Investigation of the Role of Principal Servant Leadership Based on Spiritual Moral Values in Conditioning Humanistic Education

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ARTICLE INFORMATION	**ABSTRACT**
	This study aims to describe the leadership role of the principal's servant leadership based on spiritual moral values in conditioning humanistic education. This research uses qualitative research and case study design. The research subjects were 3 school principals and 3 senior teachers from three schools in State Junior High Schools, Islamic Private Junior High Schools, and Catholic Junior High Schools located in Malang City, East Java, Indonesia. Data were collected using in-depth interview techniques, participant observation, and documentation study. Data analysis used a modified analytic analysis method. Data validation by measuring credibility, transferability, dependability, and confirmability. The results of this study explain that as a servant leader, the principal is an altruist, faithful, and moral person to condition a humanistic learning environment. In addition, the leadership role of the principal's servant aims to restore and awaken personal awareness that focuses on psychological well-being, emotional maturity, and ethical, moral, and religious wisdom of each individual served.

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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 is being hit by 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. This leadership model emphasizes a humanistic leadership philosophy. It proclaims transformative and ethical aspects and underlies the involvement of those served in the spirituality of the same ministry of service (Winston & Fields, 2015).

In the context of educational services, the role of school principals as servant leaders based on the moral values of spirituality carries the mission of spreading the new spirit of humanism in the school environment (Jones, 2019). The application of new humanism by the principal aims to position the person served as the center of service. The principal's role is to form a school community that supports and respects each other to achieve mutual progress, namely the development of quality, humane, and transformative education (Congregation for Catholic Education [CfCE], 2017; Sullivan, 2018). However, based on practical experience, understanding has been ambiguous, and interpretation of the nature of the principal's leadership role. This problem impacts the low quality of education management (Peters & Rivas, 2018; Bafadal, 2017).

Although the government has sought various forms of educational development programs such as curriculum changes, empowering teacher competencies, and additional education funds for the provision of adequate school infrastructure, the quality of educational management will never be achieved when the principal has not been able to play a role as a person with a character capable of serving with excellence. 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 & Sahaertian, 2022). 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 (Servant Leadership : The Leadership Theory Of, 2005; Al-Mahdy et al., 2016; Effendi et al., 2020).

The act of serving the principal is proven through an attitude of altruism, caring, and selfless sacrifice for the welfare of others. The personal character displayed by the principal appears in the behavior of listening, empathy, healing, and meaning of the work (Servant Leadership : The Leadership Theory Of, 2005; Ünsal, 2021). The evidence of a leader shows acts of service, which start from the "ambition" of becoming a leader or the person's "ambition" of a leader (Ünsal, 2021). The superiority of

personal competence by giving influence, imitating the behavior to convince others, prioritizing the vision of the future, stewardship through conflict resolution, commitment to mutual progress, building faith and moral communities, and animating the spirit that inspires leadership models (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 (Jingna, 2012; Ünsal, 2021). In the context of life in an educational environment, the moral values of spirituality are the noblest. 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; Gibson, 2011; Colbert et al., 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 emphasis on the leadership role of the school principal's servant, this research is as follows. First, to describe the principal's servant leadership essence based on the spiritual-moral spirit. Second, to explain the leadership role of the principal's servant in realizing humanistic education.

METHOD

This research uses a qualitative approach with a case study design (Moleong, 2016). Qualitative research produces in-depth and holistic descriptive data relating to the leadership role of school principals based on spiritual-moral values in empowering teacher competencies. In addition, it describes the forms of the leadership role of the school principal to condition a humanistic educational environment, especially in teaching and learning activities by teachers in class.

Participants in this study involved three school principals, state junior high schools, Islamic private junior high schools, and Catholic private junior high schools, as well as three senior teachers at each school located in Malang City, East Java. The reason for selecting three school principals and three senior teachers from each location was to obtain information regarding the nature of the principal's servant leadership based on spiritual-moral values, the form of the leadership role of the principal's learning servant based on spiritual-moral values in empowering potential teacher teaching. In addition, the three school principals have succeeded in empowering the potential of teachers through servant leadership roles based on spiritual-moral values. Furthermore, the selection of three senior teachers in each school aims to obtain additional information regarding the leadership actions of the principal's servant based on spiritual and moral values. In addition, the selection of three senior teachers was based on direct experience and played a role in supporting the principal's actions in maximizing humanistic teaching by teachers based on moral-spiritual values.

Collect through in-depth interviews with school principals to obtain direct information about the leadership role of the principal's servant based on spiritual-moral values. In addition to getting information related to the forms of the leadership role of the principal's servant based on spiritual-moral values in conditioning humanistic learning in the classroom by the teacher. Furthermore, the researcher asked the principal for information about senior teachers who needed to be interviewed, who felt and experienced directly and were involved in supporting the principal's action steps to boost, empower, and optimize teacher humanism teaching potential. Concerning observation activities focused on observing the actions of the principal's service through the inculcation of spiritual-moral values. Furthermore, for documentation studies, researchers collect and analyze documents relating to various coaching programs, empowering teacher teaching competencies. After obtaining field data in written and oral forms through the snowball sampling technique, the researchers analyzed the collected data (Miles et al., 2014; Yin, 2018).

Data analysis is done in three steps: sorting, coding and categorizing. Starting with sorting the necessary data (Miles et al., 2014) to look for statements related to the nature of the principal's servant leadership based on spiritual-moral values, the form of the leadership role of the principal's servant leadership based on spiritual-moral values in leveraging and empowering the teacher's learning potential. Then, the statements identified in the previous step are coded. Each word is associated with a code name representing an idea or concept that reflects the principal's service activities (Creswell, 2012). 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, dependency is solved to check or evaluate the researcher's accuracy in constantly conceptualizing the data. 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, 2012; Miles, et al., 2014; Yin, 2018).

RESULTS AND DISCUSSION
The Essence of Principal Servant Leadership Based on Spiritual-Moral Values
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 (Gibson, 2011; Gibson, 2014; Chen & Schmidtke, 2017). 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 (Chen & Schmidtke, 2017; Chughtai, 2018).

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 (Arnetz et al., 2013; 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). Also emphasized by Green et al. (2015); Ünsal (2021), 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 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 (Ekinci, 2015).

Personal Characteristics of the Servant

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. This emphasis on the personal character of school principals supports the servant leadership theory of Ekinci (2015); Focht & Ponton (2015), 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 principals support Green et al. (2015); virtue theory Winston & Fields (2015) 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 (Barbuto & Wheeler, 2006; Ünsal, 2021).

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 (Winston & Fields, 2015; 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, (1957) 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) (Russell & Gregory, 2002).

In addition, spirituality in the workplace (Lavine et al., 2014) 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 (Gibson, 2014) 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 Golemen (1996). 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.

The Virtue of Servant Leadership (Mindset)

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. This condition is through delegating tasks and authorities and decision-making based on mutual agreements. 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 & Gregory, 2002).

The description of cooperative building by principals supports one of the characteristics of servant leaders conceptualized by Page & Wong (2000). 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 Peters & Rivas (2018); Shih (2018), 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 (Servant Leadership : The Leadership Theory Of, 2005) to find the characteristics of servant leaders who are service-oriented to the human community. According to Greenleaf (Russell & Gregory, 2002), 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 (Russell & Gregory, 2002) 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.

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 Ünsal's (2021) Russell's (2001); Effendi & Sahaertian, 2022) 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 (Green et al., 2015), 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) and the belief that achievable rewards that encourage followers to build passion and commitment to accomplishing 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 Al-Mahdy et al. (2016). Thus, we present a brief overview of the findings of the servant leadership model in table 1 below.

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

No.	Early Servant Leadership Concepts (Greenleaf, 1969; Wong, 2003; Barbuto & Wheeler, 2006; van Dierendonck, 2011)	Development of Principal Servant Leadership Concepts in Education
a.	Definition of Servant Leadership	Definition of Servant Leadership
	Attempts to define servant leadership based on outcomes (leader behavior in organizations, 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) and 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' suggests.
b.	Servant Leadership Character (Mode)	Servant Leadership Character (Mode)
	An essential and often forgotten point of Greenleaf (1969) 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	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.

No.	Early Servant Leadership Concepts (Greenleaf, 1969; Wong, 2003; Barbuto & Wheeler, 2006; van Dierendonck, 2011)	Development of Principal Servant Leadership Concepts in Education
	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.	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:**	
	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. Principal servant leadership is best suited for school organizations/institutions that want a long-term growth profile to benefit all stakeholders (instead of focusing on short-term gains for corporate/institutional objectives only). 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. 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.	

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 a humanistic educational environment lies in applying 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.

Table 2. Conceptual Framework of Servant Leadership Characteristics

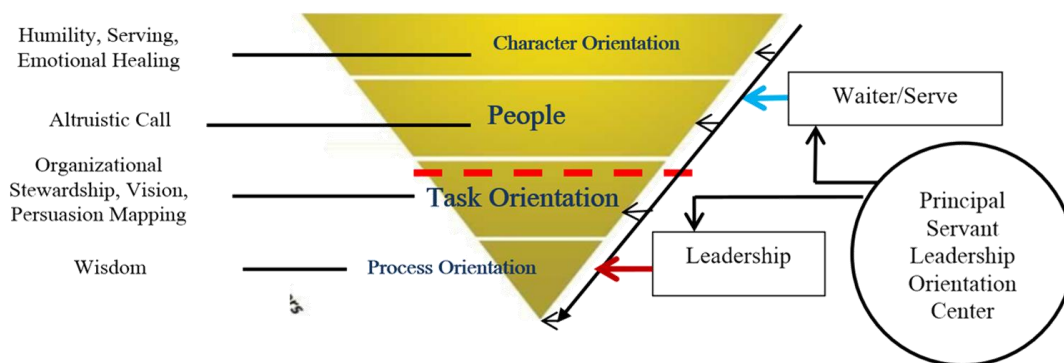| No	Servant Leadership Characteristics Category (Theoretical Study)	Sources of Inspiration for the Development of the Characteristics of Leadership Characteristics of School Principals Based on Christian Spiritual Morals.	Characteristics of Principal Servant Leadership Development Based on Christian Spiritual Morals
01.	Character Orientation: focus on the values, credibility, and motives of the leader (Wong, 2003).	Character orientation, focus on: value of faith, calling as a teacher and leader credibility formed by the processing of religious spirituality 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
02.	People orientation: leader's commitment to developing human resources (Wong, 2003)	People orientation: the embodiment of spirituality in the workplace, namely a reorientation outward from one's own comfort towards concern for teachers, students, and educational progress.	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: Freeing school members from narrow primordialism, Freeing the teacher from wanting to lead rather than serve, Freeing teachers and parents from group interests to common interests,

			Free the teacher from personal egoism to a life of mutual understanding, respect, and mutual love
03.	Task orientation: productivity and success; focus on the leader's duties and skills/professionalism required to succeed (Wong, 2003)	Task orientation: Source of work inspiration (spirituality at work). 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. 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 Vision: realizing spirituality in the workplace through the meaning of work to advance a shared vision Goal: direction of achieving work according to a shared vision as a form of accountability for the professionalism of school principals at work Leading: part of the act of serving the work of everyone entrusted to work.
04.	Process orientation: increasing organizational efficiency; focusing on leader abilities (Wong, 2003).	Process orientation: 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."	Develop an open, efficient, and flexible system Empowering systems, work, and people to achieve organizational/institutional efficiency. 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.
05.	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.	Appreciate the role and concern for the needs of others Respect and glorify others as the image of God. Freeing people from the wrong mindset and behavior in the way of acting. Build self-confidence and lead a meaningful life path for others to live
07.	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.	Making policies based on mutual considerations for the advancement of education Liberating the position of leaders who set policies because they have power Applying participatory management of humanistic spirituality Appreciating, and empowering the potential of teachers to analyze situations/conditions Establish policies resulting from joint consideration to achieve the desired change together
08.	Persuasive mapping: the leader's ability to map issues and 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.	Applying effective persuasive mapping skills. Personal excellence that uses the dimensions of intelligence possessed wisely. Humility to learn from challenging work experiences so that persuasive mapping in the work environment is more mature and productive.
09.	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: Sourced from the appreciation of living together in a learning community 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	Conditioning the organization/institution as a community of people who respect each other in their roles Changing the work environment as an effective humanitarian community to prepare for the future advancement of the organization/institution.

		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.	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."
10.	Humility: placing and appreciating people's achievements others more than achievement alone (van Dierendonck, 2011)	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.	Give appreciation and respect for the role of followers. Appreciate the role of others, as evidence of the uniqueness of God's creation. Acknowledge that in others and through others. God works to support the work of shared service in professional work.
11.	Vision: invites members/followers to determine the future direction of the organization by formulating a common vision (Greenleaf, 1969; van 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.	Formulate together a vision to target future organizational/institutional change achievements. 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. Formulating a shared vision is a way of influencing others to be involved in the pursuit of desired progress and change.
12.	Serving: showing service behavior to subordinates (Greenleaf, 1969; van Dierendonck, 2011)	Serving: The ultimate expression of spiritual-moral appreciation and self-excellence through acts of service.	First of all, this serve as the main ambition of a leader Serving is considered the ultimate expression of the union of divine and human energies Serving aims to bring people being served to find self-image as the Image of God Serving as a movement of centrifugal power (out of comfort) in favor of the interests of the people

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 & Gregory's, (2002) 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 (Winston & Fields, 2015), 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 (1969) is that servant leadership is responsible for serving subordinates by putting the interests of assistants above the leader's claims. van Dierendonck (2011) 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 (Winston & Fields, 2015), as depicted in the inverted pyramid model in figure 1.

Figure 1. Orientation of Principal Servant Leadership Characteristics

Based on figure 1 supports the statement of Chughtai (2018), that there is still no consensus on the definition and theoretical framework of servant leadership. Focht & Ponton (2015) 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 (2011) explain that most of what has been written about servant leadership (academic and non-academic) are prescriptive. Only a little is 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, 2003; Waddock, 2016). In character orientation, school principals display service characteristics, such as; humility, caring, serving, and emotional healing (Greenleaf, 1969; van Dierendonck, 2011). 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; Ünsal, 2021).

Second, people orientation (empowering) is an embodiment of spiritual morals in the form of a reorientation out of one's own comfort toward concern for all the interests of the school community and larger organizations/institutions (Wong, 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. In addition, it is shown in prioritizing the interests of all school members and parents above their interests and not overestimating 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; Al-Mahdy et al., 2016). 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 perpetuates 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; Ünsal, 2021). 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 (Ünsal, 2021).

The third process of orientation carried out through system reorientation, work reorientation, and reorientation of people in the concept of thinking becomes the basic building to make work efficiency of educational institutions (Winston & Fields, 2015). 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." (Focht & Ponton, 2015). Process orientation manifests itself in action, a) 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 (Chughtai, 2018).

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 (Chughtai, 2018). To carry out the demands of wisdom, school principals have what Wong (2003) call great intellect and knowledge, so they can understand complex issues in the educational environment, handle opposing views and be wise in managing conflict.

CONCLUSION

Based on the conceptual framework of servant leadership characteristics, found 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 in the school principal comes from the union of divine and human energies. He invests himself in glorifying the dignity of each person he serves, not glorifying and exalting himself as a leader.

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