



# Strengthening Christian Leadership and Faith Militance Through the Christian Leadership Training Program (LKK) for Catholic Students

Reno Francius Simanullang<sup>1</sup>, Barita Esman Dabukke<sup>2</sup>, Charles Junaidi Gea<sup>3</sup>, Ririn Permatasari Gaurifa<sup>4</sup>

<sup>1,2,3,4</sup>Pendidikan Guru Sekolah Dasar, Fakultas Keguruan dan Ilmu Pendidikan, Universitas Sari Mutiara Indonesia, Medan

**Received**

20/04/2026

**Accepted**

14/05/2026

**Published**

30/05/2026

## Correspondence address to:

Reno Francius Simanullang,  
Pendidikan Guru Sekolah Dasar,  
Fakultas Keguruan dan Ilmu  
Pendidikan, Universitas Sari  
Mutiara Indonesia, Medan,  
Indonesia

Email address:

[renosimanullang@sari-mutiara.ac.id](mailto:renosimanullang@sari-mutiara.ac.id)

**Abstract**— This community service activity aims to strengthen Christian leadership, increase faith militancy, develop organizational skills, and increase students' social sensitivity through the Christian Leadership Training (LKK) program. The activity was carried out over five days using a participatory approach based on adult education (andragogy). The methods used included interactive lectures, group discussions, reflection, meditation, simulations, debate and trial practice, intensive mentoring, and Eucharistic celebrations. Evaluation was carried out through participatory observation, daily reflection, assignment assessments, and evaluative discussions. The results of the activity showed that participants experienced an increased understanding of self-identity, Christian spirituality, servant leadership, organizational skills, and sensitivity to various social issues. Furthermore, this activity successfully improved participants' communication, collaboration, organizational leadership, and constructive conflict resolution skills.

**Keywords:** Christian Leadership; Catholic Students; Cadre Development; Spirituality; Community Service



This article published by, PT. Tarombo Research Development is open access under the term of the Creative Common, CC-BY-SA license

## INTRODUCTION

Development technology information and communication in the digital era has bring very significant changes in various aspect life humans, including in life generation young. Convenience access information via the internet and social media give Lots benefits, such as increasing access to knowledge, expansion network social, as well as openness various opportunity development myself. However Thus, according to Twenge (Hasan et al., 2023) development it also presents various challenge new for people young, including increasing individualism, the decline quality interaction social, crisis identity, low concern social, as well as decline quality spirituality (Spain & Woodruff, 2022).

Today's young generation lives in a highly dynamic and complex environment. The increasingly massive flow of globalization has caused a shift in values in society. Traditional values, local culture, and religious norms are beginning to be challenged by the influence of popular culture developing through digital media (Larsen & Mathé, 2023). This situation has the potential to cause value disorientation, especially among students who are in the developmental phase of searching for their identity. If not balanced with adequate character and spiritual development, the younger generation is at risk of experiencing a crisis of meaning in life, low social commitment, and weak personal integrity.

Students are a strategic group in national development because they play a role as agents of *change*, agents of social control, and moral agents. As academics, students are expected to possess not only intellectual competence but also character, integrity, leadership skills, and a strong sense of social responsibility. According to Astin and Astin (Hargreaves & Fullan, 2020) student leadership development is a crucial part of higher education because effective leadership can drive positive social change in society.

In the context of higher education, student organizations play a crucial role as a vehicle for character building, leadership development, and democracy. Student organizations provide a platform for students to learn to collaborate, communicate, solve problems, manage conflict, and make decisions collectively. Through organizational activities, students can develop various soft skills *not* always acquired through classroom learning (Sahertian & Rustan Effendi, 2022).

Despite this, various student organizations currently face a number of challenges in their cadre formation process (Kamboj & Garg, 2021). Declining student participation in organizations, weak leadership regeneration, low member commitment, and minimal organizational militancy are common issues found in various universities (Cohen de Lara & al., 2024). These conditions have resulted in suboptimal implementation of organizational programs and a decline in the quality of student leadership (Rustan Effendi, 2020).

A similar situation is experienced by religious-based student organizations, including the Catholic Student Family (KBMK). As an organization representing Catholic students, KBMK has the responsibility to develop young leaders who not only excel academically but also possess a deep spirituality, strong character, and a strong commitment to service. However, reality shows that some students still view organizations as merely supplementary activities, resulting in suboptimal involvement

and commitment.

From the perspective of the Catholic Church, young people hold a very strategic position. Pope Francis, in his apostolic document *Christus Vivit* (2019), emphasized that young people are not only the future of the Church but also the Church's present, called to take an active part in church and community life. Young people are expected to be witnesses of Christ in the world through concrete involvement in service, social solidarity, and the struggle for social justice.

Furthermore, the Pastoral Constitution *Gaudium et Spes* of the Second Vatican Council (Waruwu et al., 2025) emphasized that the Church is called to be present and involved in the various dynamics of human life, including social, political, economic, and cultural issues. Therefore, Catholic students need to be equipped with the skills to read the signs of the times, understand social issues, and make a real contribution to society.

Christian leadership is fundamentally different from the power-oriented paradigm of leadership. Christian leadership places service at the core of all leadership activities. Greenleaf (Simanullang, 2017) introduced the concept of *servant leadership*, emphasizing that a true leader is someone who serves before leading. Servant leaders prioritize empathy, love, humility, and responsibility toward others.

In addition to leadership, students also need strong organizational management skills. These skills encompass program planning, decision-making, effective communication, conflict management, and the ability to lead meetings and sessions. These skills are essential for an organization to operate effectively and sustainably.

Initial observations of KBMK members indicate that some students still experience difficulties understanding their identity, building organizational commitment, leading activities, and managing organizational conflict. Furthermore, participants' ability to analyze social issues and relate them to religious values still needs improvement. This situation highlights the need for a comprehensive and sustainable development program (Kusuma et al., 2023).

One way to address these issues is through Christian Leadership Training (LKK). This program is designed as a cadre development process that combines aspects of spirituality, personality, leadership, social analysis, and organizational skills in an integrative learning process.

Unlike typical leadership training, LKK places spiritual development as the primary foundation of the leadership development process (Dennis & Bocarnea, 2022). Participants are not only equipped with leadership and organizational theory, but also assisted in self-reflection, meditation, Eucharistic celebrations, and the internalization of Christian values in their daily lives (Sabaruddin et al., 2024).

The LKK program implemented in this community service program integrates various learning methods, such as interactive lectures, group discussions, simulations, reflections, debate and trial practice, assignments, and intensive mentoring (Sugito et al., 2022). This approach aligns with the principles of adult learning ( *andragogy* ), which emphasizes active participant participation in the learning process (Knowles et al., 2020).

This activity is expected to enhance students' spirituality, leadership, organizational skills, and social awareness (Nonterah, 2020). Furthermore, it is hoped that it will produce young Catholics with integrity, a spirit of service, and the ability to

become transformative leaders within the church, on campus, and in the community (Tomala, 2019).

Based on this description, the aim of this community service activity is to strengthen Christian leadership, increase faith militancy, develop organizational skills, and increase the social sensitivity of students who are members of KBMK

## **METHOD**

This community service activity was carried out by the Medan Archdiocese Youth Commission through the LKK program for students who are members of the KBMK. The activity was held for five days, from March 18–22, 2026, at the Grotto of Our Lady of the Holy Trinity in Sibiru-biru. The program targets student members of the KBMK who are being prepared to become young Catholic leaders on campus, in the Church, and in the community.

Of the 53 registered participants, some were dropped during the technical meeting due to absences or late arrivals, leaving 41 participants. On the first day of training, 40 people attended (Luu, 2020).

The activity implementation method uses a participatory approach, which positions participants as active subjects throughout the entire series of activities (Greenleaf, 2024). This approach was chosen because leadership and character development cannot be achieved solely through knowledge transfer but requires active participant involvement in the learning process, reflection, and direct experience (Abbas et al., 2020). According to Knowles et al. (2020), a participatory approach also aligns with the principles of adult education ( *andragogy* ), which emphasize the importance of participant experience as a learning resource.

The implementation of activities is carried out through four main stages, namely preparation, implementation, evaluation and follow-up (Kosasih et al., 2024).

### **1. Preparation Stage**

The preparation phase is carried out to identify participant needs and ensure all activity equipment is properly provided. Activities at this stage include:

- a. Analysis of participant needs through discussions with KBMK administrators to identify various problems faced by the organization, such as low militancy, weak leadership regeneration, and limited organizational skills.
- b. The development of curriculum and training materials covering five main areas, namely spirituality, personality development, Christian leadership, social analysis, and organizational management.
- c. Determining resource persons and facilitators who have the appropriate competencies in the material field.
- d. Preparation of activity facilities and infrastructure, including training venues, liturgical equipment, learning media, training materials, and evaluation instruments.
- e. Selection of participants' commitment and discipline during the technical meeting.

### **2. Implementation Stage**

The LKK is implemented intensively over five days using various interactive and reflective learning methods. The methods used include:

**a. Interactive Lecture**

The interactive lecture method is used to deliver conceptual material on self-identity, Christian leadership, spirituality, social analysis, organizational management, debate and court proceedings, and Church teachings. During the presentation, participants are given the opportunity to ask questions, discuss, and share their experiences and perspectives.

**b. Discussion Group**

Discussion group used For push participant do analysis critical to various problem related actual with life Church, nation, and society. This method aims to improve participants' critical thinking, communication, and collaboration skills.

**c. Reflection and Meditation**

Reflection and meditation are conducted to help participants recognize their potential, understand their identity, and deepen their spiritual lives. These activities are structured through self-emptying sessions, daily reflection, and spiritual guidance (Maysytoh, 2022).

**d. Simulation and Practice**

Simulations are used to train participants' leadership and organizational skills. These simulations include practical exercises such as forming an organization, debates and trials, analyzing the economic situation around the training site, and managing conflict. Through this method, participants gain hands-on experience in carrying out leadership functions.

**e. Intensive Mentoring**

Facilitators provide mentoring throughout the entire activity. This mentoring aims to assist participants in adaptation, reflection, task completion, and character and leadership development (Darvishmotevali & Altinay, 2022).

**f. Eucharistic Celebration and Liturgy**

Eucharistic celebrations are held regularly as a means of spiritual development and strengthening Christian values. Liturgical activities also serve as a learning tool for participants to develop discipline, responsibility, and service as Catholic cadres.

**3. Evaluation Stage**

Activity evaluation is conducted continuously during and after program implementation. The evaluation aims to determine the level of achievement of activity objectives and the changes experienced by participants. Evaluation techniques used include:

- a. Participatory observation of honesty, discipline, and participant involvement during the activity.
- b. Daily reflection of participants to find out the development of understanding, learning experiences, and changes in participants' attitudes as well as participants' openness to themselves.
- c. Assessment of individual and group assignments given during the activity.
- d. Evaluative discussion between participants, facilitators, and activity managers to obtain feedback regarding program implementation.

Indicators of activity success include: (1) increased participant understanding of Christian leadership; (2) increased spiritual awareness and understanding of self-

identity; (3) increased organizational skills and leadership abilities; and (4) increased social sensitivity and improved problem-solving abilities.

#### **4. Follow-up Stage**

To ensure the program's sustainability, follow-up is provided in the form of regular mentoring of cadres through KBMK organizational activities. Furthermore, participants are encouraged to implement Christian leadership values in various student activities, church services, and social outreach.

Overall, the LKK implementation model is designed to produce a holistic learning process by integrating aspects of spirituality, personality, leadership, organization, and social concern so as to be able to form Catholic student cadres with integrity and a spirit of service (Sihombing, 2024).

## **RESULT AND DISCUSSION**

### **Implementation of Christian Leadership Training Activities**

The LKK activity was carried out for five days involving students who are members of KBMK. On the first day, all participants gathered in the courtyard of the Catholic Center building at 07.00 WIB and were welcomed by several committee representatives while also re-registering the number of participants present, and there were 40 people in attendance. Next, the participants and several committee members departed for the training venue in Sibiru-biru (Kin et al., 2020). Upon arrival at the training venue, several committee members who had previously stayed at the training venue took their designated posts and the General Manager (PJU) welcomed the participants, which was automatically part of the training process. In welcoming the participants, the PJU immediately instructed all participants to inform their families and all close relatives that they had arrived at the training venue and to provide the committee number that could be contacted if there were any urgent matters in the next few days because smartphones were collected by the committee during the training. After that, the participants were directed to remove various accessories they were wearing and also watches. Next, the PJU divided the groups and directed each group to meet the committee members who were already at the post to screen the participants' belongings, because during the technical meeting, they had been informed about items that could and could not be brought during the training.



**Figure 1.** Participants and Committee at the Catholic Center Building

While the postal committee screened the items, the PJU prepared a class to discuss technical matters during the training to ensure it ran smoothly and in-depth. After understanding the technical matters, participants underwent a classroom process, receiving materials from several invited speakers and facilitators (Makhrus et al., 2022). The activities were carried out intensively through various learning formats, including interactive lectures, group discussions, reflection, meditation, simulations, deban and trial practice, mentoring, and daily evaluations (Alzoraiki et al., 2023).



**Figure 2.** Participants and Committee in Sibiru-biru

The material presented during the program is grouped into five main areas: spirituality, personality development, Christian leadership, social analysis, and organizational and conflict management. This grouping of materials ensures that participant development is holistic and addresses all aspects of student development.

### **Increasing Participants' Spirituality and Self-Awareness**

One of the main outcomes of the LKK program is increased self-awareness and spirituality among participants. Meditation, daily reflection, the Eucharist, and self-emptying activities help participants to more deeply identify their potential, weaknesses, and calling in life.



**Figure 3.** Participants Studying Self-Introduction and Life Goals Material

Based on participant reflections, most stated that they gained a new understanding of the meaning of life, the purpose of service, and their identity as Catholic students. Participants also demonstrated an increased awareness of the importance of spiritual life as a foundation for carrying out leadership duties (Wang et al., 2023).

This finding aligns with Pope Francis's (2019) view that young people need guidance that can help them discover their identity and calling. A strong spirituality is the foundation for developing mature and responsible individuals.

### **Strengthening Christian Leadership**

The Christian leadership material had a positive impact on shifting participants' paradigms regarding the meaning of leadership. Before participating, some participants viewed leadership as a position of power and authority. However, after the training, they began to understand that leadership is a form of service to others.

This understanding was evident in the participants' improved ability to collaborate, communicate, and make decisions collectively. Participants also demonstrated greater empathy, openness, and responsibility throughout the activity.



**Figure 4.** Participants Learning Christian Leadership Material (Loyalty and Militancy)

These results support the *servant leadership theory* put forward by Greenleaf (1977) that an effective leader is a leader who is able to serve, empower and develop others.

#### **Organizational Capacity Building**

The presentation of organizational management, debates, trials, and conflict management materials has been proven to improve participants' organizational skills. During the activity, participants were trained to simulate building an organization, develop meeting agendas, lead trials, present arguments, and resolve conflicts through dialogue.



**Figure 5.** Participants Studying Debate and Trial Material

Trial practice is one of the most effective methods because it provides participants with hands-on experience in operating organizational mechanisms. Through this practice, participants learn about trial procedures, communication ethics, and democratic decision-making.

According to Northouse (Al Shebli, 2023), direct experience (*experiential learning*) is an effective strategy in leadership learning because it can improve participants' practical skills.



**Figure 6.** Participants Learning Organizational Management Material (Organization Building)

### Increasing Social Sensitivity and Ability to Read the Signs of the Times

The social analysis material aims to improve participants' understanding of various social issues occurring in society. Participants are invited to discuss current issues such as intolerance, poverty, corruption, moral degradation, and the challenges of digitalization (Sahara & Suriansyah, 2020).

The discussion results showed that participants were beginning to develop a critical awareness of social issues and understand the importance of youth involvement in addressing these issues. Participants recognized that Christian faith is not only manifested in worship practices but also through concrete involvement in social life.



**Figure 7.** Participants Learning Social Analysis and Conflict Management Material

This finding is in line with the spirit of *Gaudium et Spes*, which emphasizes that the Church is called to be involved in the joys and sorrows of human life and to fight for the common good (Virgana & Suradika, 2022).

Overall, the Christian Leadership Training program has proven effective in strengthening students' capacities in spirituality, leadership, organization, and social awareness. This program can serve as a model for sustainable Catholic student cadre development, developing young leaders with integrity, faith, and a spirit of service (Prenger et al., 2021).

### Follow-up Action Plan (RTL)

The LKK activity is a continuous training so that on the last day, the participants are given tasks and responsibilities to be carried out after completing the training to implement the training that has been received for five days, and the Follow-Up Action Plan (RTL) is a method of mentoring the participants (Firdaus et al., 2022). Therefore, the RTL of the participants is to become a committee for the KBMK Anniversary activities and the Reception of the Sacrament of Confirmation of Students. In this committee, several students from the Catholic Student Family (KMKat) in the Medan Archdiocese will also join so that the LKK participants are more trained in their leadership skills by managing a larger organization (Fadilah et al., 2024).



**Figure 8.** Last Day of Training

## CONCLUSION

The Youth Development Program (LKK) activities implemented by the Medan Archdiocese Youth Commission for KBMK students have made a positive contribution to strengthening the students' capacity as future young Catholic leaders. The program, designed through a participatory approach and based on adult education ( *andragogy* ), is able to integrate spiritual development, personality development, leadership, social analysis, and organizational skills holistically. Various methods applied, such as interactive lectures, group discussions, reflection, meditation, simulations, practice, intensive mentoring, and Eucharistic celebrations, have proven to be able to create an active, reflective, and transformative learning process.

The results of the implementation of the activities showed an increase in participants' understanding of self-identity, Christian spirituality, servant leadership, organizational skills, and sensitivity to various social issues that occur in society. In addition, participants also showed development in the ability to communicate, cooperate, lead organizations, resolve conflicts constructively, and increase commitment to service in the life of the Church and society. Thus, the Christian Leadership Training program can be used as an effective cadre model in forming Catholic students with integrity, faith, character, and a spirit of service.

As a follow-up, participants are given assignments after the training, as ongoing mentoring is necessary. Furthermore, other mentoring can be provided through regular cadre development and coaching activities within Catholic student organizations to ensure the Christian leadership values learned during the training can be effectively implemented in academic, organizational, church, and community life. Furthermore, similar activities need to be held periodically, involving more participants and expanding collaborative networks with various parties to strengthen the process of developing young Catholic leaders who are adaptive to the challenges of the times.

## Reference

- Abbas, A., Saud, M., Usman, I., & Ekowati, D. (2020). Servant Leadership And Religiosity: An Indicator Of Employee Performance In The Education Sector. *International Journal Of Innovation, Creativity And Change*, 13(4), 391–409. <https://Www.Ijicc.Net/Index.Php/Volume-13-2020/187>
- Al Shebli, A. (2023). Effective Leadership Practices In Schools: Approaches To Eliminate Turnover. In *Restructuring Leadership For School Improvement And Reform* (Pp. 22–41). Igi Global. <https://Doi.Org/Https://Doi.Org/10.4018/978-1-6684-7818-9.Ch002>
- Alzoraiki, M., Ahmad, A. R., Ateeq, A. A., Naji, G. M. A., Almaamari, Q., & Beshr, B. A. H. (2023). Impact Of Teachers' Commitment To The Relationship Between Transformational Leadership And Sustainable Teaching Performance. *Sustainability*, 15(5), 4620. <https://Doi.Org/10.3390/Su15054620>
- Cohen De Lara, E., & Al., Et. (2024). *Leadership As Service: Developing A Character Education Program For University Students In Spain*.
- Darvishmotevali, M., & Altinay, L. (2022). Green Hrm, Environmental Awareness And Green Behaviors: The Moderating Role Of Servant Leadership. *Tourism Management*, 88, 104401. <https://Doi.Org/10.1016/J.Tourman.2021.104401>
- Dennis, R. S., & Bocarnea, M. (2022). Development Of The Servant Leadership Assessment Instrument. *Leadership & Organization Development Journal*, 26. <https://Doi.Org/10.1108/01437730510633692>
- Fadilah, A., Hadiwijaya, D., & Muttaqijn, M. I. (2024). The Influence Of School Principal Leadership And Organizational Culture On Teacher Performance. *Inovasi: Jurnal Ekonomi, Keuangan, Dan Manajemen*, 20(2), 243–249. <https://Doi.Org/Https://Doi.Org/10.30872/Jinv.V20i2.1771>
- Firdaus, A., Markiah, A., Ahmad Suriansyah, M., & Saleh, M. (2022). The Relationship Between Principal Transformational Leadership And Work Climate On Teacher Performance Through

- Work Commitment To Public Elementary School Teachers In South Banjarmasin City. *International Journal Of Social Science And Human Research*, 3(1), 1–12.
- Greenleaf, R. K. (2024). Who Is The Servant-Leader?. *The International Journal Of Servant-Leadership*, 10(1), 17–22.
- Hargreaves, A., & Fullan, M. (2020). Collaborative Cultures For Character Development. *Educational Management Administration & Leadership*, 48(5), 803–821. <https://doi.org/10.1177/1741143220914752>
- Hasan, I. A., Basalamah, S., Amang, B., & Bijang, J. (2023). The Influence Of Leadership, Work Environment, Competence, And Character Development, On Organizational Commitment And Employee Performance In Banking In Sinjai Regency. *International Journal Of Professional Business Review: Int. J. Prof. Bus. Rev.*, 8(5), 124. <https://doi.org/10.57178/Atestasi.V5i2.123>
- Kamboj, K. P., & Garg, P. (2021). Teachers' Psychological Well-Being Role Of Emotional Intelligence And Resilient Character Traits In Determining The Psychological Well-Being Of Indian School Teachers. *International Journal Of Educational Management*, 35(4), 768–788. <https://doi.org/10.1108/Ijem-08-2019-0278>
- Kin, T. M., Kareem, O. A., Musa, K., Ghouri, A. M., & Khan, N. R. (2020). Leading Sustainable Schools In The Era Of Education 4.0: Identifying School Leadership Competencies In Malaysian Secondary Schools. *International Journal Of Management In Education*, 14(6), 580. <https://doi.org/10.1504/Ijmie.2020.110690>
- Kosasih, H., Susanto, S., Fadli, A., Alimin, E., & Salqaura, S. A. (2024). Transforming Lecturer Performance: The Mediating Role Of Servant Leadership In Enhancing Digital Competence And Psychological Well-Being. *Society*, 12(2), 814–834. <https://doi.org/10.33019/Society.V12i2.739>
- Kusuma, R. D., Kristiawan, M., & Fitria, H. (2023). Principal's Leadership In Realizing Pancasila Student Profile. *Journal Of Social Work And Science Education*, 4(3), 1020–1036. <https://doi.org/10.52690/Jswse.V4i3.647>
- Larsen, E., & Mathé, N. E. H. (2023). Teachers' Perceptions Of Their Schools' Democratic Character. *Scandinavian Journal Of Educational Research*, 67(2), 327–343. <https://doi.org/10.1080/00313831.2021.2021437>
- Luu, T. T. (2020). Integrating Green Strategy And Green Human Resource Practices To Trigger Individual And Organizational Green Performance: The Role Of Environmentally-Specific Servant Leadership. *Journal Of Sustainable Tourism*, 28(8), 1193–1222. <https://doi.org/10.1080/09669582.2020.1729165>
- Makhrus, M., Sunardi, O., & Retnowati, R. (2022). Increasing Teachers'creativity Through The Development Of Organizational Culture, Empowerment And Visionary Leadership Of School Principles. *International Journal Of Social And Management Studies*, 3(2), 20–33. <https://doi.org/10.5555/Ijosmas.V3i2.113>
- Maysytoh, A. (2022). *Pengaruh Servant Leadership Terhadap Organizational Citizenship Behavior Pada Generasi Z Di Jakarta*. Universitas Lambung Mangkurat.
- Nonterah, N. K. (2020). Formation In Adult Faith For African Lay Faithful: A Theological Foundation For Collaborative Ministry And Service. *Faith In Action, Volume 3: Reimagining The Mission Of The Church In Education, Politics, And Servant Leadership In Africa*, 238.
- Prenger, R., Poortman, C. L., & Handelzalts, A. (2021). Professional Learning Networks: From Teacher Learning To School Improvement? *Journal Of Educational Change*, 22(1), 13–52. <https://doi.org/10.1007/S10833-020-09383-2>
- Rustan Effendi, Y. (2020). The Principal's Transformational Leadership Approach Based On Local

- Wisdom In Strengthening The Character Of Students. *Malaysian Online Journal Of Educational Management (Mojem)*. <https://Ssrn.Com/Abstract=3718268>
- Sabaruddin, S., Agustan, A., Ibrahim, I. S., Rahman, S., & Maharani, M. (2024). Understanding Dramaturgic Theory As The Key To Choosing An Ideal Leader. *Al Ma'arief: Jurnal Pendidikan Sosial Dan Budaya*, 6(1), 38–48. <https://doi.org/10.35905/Almaarief.V6i1.9509>
- Sahara, B., & Suriansyah, A. (2020). Relationship Of Principal Leadership Style, Teacher Work Culture, Teacher Competency, Teacher Job Satisfaction And Performance Of Special School Teachers In Banjarbaru City. *Journal Of K6 Education And Management*, 3(4), 505–518. <https://doi.org/https://doi.org/10.11594/Jk6em.03.04.10>
- Sahertian, P., & Rustan Effendi, Y. (2022). The Role Of Principal Transformational Leadership Based On Lonto Leok Culture Manggarai Community For Strengthening Student Character. *Masyarakat, Kebudayaan Dan Politik*, 35(3), 321–338. <https://Ssrn.Com/Abstract=4228725>
- Sihombing, S. O. (2024). *Servant Leadership Dalam Organisasi Pendidikan*. Bumi Aksara.
- Simanullang, P. (2017). Model Of Penetration Of Character Values Based On Batak Toba Culture. *Proceedings Of The 2nd Annual International Seminar On Transformative Education And Educational Leadership (Aisteel 2017)*, 480–484. <https://doi.org/10.2991/Aisteel-17.2017.103>
- Spain, E., & Woodruff, T. (2022). The Applied Strategic Leadership Process: Setting Direction In A Vuca World. *Journal Of Character And Leadership Development*, 10(1), 47–57. <https://doi.org/10.58315/Jcld.V10.250>
- Sugito, S., Agung, A. A. G., Yudana, I. M., & Ariawan, I. P. W. (2022). Digital Testing Application In Knowing The Effect Of Servant Leadership And Work Motivation On Teacher Performance. *International Journal Of Health Sciences*, 6(2), 682–698. <https://doi.org/10.53730/Ijhs.V6n2.7583>
- Tomala, Y. T. (2019). Leading By Serving: Memimpin Dengan Melayani. *Voice Of Wesley: Jurnal Ilmiah Musik Dan Agama*, 2(2). <https://doi.org/10.36972/Jvow.V2i2.23>
- Virgana, V., & Suradika, A. (2022). School Management Effectiveness: The Analysis Of Organizational Culture, Leadership Style, Work Environment, And Satisfaction. *International Journal Of Educational Management And Innovation*, 3(3), 263–278. <https://doi.org/https://doi.org/10.12928/Ijemi.V3i3.6056>
- Wang, T., Olivier, D. F., & Chen, P. (2023). Creating Individual And Organizational Readiness For Change: Conceptualization Of System Readiness For Change In School Education. *International Journal Of Leadership In Education*, 26(6), 1037–1061.
- Waruwu, E., Absah, Y., Sibarani, R., & Sembiring, B. K. F. (2025). The Traditional Leadership Model Of Nias As A Pillar Of Local Wisdom In Strengthening Cultural Identity And Character Education. *Proceedings Of The International Conference On Finance, Economics, Management, Accounting And Informatics*, 1–7.