of education b. Liberating the position of leaders who set policies because they have power c. Applying participatory management of humanistic spirituality d. Appreciating, and empowering the potential of teachers to analyze situations/conditions e. Establish policies resulting from joint consideration to achieve the desired change together (Interview Results with Principals A, B, and C)
8.	Persuasive mapping: the leader's ability to map	Persuasive mapping: sourced from self-advantage ([intelligence; IQ-EQ, SQ], experience leading in a work environment that is	a. Applying effective persuasive mapping skills. b. Personal excellence that uses the dimensions of

	issues conceptualize possibilities, and articulate opportunities (Barbuto & Wheeler, 2006).	experiencing a crisis) conditions the ability of persuasive mapping to be more effective and innovative.	intelligence possessed wisely. c. Humility to learn from challenging work experiences so that persuasive mapping in the work environment is more mature and productive. (Interview Results with Principals A, B, and C)
9.	Organizational stewardship: conditioning organizations/institutions to have a positive contribution to and development of the educational community as a common community (Barbuto & Wheeler, 2006).	Organizational stewardship: a. Sourced from the appreciation of living together in a learning community b. Finalizing the meaning of togetherness that needs to be built in the school environment with school members so that the school environment becomes an environment of brotherhood, an environment that does not condition power distance and perpetuates the status quo, an environment that shares/learn with each other, an environment that respects each other and is free from narrow primordialism that puts people first. / group to build lasting leadership.	a. Conditioning the organization/institution as a community of people who respect each other in their roles b. Changing the work environment as an effective humanitarian community to prepare for the future advancement of the organization/institution. c. Conditioning the work environment with a spirit of brotherhood, mutual learning, and sharing, free from work pressures due to power, free from group primordialism to prolong the fear of "not leading." (Interview Results with Principals A, B, and C)
0.	Humility: placing and appreciating people's achievements others more than achievement	Humility: stems from spiritual awareness and personal processing to find and appreciate the advantages of competence in others as a special gift and evidence of the uniqueness of God's creation that is worthy of respect.	a. Give appreciation and respect for the role of followers. b. Appreciate the role of others, as evidence of the uniqueness of God's creation.

	alone (Greenleaf, 1970; van Dierendonck, 2011)		c. Acknowledge that in others and through others. God works to support the work of shared service in professional work. (Interview Results with Principals A, B, and C)
1.	Vision: invites members/foll owers to determine the future direction of the organization by formulating a common vision (Greenleaf, 1970; Dierendonck, 2011)	Vision: built from awareness of the nature of the call to serve others, so that together with others think about and formulate the future direction and achievements of an organization/institution.	a. Formulate together a vision to target future organizational/institutiona l change achievements. b. The essence of serving others is the basic reason for involving other people in formulating a vision of the future so that it is in line with the expectations of the people being served. c. Formulating a shared vision is a way of influencing others to be involved in the pursuit of desired progress and change. (Interview Results with Principals A, B, and C)
2.	Serving: showing service behavior to subordinates (Greenleaf, 1970; Dierendonck, 2011).	Serving: The ultimate expression of spiritual-moral appreciation and self-excellence through acts of service.	a. First of all, this serves as the main ambition of a leader b. Serving is considered the ultimate expression of the union of divine and human energies c. Serving aims to bring people being served to find self-image as the Image of God d. Serving as a movement of

			centrifugal power (out of comfort) in favor of the interests of the people (Interview Results with Principals A, B, and C)
o	Servant Leadership Characteristics Category (Theoretical Study)	Sources of Inspiration for the Development of the Characteristics of Leadership Characteristics of School Principals Based on Christian Spiritual Morals.	Summary of Core Explanation of Interview Results with Principals on Characteristics of Principal Servant Leadership Development Based on Christian Spiritual Morals.
1.	Character Orientation: focus on the values, credibility, and motives of the leader (Wong & Page, 2003)	Character orientation, focus on: a. value of faith, calling as a teacher and leader b. credibility formed by the processing of religious spirituality c. motives, do not come from within but from outside the heart who cares and respects the circumstances of other people and organizations/institutions)	Integrity, humility, dedication, caring, doing good, building faith/religious character for teachers and students (Interview Results with Principals A, B, and C)
2.	People orientation: leader's commitment to developing human resources (Wong & Page, 2003)	People orientation: the embodiment of spirituality in the workplace, namely a reorientation outward from one's comfort towards concern for teachers, students, and educational progress.	a. Caring for teachers and students, empowering teachers, and advancing a shared vision b. Deploy a humanitarian mission to save people and educational institutions in the 4-F model: 1) Freeing school members from narrow primordialism, 2) Freeing the teacher from wanting to lead rather than serve, 3) Freeing teachers and

			parents from group interests to common interests,
			4) Free the teacher from personal egoism to a life of mutual understanding, respect, and mutual love
			(Interview Results with Principals A, B, and C)
3.	Task orientation: productivity and success; focus on the leader's duties and skills/profess ionalism required to succeed (Wong & Page, 2003)	Task orientation: a. Source of work inspiration (spirituality at work). b. The system and people are empowered, and work is valued as a call/trust from God to be carried out responsibly to get blessings/mercy from God. c. The demands of work professionalism are not only on the leader but also on the followers because they are equally responsible for the same mandate at work to obtain God's blessings and grace.	Vision, Goal Setting, and Leading a. Vision: realizing spirituality in the workplace through the meaning of work to advance a shared vision b. Goal: direction of achieving work according to a shared vision as a form of accountability for the professionalism of school principals at work c. Leading: part of the act of serving the work of everyone entrusted to work. (Interview Results with Principals A, B, and C)
4.	Process orientation: increasing organizationa l efficiency; focusing on leader abilities (Wong & Page, 2003).	Process orientation: a. System reorientation, work reorientation, and reorientation of people in the concept of thinking become the basic building blocks of organizational/institutional work efficiency. b. The effectiveness of leadership is not in the use of positions of power but in the act of	a. Develop an open, efficient, and flexible system b. Empowering systems, work, and people to achieve organizational/institutiona l efficiency. c. The flexibility of running an organization/institution lies in the process of serving a leadership role to others. It means that the

		creating and influencing others to act as leaders over themselves. "Servant leadership is the act of serving a leadership role to others. Serving in leadership means building an attitude of awareness that other people have an act of leading themselves to work to serve."	orientation of the process is to build awareness that other people have the act of leading themselves to work and serve in organizations/institutions. (Interview Results with Principals A, B, and C)
5.	Altruistic calling: the leader's desire to build the lives of others (prioritizing the interests and caring for the needs of subordinates) (Barbuto & Wheeler, 2006).	Altruistic calling: the desire to lead comes from the moral appreciation of Christian spirituality; personal advantage; spreading spiritual vision in the workplace, safety mission for others, and glorifying others in their respective roles and responsibilities.	a. Appreciate the role and concern for the needs of others b. Respect and glorify others as the image of God. c. Freeing people from the wrong mindset and behavior in the way of acting. d. Build self-confidence and lead a meaningful life path for others to live (Interview Results with Principals A, B, and C)
7.	Wisdom: understanding the situation and implications to support policymaking (Barbuto & Wheeler, 2006).	Wisdom: comes from the appreciation of his calling (out of the authority of power as a leader) by presenting and involving other people in assessing situations/conditions, finding problems, thinking about how to solve problems, and taking policies by the goals of the shared desired change.	a. Making policies based on mutual considerations for the advancement of education b. Liberating the position of leaders who set policies because they have power c. Applying participatory management of humanistic spirituality d. Appreciating, and empowering the potential of teachers to analyze situations/conditions e. Establish policies resulting from joint consideration to achieve the desired change

			together
			(Interview Results with Principals A, B, and C)
8.	Persuasive mapping: the leader's ability to map issues conceptualize possibilities, and articulate opportunities (Barbuto & Wheeler, 2006).	Persuasive mapping: sourced from self-advantage ([intelligence; IQ-EQ, SQ], experience leading in a work environment that is experiencing a crisis) conditions the ability of persuasive mapping to be more effective and innovative.	a. Applying effective persuasive mapping skills. b. Personal excellence that uses the dimensions of intelligence possessed wisely. c. Humility to learn from challenging work experiences so that persuasive mapping in the work environment is more mature and productive. (Interview Results with Principals A, B, and C)
9.	Organizational stewardship: conditioning organizations /institutions to have a positive contribution to and development of the educational community as a common community (Barbuto & Wheeler, 2006).	Organizational stewardship: a. Sourced from the appreciation of living together in a learning community b. Finalizing the meaning of togetherness that needs to be built in the school environment with school members so that the school environment becomes an environment of brotherhood, an environment that does not condition power distance and perpetuates the status quo, an environment that shares/learn with each other, an environment that respects each other and is free from narrow primordialism that puts people first. / group to build lasting leadership.	a. Conditioning the organization/institution as a community of people who respect each other in their roles b. Changing the work environment as an effective humanitarian community to prepare for the future advancement of the organization/institution. c. Conditioning the work environment with a spirit of brotherhood, mutual learning, and sharing, free from work pressures due to power, free from group primordialism to prolong the fear of "not leading." (Interview Results with Principals A, B, and C)
	Humility: placing and	Humility: stems from spiritual awareness and personal processing	a. Give appreciation and respect for the role of

0.	appreciating people's achievement others more than achievement alone (Greenleaf, 1970; van Dierendonck, 2011)	to find and appreciate the advantages of competence in others as a special gift and evidence of the uniqueness of God's creation that is worthy of respect.	followers. b. Appreciate the role of others, as evidence of the uniqueness of God's creation. c. Acknowledge that in others and through others. God works to support the work of shared service in professional work. (Interview Results with Principals A, B, and C)
1.	Vision: invites members/foll owers to determine the future direction of the organization by formulating a common vision (Greenleaf, 1970; Dierendonck, 2011)	Vision: built from awareness of the nature of the call to serve others, so that together with others think about and formulate the future direction and achievements of an organization/institution.	a. Formulate together a vision to target future organizational/institiona l change achievements. b. The essence of serving others is the basic reason for involving other people in formulating a vision of the future so that it is in line with the expectations of the people being served. c. Formulating a shared vision is a way of influencing others to be involved in the pursuit of desired progress and change. (Interview Results with Principals A, B, and C)
2.	Serving: showing service behavior to subordinates (Greenleaf, 1970; Dierendonck, 2011).	Serving: The ultimate expression of spiritual-moral appreciation and self-excellence through acts of service.	a. First of all, this serves as the main ambition of a leader b. Serving is considered the ultimate expression of the union of divine and human energies c. Serving aims to bring people being served to find self-image as the Image of

God

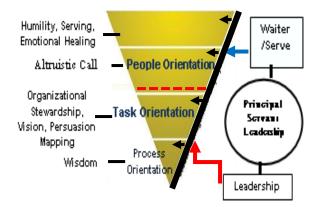d. Serving as a movement of centrifugal power (out of comfort) in favor of the interests of the people

(Interview Results with Principals A, B, and C)

Table 2. Conceptual Framework of Servant Leadership Characteristics According to Greenleaf, (1970); Wong & Page (2003); Barbuto & Wheeler (2006); van Dierendonck (2011), and Servant Leadership Characteristics of Principals Interview Results

Based on the conceptual framework of servant leadership characteristics in Figure 2, where the servant leadership role of the principal creates more effective teacher work performance and, in turn, more effective and efficient education management. The part of participatory leadership and management supports Russell's (2001) servant leadership theory that "leaders enable others to act not by hoarding the power they have but by giving it away." Servant leadership and management also support Snyder's expectancy theory (Shorey & Snyder, 2004), that followers value leaders who authorize and involve followers in the work system as rewards. So, emotional energy is focused on tips (intrinsic or extrinsic) and the belief that achievable rewards encourage followers to build passion and commitment to accomplishing organizational/institutional goals. In addition, the results of the interpretive inductive analysis show that servant leadership is not the same as the experts' understanding. However, there are still principles of similarity in the constructs functioned by the experts.

An important principle explained by Greenleaf (1970) is that servant leadership is responsible for serving subordinates by putting the interests of assistants above the leader's claims. Spears (2002) describes servant leadership as the central act of doing and conditioning good relationships through an atmosphere of respect for the dignity of others and mutual respect in building teamwork and listening to colleagues. Furthermore, the characteristics of the servant leadership of the principal are applied to the setting of the school environment in line with the demands of change. Many factors certainly influence the need for change. Some of these factors are changes (desires to change) from the old conditions that were not taken care of due to conflicts of interest, demands for the development of excellence to increase competitiveness, and demands/challenges of the government and stakeholders. These demands are significant to respond to for several reasons. First, conflicts of interest need to be resolved so as not to create status and interest ambiguity, which impacts the unclear direction of the management of educational institutions. Second, education must be an integral part of national and regional development, connecting the world of science, technology, and the needs of society. Therefore, education needs to be implemented based on an analytical mindset and problem-solving orientation to achieve a clear future vision. In addition, it

seeks to develop all human abilities and personalities, mobility of community resources and democratization in education and learning processes, as well as the growth of enthusiasm. Third, the most tangible contribution of education is the outputs. The quality of graduates will significantly determine the nation's development and the welfare of society.

As has been explained, the demands for educational change are a must, and one of the crucial factors for creating change and progress is the role of the leader. The offer of the role of servant leadership of the principle based on spirituality becomes a new model that positively impacts change and the progress of education. The application of the leadership characteristics of the headmaster's servant leadership based on spirituality is grouped into four (4) aspects of the orientation of the servant leader's action, namely; 1) character orientation, 2) people orientation, 3) task orientation, and 4) process orientation (Wong & Page, 2003), as depicted in the inverted pyramid model in Figure 1 below.

Figure 1. Orientation of Principal Servant Leadership Characteristics

Figure 1 supports the statement of Song et al. (2015), that there is still no consensus on the definition and theoretical framework of servant leadership. Block (1993) states

that Greenleaf has left no empirically validated description of servant leadership. As a result, the authors and researchers have developed their reports and models, resulting in multiple interpretations. Van Dierendonck et al. (2014) explain that most of what has been written about servant leadership (academic and non-academic) is prescriptive. Only a little is a descriptive explaining what happens in practice. Thus, the meta-synthetic study that the researcher conducted on school principal servant leadership characteristics is a theoretical model that combines the key insights from the primary research to be clearly described.

Thus, Figure 1 provides descriptive clarity of the differences in service actions and principals' leadership in the educational environment, namely, character orientation that is formed from fostering and processing religious spirituality so that they care and respect the circumstances of other people and organizations/institutions (Wong & Page, 2003; Waddock (2016); Widiantari et al. (2022). In character orientation, school principals display service characteristics, such as humility, caring, serving, and emotional healing (Greenleaf, 1970; van Dierendonck, 2011; Widiantari et al., 2022). According to van Dierendonck (2011), this behavior is a personal picture of a leader with spiritual power and mature moral behavior. At the implementation level, it is shown in the form of helping teachers as coworkers overcome learning problems and support themselves in solving emotional problems (Barbuto & Wheeler, 2006; Sahertian & Effendi, 2022).

Second, empowerment embodies spiritual morality expressed as a reorientation from self-interest to concern for all the interests of the school community and larger organizations/institutions (Wong

& Page, 2003). Principals develop altruistic love (Barbuto & Wheeler, 2006). Sourced from spiritual-moral appreciation to spread spiritual vision in the workplace, the welfare of teachers and students, and promote education. The principal's concrete actions in altruistic calling are respecting and glorifying others as the image of God, freeing teachers and students from wrong mindsets and behaviors in how to play a role, building self-confidence, and leading meaningful learning. It is also demonstrated by putting the interests of all school members and parents before their own and not overvaluing their contributions.

The three task orientations refer to sources of work inspiration (spirituality at work), assessed as a call/trust from God to be carried out responsibly to get blessings/barakah from God. Therefore, the act of leading is on every follower to lead himself in managing the work entrusted to him (Barbuto & Wheeler, 2006). At the task orientation level, the principal puts forward aspects of organizational stewardship, shared vision, and mapping of persuasion so that the school environment becomes an environment of brotherhood, does not condition power distance and perpetuate the status quo, and shares/learns from each other, respects each other and is free from narrow primordialism that puts people first. Group to build lasting leadership (Barbuto & Wheeler, 2006; van Dierendonck, 2011). Persuasion mapping comes from self-advantage ([intelligence; IQ-EQ, SQ], experience leading in a work environment that is experiencing a crisis) so that it conditions the ability of persuasion mapping to be more effective and innovative (Barbuto & Wheeler 2006).

The third process of orientation carried out through system reorientation, work reorientation, and reorientation of people in the concept of thinking becomes the foundation for the work efficiency of educational institutions (Wong & Page, 2003). The effectiveness of leadership is not in using positions of power but in creating and influencing others to act as leaders over themselves. "Servant leadership is the act of serving a leadership role to others. Serving in leadership means building an attitude of awareness that other people have an act of leading themselves to work to serve." (Greenleaf, 1970). Process orientation manifests itself in action, empowering systems, work, and people to achieve efficiency in educational institutions. b) flexibility of the organization/institution. Process orientation is to build an attitude of awareness that in other people, there is an act of leading oneself to serve in educational institutions (Wong & Page, 2003).

At the process orientation level, the principal emphasizes the aspects of wisdom that come out of the authority of power as a leader by involving teachers and parents to assess programs, find problems, think about ways to solve the issues, and take policies by the goals of shared educational change (Wong & Page, 2003). To carry out the demands of wisdom, school principals have what Wong and Page (2003) call great intellect, so they can understand complex issues in the educational environment, handle opposing views, and be wise in managing conflict.

5. Conclusion

Based on the conceptual framework of servant leadership characteristics, the development of features (new models) in the practice of servant leadership of principals based on spirituality, both related to the source of the formation of characteristics and the application of

attributes in the role. In addition, the interpretive inductive analysis results show that experts do not understand servant leadership equally. However, there are still similar principles in the constructs functioned by the experts. At the role level, offering a servant leadership role based on spirituality is a new model that positively impacts change and progress in education management. The application of the servant leadership characteristics of the principal is grouped into four (4) aspects of the orientation of the servant leader's action, namely 1) character orientation, 2) people orientation, 3) task orientation, and 4) process orientation.

Thus, the servant leadership of the principal in the educational environment is built in the spirit of dialogue between humans and upholds humanistic values. The school principals do not show their authority as leaders or stand out with a robust approach but are here to serve in the spirit of glorifying human values shared by all school members.

Based on the conceptual framework, in the practice of servant leadership, the practical implications of servant leadership of principals based on spiritual morals are as follows. First, servant leadership of principals is particularly suited to organizations/institutions that want a long-term growth profile designed to benefit all stakeholders (instead of focusing on short-term gains for the organization's/institution's purposes only). In short, servant leadership indirectly influences organizational/institutional outcomes, but investing in human empowerment becomes a long-term force for future progress. Second, principal

servant leadership is suitable for recovery and personal awareness because it focuses on the psychological well-being, emotional maturity, and ethical, moral, and religious wisdom of each individual served. Third, the leadership of the principal's servant can clash with the concept of transformational leadership on the dimensions of ideal influence, in which both present themselves as charismatic figures. The principal's servant leadership model, categorized as the charismatic figure displayed in transformational leadership, tends to focus on and exalt the leader. The leader's ideal influence on followers is results-oriented and understands followers only as followers and not as human beings to achieve the organizational goal. At the same time, the charismatic figure in the servant leadership of the principal does not focus on the leader but on the act of serving. The charismatic figure of the principal comes from the union of divine and human energies. He invests in exalting the dignity of each person he serves, not glorifying and exalting himself as a leader.

Strictly speaking, transformational leadership increases followers' confidence in the moral level. Meanwhile, the principal's servant leadership focused on serving teachers and learners in schools by using the morals and religious spirituality that come from within to serve the needs of others outside themselves. It means that serving is the primary purpose while being a leader is an effort to realize the purpose of serving. Thus, transformational leadership tends to follow the leader's ambitions, while servant leadership ambitions to become a leader only to fulfill the act of service.

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