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INTERNATIONAL CONFERENCE ON CHRISTIAN EDUCATION

Christian Education in Digital Technology Era: Challenges and Opportunities

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Christian Education in Digital Technology Era: Challenges and Opportunities

Editors:
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Welcome from the Rector of Universitas Pelita Harapan

Shalom and gratitude be to our Lord Jesus Christ! It is because of His love and mercy; we can gather together here in this event.

We are now in the end of the pandemic, where more than two years unprecedently we were forced to move to virtual education and embrace digital technology. Out of the millions of educators in Indonesia, both in primary, secondary, and higher education, quickly must learn and implement online teaching and learning. Every educator is required to adapt to various digital learning media, suddenly digital technology is not only a tool but the environment where we are living and interacting with one another.

Not only do the schools have to provide the system to support virtual learning, but educators also have to be equipped to design instructions that fit with the virtual setting. This need eventually triggers various parties to adapt, move, and innovate. Educators use a variety of media as a virtual meeting bridge with students. Not satisfied with just meeting virtual, educators also make some innovations by using other features and exploring any applications that will help provide creative materials and teaching materials.

However, despite of all the improvements and innovations in delivering teaching and learning in digital technology setting, there are many obstacles and challenges. The question remains, are students learning effectively? Especially for Christian educators, we need to keep asking the question, whether we have faithfully and effectively carried the mission of Christ-centered education, facilitating holistic transformational education in this digital technology era?

Christian education must consciously be aware of the current educational challenges while embracing the opportunities through the rapid development of digital technology. We should continuously ponder how to be faithful to our calling as Christian educators in this era of disruption. We should strive to be an exemplary institution in presenting Christian education during the fast-changed of digital technology. We believe that every technological progress is the fruit of cultural mandate to advance humans' life, fostering life given by God. On the other hand, Christians are also aware with our fallen nature, that there is a possibility of missing the point in any good effort that we are trying to do. Further as human beings, are we going to develop holistically if education is reduced by totally virtual learning? These are some questions that we need to keep thinking and discussing.

UPH, especially Teachers College, is grateful that we can host the first International Conference of Christian Education, especially inviting best panelist speakers to inspire us. We hope that through the ICCE event, there will be a forum for us, educators and practitioners of Christian education, to discuss the opportunity and challenges of doing our mission in the midst of such rapid technological advances. We also hope that this event will encourage us that amid various challenges that exist, God is faithful in sustaining us thus giving us hope to embrace the opportunities that are wide open to further our service to provide a quality, holistic, and transformational education.

Finally, enjoy the conference, Lord Jesus bless you.

Dr. (Hon.) Jonathan L. Parapak, M.Eng.Sc.

Welcome from the Dean of Faculty of Education, UPH

Today what is happening in the classroom is different from practices before the pandemic. Changes will continue to occur, especially with the advancement of digital technology, which will become increasingly sophisticated. The interaction of education with technology is inevitable. As Christian educators, we embrace digital technology development. We believe students as the Image of God, and the purpose of educating them is to see them flourish with creativity and innovation for the development of human civilization. However, every technological development that brings about good changes may unwittingly change something essential. For example, now we cannot escape from digital technology. It is ubiquitous; from communication, working, shopping, and many more, all are on the digital platform. It has changed the way we interact with one another. To what extent has it changed us? How can Christian education embrace but also be aware of these?

That is the background of the International Conference on Christian Education with the theme, Christian Education in Digital Technology Era: Challenges and Opportunities. Christian educators must continue discussing this topic to carry out our mission faithfully. Continuously we need to learn and relearn to prepare our students well and be ready to embrace their future as disciples of Christ.

UPH Teachers College is very grateful for the cooperation with various parties, ACSI Indonesia and Australia, and Bandung Theological College, which made this first international conference possible. Likewise, we are blessed with the plenary speakers who are experts in their fields and will share their research and insights. We hope that all the presenters and participants will benefit most from this event. The committee has worked very hard to prepare for this event and we hope that by the end of the conference, the conversation will not stop. Let us continue strengthening Christian education in Indonesia through this forum, and we will meet again at the following conferences.

In the end, as our God has led all the preparation for this conference to take place, let His wisdom guide our conversation! All praise and glory be to God alone!
God bless.

Oh Yen Nie, S.E., M.Ed.

Welcome from the Head of Bandung Theological Seminary

The ever-evolving world is a part of the Cultural Mandate or the Creation Mandate, which is revealed in Genesis 1:28. Therefore, we should respond to the development of digital technology critically and positively for Christian education in various contexts.

We are grateful for the first International Conference on Christian Education (ICCE) today, June 4, 2022, as the result of the collaboration between the Faculty of Education UPH, ACSI Indonesia, ACSI Australia, Indonesian Christian Education Council, and Bandung Theological Seminary (STTB), to study the opportunities and the challenges of Christian education in digital era, by involving the experts from within and outside the country as the speakers.

Thank you, especially for the willingness of Mr. David Smith (from Calvin University, US), Mr. Darren Iselin (from ACSI Australia), and Mr. Agus Susanto (from ACSI Indonesia), as the speakers, and for all the committee from the Faculty of Education UPH who has been working hard to prepare this conference.

Hopefully, all the opportunities and the challenges in Christian education in the digital era that are studied through this conference will equip fellow educators with more comprehensive and sharper insights from the biblical point of view, so that the purpose of Christian education which is to produce Christian leaders who have a good spirituality, high competence, and strong dedication, can be more realized though this conference.

Welcome to this conference. God bless you!

Sutrisna Harjanto, Ph.D.

Welcome from the ACSI Indonesia National Director

Dear ICCE presenters and participants.

The development of digital technology is rapidly changing the order of human life–which is also developing so swiftly as well. There are those who agree and follow the speed of development, accept it for granted, and even get involved in the development. Still, not a few are also indifferent to it, disagree and refuse to use digital technology for all kinds of reasons that are indeed or are made in accordance with their choice of decision. In addition, there are those who try to be neutral ("wise"), by looking at digital technology such as a double-edged sword or fire which can be used either for good or evil purposes. e We have already seen practical examples of these two possible uses of digital technology everywhere.

What about us as Christians? Specifically Christian educators? The term of Christian educator, this can be viewed narrowly or broadly. In a narrow sense, some categorize Christian educators as those who work as teachers or lecturers. But we can also see it from a broad sense, that Christian educators are anyone who has the responsibility to educate, direct, and give vision to other people or the surrounding community. And this means that all Christians are actually educators, because Christians are followers of Christ, and Christ has assigned a role to us, Christians, as salt and light of the world. This means that we as Christians must be a flavor for the world and be a statement of God's truth to the world as well.

I represent Christian schools and Christian educators who are members of the ACSI Indonesia organization. I herewith also welcome all the speakers and participants of 2022 International Conference on Christian Education. This conference is organized by Universitas Pelita Harapan in collaboration with several Christian education organizations including ACSI. I hope that this conference can continue in the future and there will be more Christian educational organizations including churches, and synods, to be able to collaborate, like what is stated by ACSI's motto: Stronger Together, for us to be strong together, as one body of Christ. Let's salt the world more and bring light to the world. I hope that through this ICCE more and more people who work as Christian educators will grow and more Christians in general will be more aware of their calling and will realize that we are all educators, tasters, and proclaimers of God's truth, who need to be equipped and strengthened at all times. Especially through the theme of the 2022 ICCE: "Challenges and Opportunities for Christian Education in Digital Technology Era."

Finally, congratulations to UPH for initiating the first ICCE in 2022. Let us be those who wait on the Lord so that we may gain new strength, like an eagle that soars with the power of its wings, we run and do not become listless, we walk and do not grow weary (Isaiah 40:31).

Thank you, God bless us all.

Agus Susanto, Ph.D.

Welcome from the Chairman of the 1st ICCE UPH 2022 Committee

Shalom Aleichem, gratitude be to our Lord Jesus Christ, because of His love and favor, we can gather in this conference. It is such an honor for me to welcome you to the 1st International Conference on Christian Education (ICCE) UPH 2022, with the main topic, "Christian Education in Digital Technology Era: Challenges and Opportunities."

The rapid development of science and technology in today's digital technology era encourages the emergence of various educational innovations based on learning technology, making it easier for educators and students to access multiple educational contents. This is marked by the ease of obtaining access to information and internet connection speeds. The Covid-19 pandemic has increasingly encouraged the emergence of various forms of digital learning media globally. This unavoidable pandemic requires school administrators', education providers, educators, and students to be able to adapt to changes in learning patterns from face-to-face learning to online learning. An education system that combines digital technology with the learning process will open opportunities and challenges as real implications of the transformation and paradigm shift of education in the digital technology era, including Christian education in it. Therefore, the 1st ICCE UPH 2022 aims to 1) Explain the implementation of digital technology in learning and its implications for students' faith formation; 2) Discuss digital technology development in learning and its implications and influence on the way we communicate and relate to others in Christian educational context an excellent, holistic, and transformational; 3) Enrich understanding to Christian educators regarding the calling response to teach in digital technology era by looking at the opportunities and challenges.

For organizing the 1st ICCE UPH 2022, allow me, as the chairman of the organizing committee, to express my deep gratitude and appreciation to the Keynoted Speakers, Mr. David I. Smith, Ph.D. (Professor from Calvin University, USA), Mr. Darren Iselin, Ph.D. (Director of Research and Innovation Christians School Australia), and Mr. Agus Susanto, Ph.D. (ACSI Indonesia Director) for each conference material presented. We also express our gratitude and most profound appreciation to the Advisory Boards and the organizing partner, Mr. Dr. (Hon). Jonathan L. Parapak, M.Eng.Sc. (UPH Rector), Mr. Sutrisna Harjanto, S.Si., M.Div., Ph.D. (Chairman of Bandung Theological Seminary), Mr. Agus Susanto, Ph.D. (Director of ACSI Indonesia), Mrs. Sandra Scott (Executive Officer of International Partnerships and Service Christian Schools Australia) and Mr. Marks Spencer (Director of Public Policy Christian Schools Australia). Likewise, we would like to express our gratitude and most profound appreciation to the Supervisory Board, Mrs. Oh Yen Nie, S.E., M.Ed. (Dean of the Faculty of Education, UPH) and Mrs. Sarinah Lo, Ph.D. (Senior lecturer of Bandung Theological Seminary) and to the Steering Committee Mr. Dr. Budi Wibawanta, S.Sos., M.Si. (Vice Dean of the Faculty of Education, UPH) and Prof. Dr. Niko Sudibjo, S.Psi., M.A. (Department Chair of Educational Technology, Faculty of Education, UPH). Expressions of gratitude and highest appreciation are

conveyed to the entire organizing committee team, who have worked tirelessly to prepare for this conference so that it can be organized successfully. We also express our gratitude and appreciation to the presenters who have shared articles and published works in the form of proceedings and the participants who have involved in this conference.

Finally, we hope through the organizing of the 1st ICCE UPH 2022, as educators and leaders of Christian educational institutions, we can collaborate to do concrete works in the area where God has entrusted us in responding to the opportunities and challenges in the digital technology. We will appreciate constructive suggestions and criticisms to improve the quality of future conferences. To God be the Glory.

For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them. - Ephesians 2:10 (ESV)

Imanuel Adhitya Wulanata Chrismastianto, S.E., M.Pd.

Servant Leadership Informed by Christian Worldview: A Case Study in Lentera Harapan Schools

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Abstract

This paper aims to explore how servant leadership is practiced by principals in three newly formed Lentera Harapan Schools. It is important to investigate this approach to leadership not only because those principals are followers of Christ, but also because they are in a Christ-centered educational institution. Three principals were invited to participate in the data collection period in April 2022. Questionnaires and in-depth interviews focusing on their understanding, practice, and development of servant leadership are employed. The results showed that they have practiced servant leadership, especially in the dimension of voluntary ordination by caring and listening with intent to understand. All participants have shown that they are considering others above themselves, that they want to see the development of their students, teachers, and the community around them and even the overall education system in Indonesia. Their view and dependence on God through prayers are fundamental as they face and overcome challenges at present. It is recommended that Christian school leaders who are called to practice servant leadership need to have intensive training and mentoring to shape their leadership understanding and practices that arise from their Biblical Christian worldview.

Keywords: Christian Worldview, Principals, Servant Leadership

1. Introduction

There are 26 Lentera Harapan schools (SLH) affiliated with Pelita Harapan Foundation (YPPH) that serve people through education, especially in villages across Indonesia. Young teachers after or under a reciprocation period with leadership potential and capacity are likely appointed to be school principals in these school communities. Their preparation is still minimum as once appointed to be a principal for the coming academic year, they begin mentorship sessions with the existing principals while they are still teaching or doing their current job before they eventually be a principal. Once they become principals, they will participate in government meetings and collaborate with other principals.

SLH principals are facing very tough limitations and challenges not only in day-to-day school management matters, but also in transforming lives in the school community. Prior to this inquiry, the researchers did preliminary data collection regarding school leadership in one school and noted the following weaknesses: new principals in their first years are lacking information about the characteristics of the school community, minimum comprehension of servant leaders which leads to an authoritarian style of leadership, lack

of examples of those two leadership styles from the Head of School who supervise the principals in one particular school and the role exists only there is a problem, and high load caused principals difficult to determine priorities/achievements.

An existing gap between what is ideal and what happens, in reality, can be seen from the context aforementioned. It is also unfortunate that previous studies regarding induction in the role of principals in these contexts are hard to find and whilst recent journals discussing the practice of servant leadership informed by a biblical Christian worldview are helpful, they are not directly applied to the Indonesian village school context. Furthermore, servant leadership is also often identified as one independent variable in some research with no explicit emphasis on whether it is informed by a biblical Christian worldview.

In addition to the existing situation, it is important also to note that the principals' worldview is constantly challenged, and whilst crucial for decision making, this may affect their well-being. The pandemic has also greatly affected the way schools operate. Doubled with the 21st-century challenges, Christian school leaders need to be ready and well prepared to face these challenges. As a response to these specific and wide-ranging challenges, the following research was undertaken that sought to investigate the following key questions:

1. How do SLH principals describe and perceive servant leadership at present?
2. To what extent do SLH principals apply servant leadership in the school they lead?
3. What are the challenges they face in applying servant leadership?

This study, therefore, seeks to explore the gap between the theory of servant leadership and its practice in Christian schools in Indonesia, specifically Lentera Harapan schools. In addition, the purposes of this paper are to know and elaborate the perception and practice of servant leadership by principals on their day-to-day school leadership. The importance of this research is in its novelty and relevance to fill the gap in the theory as well as exploring and analyzing current practice in Christian schools under YPPH.

2. Literature Review
2.1 Christian Leadership Concept
Leadership is a concept that is widely acknowledged by Christians and non-Christians. However, this does not mean that the concepts discussed are the same. Often, the model of leadership used by Christians is shaped by the surrounding culture rather than by Christ as revealed in the Bible (Stott, 2006). The influences of our culture are inevitably strong; many times, it shapes the minds and warps the view of authentic biblical leadership. Hull warned Christian leaders of the danger of "secularized Christian leadership" (Hull, 2016, p. 16). Christian leaders are to rethink and constantly reflect on their understanding and practices of leadership. They need to ensure they are practicing from a biblical worldview and not a worldview that is dominated by secular perspectives.

Beech and Beech (2018) argued that any leader must come under Jesus' kingship. Jesus is the King of Kings (Rev 19:16, ESV) and before Him, every knee shall bow (Isa 45:23, Rom 14:11, Phil 2:10, ESV). Being a Christian leader is first to be a follower of Jesus Christ, then leading people to follow Christ the King (I Cor 11:1, ESV). Christian school leaders should realize that they lead the school community to follow Jesus and not themselves. They lead because of the divine appointment by God and work as God's workmanship (Eph

2:10, ESV) in an intimate relationship with God. They should lead according to what God wants them to do in a particular time and context. A Christian leader is "a person with God-given capacity and God-given responsibility who influences a group of followers toward God's purposes for the group" (Clinton, 1988, p. 127). A Christian school leader is called to lead under God's direction to influence teachers and the school community toward God's purposes for Christian education.

The 2018 US Cardus Education Survey concluded that Protestant and religious homeschool graduates were more faithfully engaged in volunteer service than public school graduates (Pennings, 2018). Although Protestant school graduates are more involved in giving and volunteering in and for religious congregations and organizations, that does not mean they are not involved in other forms of giving. The findings should encourage Christian School leaders to be faithful in what they are doing in leading Christian Schools. However, if they are not faithful in leading and directing the schools from a Christian worldview, there is the potential threat of Christian schools drifting from their mission. Lo stated that only within a mere half-century, the first generation of Christian colleges in the United States has embraced secularization which separates faith from learning (Lo, 2020). Christian school leaders, therefore, need to be aware of the worldviews, behaviors, and leadership approaches they are practicing as they lead their Christian schools and are faithful to the mission entrusted to them.

2.2 Nature of School Leadership

Sergiovanni argues that theories for school leaders should not be imported from other organizational leadership theories because schools are fundamentally different types of organizations (Sergiovanni, 2000). The relationship between students and educators in schools is unlike customers with providers but more like a loco parentis relationship. School leadership should develop a family-like relationship within the school community, aligning closely with the common beliefs and purpose of the learning goals and processes.

Thompson also proposed that leadership is a communal activity, that leaders rise and lead within the community (Thompson, 2007). Leaders exercise their leadership in the context of their community; there is no single formula for leadership. Some studies also concluded that there is no one size for all types of school leadership and that successful school leadership is context sensitive (Day et al., 2010; Ebmeier & Crawford, 2008). Therefore, it is imperative that SLH should develop school leadership based on their beliefs as Christian schools that align with their vision and mission within their unique context.

2.3 Servant Leadership

Servant leadership is a widely known leadership theory by Robert K. Greenleaf (Greenleaf, 1977), which he developed based on his personal reading of Herman Hesse's (1956) story about a spiritual pilgrimage, The Journey to the East. Leo, the character of the story and the servant of a group of pilgrims, facilitated the group to achieve their shared objectives by meeting their needs. Greenleaf concluded that leadership and servant are not mutually exclusive. Servant leadership is typically known for its emphasis on other people, to serve

other people first, then lead them to achieve meaningful purposes.

Sendjaya (Sendjaya, 2015, p. 16) highlights that "the principle of servant leadership has been taught and embodied by Jesus Christ and his disciples over 2,000 years ago, much earlier than the works of Greenleaf or Hesse". Therefore, Christian leaders who want to apply servant leadership should consciously develop their understanding and practices from Biblical perspectives.

Further, based on the extensive study on the characteristics of servant leadership, Sendjaya (Sendjaya, 2015, p. 1) stated a working definition of servant leadership as follows: Servant leadership is a holistic approach to leadership that engages both leaders and followers through its (1) service orientation, (2) authenticity focus, (3) relational emphasis, (4) moral courage, (5) spiritual motivation, and (6) transforming influence such that they are both transformed into what they are capable of becoming.

Sendjaya developed a 35-item Servant Leadership Behavior Scale (SLBS) which has been tested empirically (Sendjaya, 2015, pp. 10–11). The six dimensions of servant leadership are service (Voluntary Subordination), authenticity (Authentic Self), relationship (Covenantal Relationship), morality (Responsible Morality), spirituality (Transcendental Spirituality), and transformation (Transforming Influence). This study is using the voluntary subordination and transcendental spirituality of the SLBS to guide the interviews as those dimensions are more related to the research questions.

SLH is seeking to employ servant leadership practices as stated in the SLH job description of the school leaders as the foundational function of the leader (Head Office SLH, n.d):

> "Become a servant leader, encourage, and strive for the formation of a Christ-like community. Leading and managing every part of the school in carrying out the vision and mission and upholding the Biblical basis of Christian education."

The expectation is for leaders to be the spiritual leader and role models for the spiritual development of the whole school community to be a Christ-like community while leading them to practice Christian education based on the Biblical Christian Worldview. Therefore, it is very important for SLH leaders to develop servant leadership from a Biblical Christian worldview that is not based on secular perspectives, since the school is very committed to providing Christ-centered education.

2.4 Indonesian Context of Literature Review

There is very limited research found using Ebsco host engine search looking for servant leadership study, especially in Christian schools in Indonesia. Most of the studies related to Servant Leadership in schools associated the effect of servant leadership on other behavior within the Organizational Citizenship Behavior. No research defines the servant leadership practices of Christian school leaders from a Biblical Christian perspective. There have been attempts from graduate students of UPH for quantitative research using servant leadership as a dependent variable. Purnomo (2021) concluded that servant leadership positively affected purpose in life and organizational citizenship behavior. Servant leadership was also recommended as one factor to be considered in recruiting teachers. Widita (2020) found that servant leadership positively affected curriculum sustainability and knowledge sharing. In addition, Indriana (2021) stated that servant leadership positively affected employee engagement. Those previous research, done in Christian schools in Tangerang and Bandung, suggests principals and teachers have and practice servant leadership.

3. Research Method

For this particular investigation, a case study qualitative method was employed as the researchers were interested to explore deeply and were not seeking to test any hypothesis or improvement by giving treatments. The data collection technique is spreading questionnaires. A questionnaire is a form used in a survey design that participants in a study complete and return to the researcher. The participant chooses answers to questions and supplies basic personal or demographic information (Creswell, 2012). Another type of data collection technique is an in-depth interview as Creswell stated that a qualitative interview occurs when researchers ask one or more participants in general, open-ended questions and record their answers. The instruments used are a questionnaire in a Google Form and an interview guideline. Both were constructed by the researchers. There are 15 interview questions and interviews were done using Zoom. In this qualitative research, open-ended questions are used so that the participants can best voice their experiences unconstrained by any perspectives of the researcher or past research findings. The questions were designed to allow the respondents to share their thoughts, experience, and values without specifically directing them to any servant leadership theory. One professor and associate professor were asked to be the validators for the instruments and revisions were done before the data collection began.

The data collection was done in April 2022. After the consent letter was signed, a one-on-one interview was done in which the researcher asked questions and recorded answers from only one participant in the study at a time. The interview was done using Zoom and lasted for one hour. The researcher then transcribed and typed the data into a computer file for analysis.

4. Results and Discussion

After a careful transcription and analysis did manually without any computer software, the following themes and findings are presented in tables to answer the three research questions. The first research question was regarding the principals' perception and their answers are displayed in this table 3 below

Table 1. Perception on Servant Leadership

	Principal A	Principal B	Principal C
How do the principals describe and perceive their leadership at present?	1. One who is trusted by the foundation	1. One who has the chance to impact and reach out more people	1. A shepherd
	2. One who is a role model and competent	2. One who makes followers be a blessing	2. One with a calling
	3. One who prioritizes and focuses on Christ	3. One who depends on God	3. One who knows what God wants and obeys it

From the data displayed above, it can be seen that there appears to be some understanding and intention toward servant leadership in faith stated by all the principals. They perceive God in their acts of leadership. Yet, referring to the job description of the school leaders as the foundational function of the leader, there is a need to ensure whether the servant leadership practice is aiming for the formation of a Christ-like community, not just for the betterment of the school community.

From the three participants, there are diverse descriptions of the leadership appointment, starting from the Board appointment, their competencies, and opportunities to influence education to call from God. Each participant related his/her understanding of leadership in dependence on God. Yet not all clearly stated that their leadership is responding to God's calling. Christian leaders actually must be immersed in the reality of God and thus perceive leadership as a response to God's purpose and calling to participate in His Kingdom (Thompson, 2007). Becoming Christian leaders is not only because of their competencies but because they are called by God to carry out His mission, in that context at any given time. It is not only the power of God that is needed in carrying out their leadership, but it is about their obedience to what God has entrusted to them.

In addition, all participants in describing their leadership practices have shown that they are considering others above themselves, and that they want to see the development of their students, teachers, the community around them, and even the overall education system in Indonesia. They see that leadership is doing beyond performance but giving influence to a greater good.

Regarding research question number two on the extent of their servant leadership practice, all principals have mentioned practices that are in accordance with the dimensions of servant leadership. However, further survey research or evaluation is needed to be able to draw a conclusion on how comprehensive and valid servant leadership has been performed by them.

It is important to note that the research purposely and successfully gave extensive space for all the principals to share their thoughts, experiences, and values without directing them to a specific servant leadership theory or dimension. Yet, their elaboration of leadership practices has coincidentally aligned and displayed some of the dimensions of servant leadership provided by Sendjaya (2015). Interestingly, all the participants were graduates from Teachers College. Regarding their understanding of leadership and Christian perspectives, one stated that his/hers came from having further graduate study, while the other two learned about leadership only from workshops and other resources.

In terms of voluntary subordination as one of Sendjaya's categories, all principals within this study stated that they have performed considering others' needs and interests above their own. Besides that, they have shared ways of caring and listening with the intent to understand. Those practices are sustained during the pandemic as they regularly adopted personal approach to teachers by having interactions inside and outside school. Living close to their subordinates is an advantage that enables this to occur more effectively.

All principals who responded in this study have mentioned traits that show authentic self regarding willingness to accept criticism and feedback. That could exist when they occasionally spent time with the teachers and parents, giving their ears with empathy to listen. It is also noted that openness and a problem-solving mindset may also have contributed to that practice. Regarding covenantal relationships, collaboration took place

during regular professional development sessions and even in cell groups outside school hours with prayer as a dominant activity during it. The principals believed that trust and communication are important.

Transcendental spirituality is the dominant dimension expressed and practiced by all principals. They perceived themselves as driven by a higher sense of calling which allows them to promote values that transcend self-interest and material success. This is shown by their answers in two items of the closed-ended questionnaire as all the participants stated with high frequency being driven by a higher sense of calling in their responses as well as also responding in a similar way during the interview. The interview was useful to also identify that among three participants, only one could be seen as a principal with a very strong sense of calling. Personal scriptural conviction, dependence, and fear of the Lord, as well as, daily relationship with God have led them to be excellent, to give themselves to the growth of the community, and become role models. One participant may not relate the leadership appointment with calling, but the word of God has become the inspiration for his/her leadership practices, furthermore during challenging times, the understanding of the sovereignty of God was mentioned as the source of strength and wisdom.

A further category identified through the analysis was the transforming influence dimension, on how the principals stick to the vision and mission and are determined to be role models. At the same time, during the pandemic they allowed teachers to experiment and be creative. A dominant cause of that transforming influence is the practice of mingling; being present and available for teachers, parents, and even students. These respondents still welcomed students at the school gate and whilst supervising. That practice can redeem misconceptions of an untouchable principal and the assumption that principal interactions are only when there is a problem.

In responding to the findings above, to practice servant leadership from a biblical worldview must go beyond merely good traits, models, and being relational. Viewing every stakeholder as an image of God, emphasizing and embracing the grand narrative throughout school curriculum and daily practice, as well as ensuring a clear and intentional spiritual formation to be experienced by teachers and students are still lacking from the data. Those aspects are believed to be crucial and make Christian education unique. This deficiency leaves a valuable opportunity to do further research with a larger group of participants.

Table 2. Challenges the Principals Face.

	Principal A	Principal B	Principal C
What challenges do you face as a servant leader?	"Thinking how to serve better"	"Community rejection in the past"	"Age gap between me and new teachers"
	"The fall of a team member"	"Recent problems in school: the student, parent, and also teacher"	"Shape new teachers' perception"

The participants also expressed common challenges that any school principal is confronted with. However, the participants' responses to the ways they deal with the challenges can be concluded that they do it relationally. All participants afforded time to understand their community better by getting to know them personally, in various ways that included: developing a small group for learning the word of God, doing professional development for the growth of the school community, and praying for one another. The participants give time to listen even to accept feedback and critiques. They see that their school is a community, where the word of God is learned and listened to. It can be concluded that the expectation for them was to be spiritual leaders for a shalom community, as stated in the functional guidelines from Yayasan, already displayed by the participants.

The last interesting point of discussion from the data is that when all the principals faced challenges and the difficulties of the pandemic situation, they not only focused on strategies to overcome them but also, most importantly and obviously their focus was on God and in prayers. Prayers repeatedly occurred during the interview analyses as well as their full dependence on God.

5. Conclusion

There are three conclusions that arose from this qualitative research. Firstly, all principals perceived themselves as servant leaders and have mentioned some common concepts of servant leadership. Their servant leadership is closely based on their relationship with God as they perceived that a personal and intimate relationship with God is crucial. Secondly, all of the principals' leadership practices have displayed many of the dimensions of servant leadership, especially voluntary subordination which was displayed by their caring and listening with the intent to stakeholders in the school. Thirdly, as all of the principals experiencing common challenges in school leadership, the way they view and depend on God has been fundamental and guiding them to improve their leadership. It is recommended that Christian school principals strengthen and practice their understanding and application regarding main concepts and dimensions of servant leadership and also continue to develop and apply their biblical worldview to students as imago Dei and how the grand narrative of scripture impacts every aspect of their leadership and school communities. This can be promoted and enhanced through at can be achieved through intensive workshops, teaching courses, and mentoring which may assist them in shaping their clear understanding of these concepts to inform future practice.

Acknowledgments

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