

## **THE MEANING OF SERVANT LEADERSHIP: A QUALITATIVE PHENOMENOLOGICAL STUDY**

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### **Abstract**

**Introduction:** In this day and age, finding the servant leadership is really hard, most organizations focus on bigger profits and corporate business expansion. A serving leadership emphasizing more on members' interests faces various challenges because any profits gained is used for the members' welfare. The model of servant leadership can be adopted by non-profit organization in the field of human welfare, such as education field.

**Research Purpose:** This research aims are: (1) to explore the individual experience of people doing servant leadership in daily organizational life; (2) to find meaning in individual experience doing servant leadership in daily organizational life.

**Research Design:** The research type is a qualitative research with interpretative phenomenological analysis method. Interpretative phenomenological analysis consists of two steps, first, the subject will interpret their world; second, the researcher tries to define the subject interpretation process of their world. Through phenomenology, researcher tries to explore the meaning of life of some individuals to create a universal meaning.

**Research Question:** This research has two questions, those are: (1) how is the experience of someone doing servant leadership? (2) What is the meaning of someone doing servant leadership?

**Sample:** The sampling technique is purposive sampling. This research takes the subject from those who use the servant leadership model in their organization. Data gathering was done through a semi-structural interview, so the dialogue between the researcher and the subject in the exploration of the subject experience in doing servant leadership up to finding the meaning of said experience can occur.

**Result:** According to data analysis of someone doing the servant leadership, some group of themes can be seen, those are: (1) it arises from their concern about problems around them, (2) it pushes the subject to start collecting resources to start a movement for change, (3) the movement for change is vital in welfare improvement of the members, (4) organizational activities are not for profits but sincerely for helping members. (5) Servant leadership is shown by various attributes and traits to serve members. Conclusively, servant leadership means: (1) a leadership born from the concern of wanting to help members' issues. (2) A leader needs to directly serve members so a trust can grow, and such trust can inspire members to help and grow with each other's. (3) The most important things to understand from servant leadership is assuming other members as equal members of family, working honest, being sincere, being wholehearted, and being

committed to keep helping each other

**Keywords:** Meaning, Servant Leadership, Qualitative Phenomenological Study

## 1. INTRODUCTION

In this day and age, finding the servant leadership is really hard, most organization focus on bigger profits and corporate business expansion (Yukl, 2010). The definition of leadership is always associated with a person who has strong characteristic, expertise, and power to legitimate, manage, and lead the others (Rachmawati and Lantu, 2014). The servant leaders who prioritize member interests face challenges in the midst of competition between organizations. The Servant Leadership has negative consequences for the organization. The organization will not benefit fully because profit is prioritized for member welfare. This causes the organization to be difficult to achieve its profit objectives and not all beneficial for an organization so it will have difficulty in developing the organization (Yukl, 2010). Nevertheless, some studies suggest that serving leadership has many benefits for organizational development (Sokol, 2014; Melchar and Bosco, 2010; Harwiki, 2016; Rachmawati and Lantu, 2014; Hutapea and Dewi, 2012).

## 2. SERVANT LEADERSHIP

The origin of servant leadership concept was constructed by the first conceptualized of servant leadership by Robert Greenleaf in 1970 (Rachmawati and Lantu, 2014). From his essay entitled *The Servant as Leader*, Greenleaf reveals that the concern of serving as a leader is most intensely felt for justice (rather than order), for the performance (rather than form) of institutions, and for the appropriateness (rather than result) of power and authority (Greenleaf, 1991). Spears (in Smith, 2005) defines the servant leadership as a new kind of leadership model, which puts serving others as the number one priority. Servant leadership emphasizes on increasing service to others; a holistic approach to work; promoting a sense of community; and the sharing of power in decision making. Therefore, servant leadership is about helping other to accomplish shared objectives by facilitating individual development, empowerment, and collective work that are consistent with the health and long-term welfare of followers (Yukl, 2010). Rachmawati and Lantu (2014) explain the philosophical basis of the theory:

1. The motivation of servant leadership is to serve first, not to lead. It's breaking up our paradigm before that leader always comes to activate their power, manage something, and direct the followers.
2. Servant leader is who later serves out of prompting of conscience or in conformity with normative expectations.
3. The self-concept of servant leaders: view themselves as stewards, which is derived from Greek *aikonomia* which mean the house of manager.

A servant leader must attend to the needs of followers and help them become healthier, wiser, and more willing to accept their responsibilities (Yukl, 2010). Furthermore, it is only by understanding followers that the leader can determine how best to serve their needs. They must listen to followers, learn about their needs and aspirations, and be willing to share in their pain and frustration (Yukl, 2010). The servant leader must stand for what is good and right, even when it is not in the financial interest of the organization. Social injustice and inequality should be opposed whenever possible (Yukl, 2010).

The servant leadership is not only about the concept, to present a fuller picture of the servant-leadership, Smith (2005) explains it in the framework of servant leadership :

1. Service to Others. Servant-leadership begins when a leader assumes the position of a servant in their interaction with followers. Authentic, legitimate leadership arises not from the exercise of power or self-interested actions, but from a fundamental desire to first help others.
2. A Holistic approach to work. Servant leadership promotes a view that individuals should be encouraged to be who they are, in their professional as well as personal lives.
3. Promoting a sense of community. Only by establishing this sense of community among follower can an organization succeed in its objective. The theory posits that this sense of community can arise only from the actions of individual servant-leaders.
4. Sharing of power in decision making. Effective servant leadership is best evidenced by the cultivation of servant leadership in others. By nurturing participatory, empowering environments, and encouraging the

talents of followers, the servant-leader creates a more effective, motivated workforce and ultimately a more successful organization.

A study by Russell and Stone (in Smith, 2005), attempted to propose a list of 20 distinctive attributes observed in servant leaders, as derived from scholarly literature. They further categorized these 20 attributes into 9 'functional attributes' and 11 'accompanying attributes'. Functional attributes are defined as intrinsic characteristics of servant leaders while accompanying attributes complement and enhance the functional attributes. Functional attributes, namely : (1) vision, (2) honesty, (3) integrity, (4) trust, (5) service, (6) modeling, (7) pioneering, (8) appreciation, and (9) empowerment; Accompanying attributes : (10) communication, (11) credibility, (12) competence, (13) stewardship, (14) visibility, (15) influence, (16) persuasion, (17) listening, (18) encouragement, (19) teaching, and (20) delegation.

The servant leadership in Indonesia is reflected in the leadership model applied by Ki Hajar Dewantara, a figure in the field of education. His model of leadership is often applied in the education setting. In a qualitative study conducted by Kusmanto and Widodo (2016) gathered data from principals and figures in the organization engaged in education obtained 4 leadership models :

1. Ing Ngarsa Sung Tuladha (Provide a model): A leader through his attitude and deeds makes himself an example of the person he/she leads.
2. Ing Madya Mangun Karsa (Create a goal): A leader must be able to inspire the spirit of work and creativity for the person he/she leads. Therefore, a leader must listen and pay attention to their members, so that members can work with confidence.
3. Tut Wuri Handayani (Provide constructive support): A leader must be able to encourage their members to dare to go ahead and take responsibility so that its member are more eager in completing their responsibilities.
4. Democracy: A leader must be able to regulate them by following the order of unity in every aspect of life. It takes the realization of rights and duties in a balanced way, so as to create responsible freedom.

## **2.1. The Benefits of Servant Leadership**

The servant leadership has many positive impacts on organizational growth. The power of servant leadership lies in the leader's ability to unleash the employee potential in finishing tasks and self-motivated thus they will be powerless (Harwiki, 2016). The Attitude of a servant leader who is willing to serve employees voluntarily, continuously, and internalized in the organization can be understood as a value that should be a culture directing and empowering employee behaviour (Russell and Stone in Harwiki, 2016). A study by Harwiki (2016) on managers and employees of Women Cooperatives showed that servant leadership impacted significantly on organizational culture, organizational commitment, Organizational Citizenship Behaviour (OCB), and employee performance. Employees should be strengthened by protecting them from outsider interference, better rewards, and keep the honesty value.

Other research also explains about the benefits of servant leadership. A study by Sokol (2014) showed that servant leadership was found to have a significant effect on employee commitment. Besides that, Melchar and Bosco (2010) explain that servant leadership has benefits to improve employee performance. Furthermore, a study by Hutapea and Dewi (2012) states that leadership serving and meaningfulness of life can be a predictor of life satisfaction .

Based on the results of the research described earlier, it has been proven that serving leadership has many benefits and can serve as an alternative style of leadership that can improve organizational performance and growth. However, there has been no qualitative research on meanings that might explain a person's experience who carries out servant leadership model in his/her organization, as well as how the person interprets his/her leadership. The meaning of each individual who carries out servant leadership is unique and specific. The meaning is a concrete task that must be full filled by individuals (Frankl, 1984). Therefore, this research is a qualitative research that aims to explore the experience of serving leadership, so the meaning of servant leadership can be found.

## **2.2. Research Question**

This research has two questions, those are:

1. How is the experience of someone doing servant leadership?
2. What is the meaning of someone doing servant leadership?

### **3. RESEARCH METHODS**

#### **3.1. Types of Research**

The type of this research is qualitative research with Interpretative Phenomenology Analysis (IPA) method. Qualitative research attempts to make sense of or interpret phenomena in terms of the meaning people bring to them (Rushing and Powell, 2015). The method of interpretative phenomenological analysis consists of 2 stages. The 2 stages of IPA can be broken down: first, the subject will describe their world; second, researcher attempts to interpret the activities of the subject who describe their world. Through Phenomenology, a researcher trying to explore the meaning of the lived experiences of several individuals and its purpose is to create a universal meaning to reduce individual experiences (Cresswell in Rushing and Powell, 2015).

#### **3.2. Research Subject**

The subject were chosen by purposive sampling technique. Participant is a 61-year old woman from Central Java. Participant is the founders and leaders of SALAM (Sanggar Anak Alam: Nature Children's Studio), a community learning activity center consisting of Kindergarten, Elementary School, and Junior High School. Based on preliminary research and interviews with 2 subordinates was found that participant was a leader who applied servant leadership in SALAM. Interview conducted 2 times, first in school area of SALAM, the second at the participant's home.

#### **3.3. Data Collection**

Data was collected through semi-structured interview thus enabled a dialog between researcher and participant. Aside from that, the researcher would have an opportunity to dig more information regarding interesting things during the interview. In addition, the researcher also conducted multiple data collection techniques, such as direct observations and documentation to enhance data credibility (Baxter and Jack in Rushing and Powell, 2015).

The researcher used guided open questions not to direct the subjects answer to a favourable one and can dig more information from the subjects. The guided questions as follows:

<b>No</b>	<b>Guided Questions</b>
1.	Could you explain the development of SALAM?
2.	What are the obstacles and challenges that occur in SALAM?
3.	Please share in detail how you lead SALAM
4.	Please share in detail your experiences in leading SALAM
5.	What motivates you to do the Servant Leadership?
6.	How do you overcome the problems in SALAM?
7.	From whom you learn how to lead? Could you explain it?
8.	What are your expectations to the members at SALAM?

#### **3.4. Data Analysis Method**

Researcher met face to face with participants and the researcher conducted interviews which recorded with a voice recorder. The recording was transcribed into verbatim. According to Smith (2009), there are 3 steps taken in Interpretative Phenomenology Analysis:

1. Searching for themes;
2. Connecting available themes
3. Connecting themes to other cases.

## 4. RESULT AND DISCUSSION

### 4.1. Theme

According to the data and thematically analysis process some themes can be acquired as follow:

#### 1. It arises from the concern about problems around them

Sub-themes
The subject's concern about problems around them
Educational approach tend to be based on western model
Problems in industrial world/sector
The subject disappointment toward government
Leadership crisis

The Subject started SALAM out of the concern about problems around the subject's residential environment. This is revealed in some quotes by the subject below:

*It was all started by me, I have a concern. Because Lawen is actually a lush village, but why are the people poor? The background of this issue is actually quite vast, here, there was many early marriages, thus, kids ended up having kids, of course, they are not ready psychologically, also geologically, and there were many maternal deaths and child deaths. In the end, because they were not ready and the number of school dropouts was also high, they ended up being labourers in Jakarta so the productive generation ended up leaving the village, so those who were left in the village were dominantly kids under the age of five and old people.(P1, 12-35)*

*And also, there used to be many empty uncultivated lands, but to cultivate them also required funding. So, we formes farmers group, so we could work together in mutual cooperation. (P1, 63 – 68)*

Concern does not only limit to the surrounding area but also toward current trend of industrial world/sector nowadays. This can be seen in the subject's quotes, that is:

*The industrial world is cruel isn't? People are only seen as just labourers. (P1, 68-70)*

The Subject's concern is also manifested in disappointment toward government programs that ended up making things harder for the poor people. This is shown in the following quote:

*Nowadays things are backward aren't they? Nowadays, the cooperative union should be registered shouldn't it? So, at the minimum, we must have at least 50 million in funds just to be a cooperative union. In assets... the truth is, the cooperative union is actually a collection of people, but now it is a collection of capital, everything is backward nowadays, also, nowadays communities such as farmers group or such, they must be legalized, and at the very least that will cost 2.5 million, now, I am the head of farmers group, right? The farmers are mostly old people, and learning about the rules is frightening thing for them. (P1, 577-582)*

The subject specifically criticizes the leadership crisis that happens nowadays, this is revealed by the subject in the following statement:

*Nowadays leadership crisis is happening, no role models, no motivators, no one gives affirmation, in every sector, for example the corruptor, can just live relaxedly, without fear. (P1,480-490)*

The Subject's concern about problems around her, the disappointment toward the government, and leadership crisis happening now push the subject to start a movement centering in SALAM. Therefore, The next theme group will explain the early experience of the subject when founding SALAM and implementing servant leadership.

#### 2. Becoming the movement pioneer by managing available resources.

Sub-themes
The subject tries to utilize available resources
The subject started to pioneer a movement
The subject are able to collect resources and manage it well
The subject tries to be creative in making activities

In starting a movement, the subject always tries to start within and tries to utilize available resources. This can be seen in the following quotes:

*Well, I started within myself like that. Then I started to do self-observation, I walked around to some shops*

and found out that the shops were worse. I opened the conversation, then I started to think where to begin with. The movement was like a vicious cycle. Then, because I like kids, and I have a lot of books, I decided to start with kids. And hopefully, from kids, it can develop to the other fields. (P1, 31-40)

By utilizing available resources, the subject started to pioneer a movement in the region. This is seen in the following quote:

*And I did it all alone. I didn't have a foundation, no funding, it was all purely funded me. Then people started to be interested. Meanwhile most people are only elementary graduate. And then there were a lot of kids in Lawen only, who were at pre-school, formal schooled, while others are dropouts. Moreover there were classes only for elderly. Thus, some people were willing to be cadre. (P1, 121-130)*

When starting the movement, the subject started to find difficulties because of the lack of funding. The subject tried to acquire funds without being bound by the funders. The only way done was by using funds from tributes and some money from the subject personal accolades to be used to fund SALAM. This can be seen in quotes as follows:

*Then, starting in the year of 88, hmm.. no in the year of 91 I received honorary tribute from America, at that time for the social entrepreneur, so I got some intake. At that time the one who promoted it was the Minister of Culture Mr. Kusmehedi. I was also shocked when in 91, I managed to receive the tribute, after that I received funding every month, before that, I concentrated my own money on that program there. But in the end that funding was used by us for improvement there. (P1, 207-216)*

The subject also tried to not to ask for funds from outside, so that SALAM can always run their various activity programs independently, free, and without boundaries from various funders. This can be seen in the following quotes.

*Thus, there is a satisfaction when we do not have to beg. There are efforts and those are what make me happy, we have been struggling, for as far as we can, that is what we called being independent. Those who can stand on their own two feet and independent means being free psychologically, physically, that the theory from Ki Hajar Dewantoro is right, just like that. (P1, 560 – 567)*

After getting enough funding, the subject feels that they need to package the variety of creative activity programs so that adults and kids can move forward and they can involved in various activities in SALAM. This is shown in the following quote:

*Sometimes villagers felt inferior. In an effort to erase that inferiority, art is proven to be effective. So, we often, at least once every three months, arranged a mass performance. Everyone performed because there were no entertainments there. No electricity, only my father got TV, and even that still used the antenna that needs to stand up high. So, there was absolutely no entertainment. People still used petrol lamp. I also had to create the song on my own. We all did it together there. So, when doing arts their passion started to grow. Kids used to be having a hard time reading, writing, and even kids in 5<sup>th</sup> grade, 6<sup>th</sup> grade even, sometimes still stammered around when reading. But because they were asked, they produced a drama script. (P1, 226 – 241)*

The subject ability in pioneering a movement and push others, actually came from the subject own teaching and experience received from the subject's grandfather and father since childhood. This is revealed by the subject in the next theme group.

### 3. Receiving Leadership Teaching Since Childhood

Sub-themes
The subject already had a visionary and critical mind since childhood
The subject already get use to socialize with many people since childhood
The subject was learned about task division and delegation since childhood

Since childhood the subject already had a visionary and critical mind, this in turn help the subject to building leadership character. The critical mind is also formed the subject viewpoint in criticizing various problems (according to the previous theme group). This critical and visionary mind is shown in the subject view of the political party in this next quote:

*Then I thought, well that is actually right. After I observed how they fight just to be paid by the person who wants to be a candidate, mother ended up fighting child, neighbours against who knows whom, and it is hard to unify them back, that village head election ended up leaving wounds that might as well stayed until that village head finished his term, the animosity was long. So, I think, even when my father was authoritative as long as it has a visionary purpose, it is good for their guidance. (P1, 370 – 391)*

Since childhood, the subject already get use to socialize with many people. The subject's current house setting is not too different from the subject's house in his childhood, always welcomed many guests. This is shown in this next quote:

*Well, maybe in reality it is all natural for me, to grow up in my grandfather family that coincidentally, well, employed many people in there, so my grandfather harvested rice in the field, during my childhood there was no rice mill, so people still used traditional method, every day there were up to 200 people harvesting, those who milled the rice could be up to 80 people. (P1, 83 – 93)*

Beside having used to socialize with many people, the subject also used to accompany the subject's father in attending political events. This helped the subject to be more critical towards the government and to understand organization better. This is shown in the following quotes:

*Then, with father, I attended political campaign, the party back then was PNI (The National Party of Indonesia), coincidentally my father was an activist, so I used to be asked to accompany him to attend events, so in the end, I also was asked to go the organization. (P1, 209 – 212)*

While actively helping her grandfather and father, the subject learned about leadership, especially about how to form a group, having a good intuition in choosing a leader, and how to delegate tasks to them. These are shown in the following quote:

*So, my grandfather can, by intuition can make these, groups for example with 20 people, so at maximum, it was 20 people, some were 10, 15, and so on, so then my grandfather will then find, he chose well those who could be the leader. So, for example in one group, there were 10 people, there was one group leader, and so on, they would have coordination, so no one big group, most importantly, my grandfather said: "it is impossible for one person to work on everything, so you have to trust others. But when you trust, you must truly trust, you have to trust, so you should not be hesitant." (P1, 128 – 138)*

Besides learning various leadership qualities, the subject also always understand that the most important thing in life is not properties, but brotherhood. This is shown in the following theme group.

#### **4. It is important to be genuinely sincere, not bound by the properties**

<b>Sub-themes</b>
It is important to be free, unchained by wealth
It is important to be sincere and be grateful to God
The importance of living in humble
Frugal yet not stingy

The subject always considers that wealth is not the most important thing in life, because everything we have come from God. Wealth will come when someone help others and do good things. That means that the movement was done not in the sense for profit toward the organization only, but more importantly is how every member can be useful for the well-being of other members. That can be seen in the following quotes by the subject:

*So, there is no bound to the wealth, my grandfather also instilled: you should live wholeheartedly, because that is what will be remembered by others forever even when you are gone. If it is wealth, if God's willing, then it will be exhausted. So, grandfather taught me to never be chained by wealth, don't ever be like that, to be thorough, and careful, or in Bahasa Indonesia, jangan boros. Must be frugal, but not because of stingy, but because it can be shared with many people. (P1, 269 – 279)*

After that, the subject also stated that it is important to always be grateful to God, and to work sincerely without ulterior motive toward others. By working sincerely in helping others, then fortune will be given accordingly by God. This is shown in the quote:

*God does not sleep, so what will be necessity must be this, trust that if a person is sincere, if we want to work, God will definitely be with us, so we don't have to amass wealth for our descendants, this shall be maintained by God, so if there are people in needs now, if you can help, then help. (P1, 560 – 585)*

The subject also stated the importance of living in humble, without the need to show around wealth to others. This unchained the subject from wealth and enable the subject to live around members without boundaries. This is shown in the following quotes:

*Those who are sick is actually those who are trapped in wealth, and one thing that is important that my grandfather instil me is to be humble. (P1, 495 – 499)*

## 5. Hope for SALAM

<b>Sub-themes</b>
Members of SALAM to be full of love and care
Each Individual of SALAM care for other

The subject expresses her hopes for the members of SALAM. The subject hopes that the members of SALAM to be an independent individual and always help and care for others. The subject hopes that goodness in SALAM does not stop in SALAM, but be spreaded to other people. This is shown in the quotes below:

*Well, I hope SALAM become a community full of love and everyone involved here not because of compulsion, but because they found realization for better Indonesia, for their better life. (P1, 650 -655)*

*Well, if it's up to me, I wish they become independent individuals, care for others, truthfully, I already have seen them in Lawen, and it was 30 years ago, and they also grow into selfless people, care for others, do things not only for themselves, but for others as well. As more people care, more people realize, that this life, we as social creatures are sentient. (P1, 661 – 673)*

## 6. Servant Leadership

<b>Sub-themes</b>
The subject serves community sincerely
It is important to view other as a brother
Work honestly and responsibly
It is important to help each other
A Leader must serves
The subject shows to members how to work by serving, as in leadership model of Ki Hajar Dewantara
The subject can be just
The subject attitude is followed by other
It is important to have commitment
It is important to be honest

Many aspects around servant leadership are included in the next theme group. Sub-themes that arise can express the meaning of servant leadership. First sub-theme is in leading, the subject always try to serve the people sincerely, without any intentions. This is because the subject loved his job, as it is in alignment with his conscience, especially if it's regarding education. This is shown in the following statement:

*Well, I think, because I do what I love, fit my conscience, because I can do this, finally something got caught, it is like a similar aura with people who feel the same anxiety toward education, concerned with this nation, just like this. (P1, 480 -485)*

By serving the community with sincerity, the subject ended up regarding others around the subject as brothers. This cause the subject to never discriminate members as if they are employee, instead the subject sees them as brothers. This is shown in the quote as follows:

*Well, if it's me, then, it is just like I said before, because everyone is brother, my position as a leader is only functional, just like being the headmaster of a school isn't? (P1, 232-233)*

Besides, the subject also thinks that the most important thing is working honestly and responsibly. This can be seen in the quote as follows:

*You have to believe, so don't be like that, don't be hesitant but you have to work seriously, work seriously, honestlt, responsibly, do it seriously. (P1, 142 – 143)*

The subject also stated that the most important thing is to work by serving, as in leadership model of Ki Hajar Dewantara. This is shown in the following statement:

*I don't want to be like that, so even when I am the leader, I have to serve. That is, "ing ngarso sung tulodho, ing madyo mangun karso, tut wuri handayani" (the one in the front should be an example, the one in the middle should encourage, and the one behind should give a reinforcement). So, if I cannot give any examples, just pointing fingers around, talk endlessly, then nothing will happen. (P1, 480 – 486)*

There are some interesting things arise from the leadership quality told by the subject, those are regarding the important of justice, honesty, and commitment in being a servant leader. This is shown in the following quote:



So around here, there are many people realizing, for example, regarding the tuition fee, nowadays, we pay for it, regarding the tuition, we also discuss it with parents, what the reality is, how much they can manage, but beside that, for example when we have other needs that is not covered by the tuition fee, they will straight away do the same thing too, they will discuss it, they try to find a way, how to do it, so we will not going to burden the others, and here there is nothing that you called, what's that again? cross-subsidies, we keep it that we, we all have to pay the same, flat, just like that, but of course, for example when those who cannot pay will speak up, but that does not mean we will ended up paying the amount, later, the kids will understand, oh, this is how much you pay, this is how much I pay, you are richer and I am poorer, we try to keep this away, no kids know how much their tuition fee are, even some did not pay at all. (P1, 585 – 605)

Because this is the commitment in our heart for education, so it is not just their commitment, not because it was bound by contract. (P1, 364 – 365)

I want to start this school with honesty, and I do not want to manipulate it at all (P1, 397 – 398)

## 4.2. Discussion

According to the emerging themes, educational movement, initiated by the subject was started by the subject concern for the condition and problems around. The subject then pioneered a movement by utilizing available resource around the subject. This is in accordance to some attributes of a servant leader told by Russell & Stone (in Smith, 2005) that is a servant leader have attributes of visionary, pioneer, empowerment, delegation, and influence. Through this momentum, the subject gained trust from the members, so the subject can perform the servant leadership qualities well (Greenleaf, 1991).

Next theme, which is the leadership characteristics was gained from the subject parents' teaching. Since childhood, the subject was used to socialize with many people. The subject even learned from parents how to divide works into smaller groups and delegate tasks to each member, each according to the abilities that they have. This helped her to build a critical and visionary character in the subject since early age. This can be explained by previous studies regarding servant leadership. Nonetheless, it is implied from that theme, that the subject has the servant leadership attributes those are, visionary, delegation, and modelling that are in line with what Russell and Stone said (in Smith, 2005).

The subject stated that in doing activities, it is important to work with genuine sincerity and unchained from wealth. This is in accordance to the servant leadership theory stated by Greenleaf (1970), that the most important thing in servant leadership is not the leading part, instead, it is the essence of serving and helping others. This was also shown in the subject's explanation that the most important thing is not the organizational financial profits but the growth and well-being of the members (Yukl, 2010). Next, according to Yukl (2010) by working with genuine sincerity, a leader can learn about needs and aspirations, as well as the willingness to share pain and frustration.

The next theme is filled with the various essence of serving leadership itself. The first sub-theme, which is the importance of sincerity in serving others, and working with conscience. This is in line with the statement by Rachmawati and Lantu (2013) that servant leadership came from the movement or motivation of conscience to help others. Next sub-theme, which is it is important in leading to help each other and to see others as brothers. This sub-theme fit the statement of Smith (2005), servant leader has to hold up high the attitude of helping each other in community, so that members can model the attitude. Next, according to Yukl (2010), by seeing others as brothers, a leader can help taking care of members and help members to feel healthy, wiser and being responsible. Next sub-theme, the leader needs to directly serve and work with members. By also serving members, the leader can understand the followers, so the leader can decide better how to serve their needs, learn about the needs and aspiration, as well as willingness to share pain and frustration (Yukl, 2010). Next sub-theme is filled with attributes of the servant leader, those are, honesty, justice, modelling, and integrity. These attributes are fit for servant leadership stated by Russell and Stone (in Smith, 2015).

The subject also stated many times that leadership style and educational model that is given in SALAM following the teaching and leadership style done by Ki Hajar Dewantara. 4 leadership style of Ki Hajar Dewantara fit with what stated in the research (Kusmanto & Widodo, 2016), those are:

1. *Ing Ngarsa Sung Tulada*: Through attitudes and behaviours, the leader can be a role model for the people he leads. One way to do it is by being an example for the members.
2. *Ing Madya Mangun Karsa*: Leader needs to encourage spirit in work and creativity for the people he guided. By listening and giving attention to the members, members can work with confidence.
3. *Tutwuri Handayani*: Leader must be able to support those he took care so that they can walk in front and

be responsible for their job.

4. Democracy: Leader needs to maintain himself by following the unity code of conduct in daily life. Rights and Duty must be balanced, so a responsible freedom can be achieved.

Beside those themes, the interview with the members of the subject's organization also shows that servant leadership done by the subject can inspire and be a model for their life. They also stated that by joining the organization, members were never bound by a rigid contract. This fits the statement of Greenleaf (1991) that the principal of serving as a leader was based on justice (not orderliness), execution (not just in rigid form) of an institution, and in accordance (not only in results) with authority and power. This type of organizational bond mostly came from commitment out of the heart, so they can be more flexible in activities, and in the end, it will improve their performance. This fits the result from various studies done previously about servant leadership that can be useful to increase work commitment (Sokol, 2014; Harwiki, 2016), as well as organizational performance (Melchar and Bosco, 2010). Results from interview with the members also fit with the statement of Harwiki (2016) that members' feels encouraged when they receive better appreciation and can hold on the values of honesty

## 5. CONCLUSION

Individual experience of someone doing servant leadership can be shown in themes arises in this research, those are: it arises from their concern about problems around them, then, it pushes the subject to start collecting resources to start a movement for change, the movement for change is a movement to change the surrounding condition to a better one, so members growth and well-being can increase. Many activities done by servant leader was not meant for personal or organizational profits alone, but again, to the goodness of all for members' growth and well-being.

Servant leadership itself can be understood as first and foremost serving others. Through serving others, the trust will grow and others can be inspired to grow together. Leadership role is only for functional purpose. Through servant leadership, it can be understood that the most important thing is to consider other community members as a family without distinction, work honestly, sincerely, wholeheartedly, without care for wealth, and to maintain a commitment to always help others.

## 6. FUTURE RESEARCH

1. Qualitative research regarding the servant leadership is limited. Further researchers can use alternative organizational settings (besides the educational world setting). For example, using the industrial organization world setting for the purpose of profits.
2. This study uses a small number of samples. Other researchers need to increase the number of subjects, so the research's result can be more comprehensive

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