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Servant leadership on the inter-church deliberation institute of Surabaya

Liderazgo de servidores en el instituto de deliberación inter-iglesia de Surabaya

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ABSTRACT:

Poverty reduction consists of various elements, one important element of society in poverty alleviation was faith based organizations such as the Inter-Church Deliberation Institute of Surabaya (BAMAG). The purpose of this study was to analyzed the activities and practices of servant leadership in BAMAG. The design of this study used a qualitative approach. The results explained that transformative and innovative servant leadership has not just to maintained and remained loyal to the social conscience and the organization of the BAMAG but also to developed together with its members the best service to the social community to reduce poverty.

KEYWORDS: Leadership, poverty, servant..

RESUMEN:

La reducción de la pobreza consta de varios elementos, un elemento importante de la sociedad en el alivio de la pobreza es la organización basada en la fe, como el Instituto de Deliberación Intereclesial de Surabaya (BAMAG). El propósito de este estudio fue analizar las actividades y prácticas del liderazgo de servicio en BAMAG. El diseño utilizó un enfoque cualitativo. Los resultados explicaron que el liderazgo de servicio transformador e innovador no solo tenía que mantener y permanecer leal a la conciencia social y a la organización de BAMAG, sino que también se desarrolló junto con sus miembros que habían prestado el mejor servicio a la comunidad social para reducir la pobreza.

PALABRAS CLAVE: Liderazgo, pobreza, servidor..

INTRODUCTION

In the era of the Sustainable Development Goals, the Government of Indonesia issued a Presidential Regulation Number 96 of 2015 concerning the acceleration of poverty reduction. An important part of the Presidential Regulation is in the strategy and program for accelerating poverty reduction. The strategy specified contains 4 important things. First, reduce the expenditure burden on the poor. Second, increasing the income and ability of the poor. Third, develop and guarantee the sustainability of micro and small

businesses. Finally is synergizing poverty reduction policies and programs. The programs outlined in the presidential regulation can be divided into 3 important groups.

The first group is a family-based program group. Programs in this group have the purpose of fulfilling basic rights, reducing the burden of life and improving the quality of life of the poor. The second group is a community empowerment based program. The planned programs aim to maximize the potential and expand the power of the poor to take part in development by emphasizing the principles of community empowerment (Latiff et al.:2017). The last group is a poverty reduction program based on the empowerment of micro and small economic enterprises (Kgatle: 2018). The programs carried out intend to make it easy to get access to economic development from micro and small scale business actors (Marina, Fontaneau: 2012).

Poverty alleviation consists of various elements, including elements of government, society, business world, and other stakeholders in poverty reduction (Reed et al.:2011). The government alone cannot address the problem of poverty. All layers and elements of society must be involved. The participation of all components of the nation can accelerate the achievement of the aspirations of the Indonesian people towards an independent, united, sovereign, just and prosperous society. One of the important elements or components of the community in poverty alleviation is the Faith Based Organization such as the Inter-Church Deliberation Institute of Surabaya. There are several reasons or arguments for why religious-based institutions can help accelerate poverty reduction.

The first reason is motivation. Religious-based institutions have intrinsic motivation (inner motivation), in the form of faith or belief that can move leaders and followers to help the poor (Walumbwa et al.: 2010). This data and argument is corroborated by the opinion of Greenleaf who said that there are attitudes and roles of religion to help people and the poor (Greenleaf: 2008). For the community, the practice of social generosity is practiced by encouraging religious teachings. The second reason is network coverage. Religious-based institutions can help accelerate poverty reduction because of the strength of their networks.

The range of networks of religious-based institutions has networks from the central level to the regions (Hu, Liden: 2011). Generally, this network is voluntary. The third reason is accountability for transparent reports. Fundraising from religious-based institutions has the ability to convince people to give donations and other assistance in helping the government accelerate poverty alleviation (Echols: 2009). Funds are more easily collected by credible religious-based institutions.

In addition to the advantages of religious-based institutions in alleviating poverty as described above, these institutions also have weaknesses. One of the factors that can be called weakness is leadership. Leadership in religious-based institutions aimed to helping poor people often uses charismatic leadership styles (Farling et al.: 1999). Northouse explained that charismatic leadership is a style that is based on special personality characteristics that are super or extraordinary and only have a few people, who are from God, and make that person be treated as a leader (Northouse: 2007).

The characteristics possessed by a charismatic leader set an example in trusting ideology. They show skills that can influence the people they lead. Charismatic leaders are able to express and communicate goals very well. Furthermore, what is inherent in their leadership is communication skills that increase the motivation of the people they lead (Mayer et al.: 2008). Charismatic leadership styles are included in transformational leadership styles (Olesia et al.: 2013).

Northouse stated a number of criticisms of the charismatic leadership style, one of which was elite and anti-democratic (Northouse: 2007). This leadership style has a nuance of one man show, does not involve allelements in the organization. A charismatic or one man show leadership style is less suitable for poverty alleviation models (Russell, Stone: 2002). So the problem that often arises in religious institutions is the issue of leadership. The leadership model and leadership development is one part of human resource development (Spears: 2010).

Religious-based organizational leadership development is important and urgent to do so that they can respond to the challenges that exist and are being worked on and programmed by the government in

accelerating poverty reduction (Spears, Lawrence: 2002). This empowerment model is also mentioned as empowerment that is more sustainable and has long-term effects than just a charitable model. Poverty is a situation experienced by humans who are in a condition of limitations to meet the primary material needs. In this case, the primary needs in question are: clothing, food, and housing or shelter, health, reasonable work and reasonable education (Mittal, Dorfman: 2012).

Poverty is real suffering because someone who is poor cannot get the needs they need. As a result, to meet their needs, the poor will work very hard in any way. Severe poverty will become a source of other more complex social problems, for example: the emergence of criminal acts such as theft, mugging, violent robbery and even murder (Vanderstraeten: 2013). In addition, inter-class conflict, especially classes that are rich in poor classes motivated by social jealousy, it will be very easy to occur. Hu and Liden explained that poverty will also hinder the civilization of a nation to become more dynamic towards progress in all areas of life (Vanderstraeten: 2013).

One of the advanced civilizations is determined by educational factors to improve human intellectuality, and the opportunity to gain access to decent work (Liden et al.: 2008). But what happens, if education becomes so expensive and unaffordable for the poor. Poor people do not have access to education, because education is left to the private sector whose motives and orientation are merely seeking profit (Khan, Chowdhury: 2007). The role of the state as a pioneer in educating the nation is driven by naive arguments and mere financial reasons.

In the data released by the Central Statistics Agency the number of poor people in Indonesia in March 2018 was 25.95 million people (9.82%) of the total population of Indonesia. In addition to the quantitative data that is still quite large, the problems associated with poverty are the birth of various social problems. Social problems rooted in poverty include toddlers and neglected children, children with malnutrition, street children, exploited children being mistreated, trafficked and prostituted, prostitutes, trafficking of women, homeless and beggars, acts of violence in the family and criminal and anarchist actions (Khan, Chowdhury: 2007).

Therefore, in the perspective of social work, poverty is a social problem that is multi-dimensional in nature (Dennis, Bocarnea: 2005). Dimensional in the concept of poverty, namely social, cultural, economic, cultural, political and legal dimensions (Khan, Chowdhury: 2007). Despite the importance of the involvement of religious-based institutions in poverty alleviation stated in presidential regulations, however, the development of leadership in religious-based institutions is an urgent and important (urgent) need (Reed et al.:2011).

In this discourse, another alternative leadership model is needed as a model of leadership that comes from religious values (Latiff et al.:2017). One leadership model that can answer leadership needs is a leadership model that is commonly called servant leadership (Farling et al.: 1999). Servant leadership was developed by Greenleaf, using a leadership philosophy that was motivated by the need to serve others (Greenleaf: 2008).

In the servant leadership model that gets priority is the need of others to be served. Some studies reveal that the superiority of servant leadership is to prioritize and tend to help marginalized people (Ambali et al.: 2011). Servant leadership is also very close to leadership that focuses on poverty alleviation because it is related to cultural approaches (Mayer et al.: 2008). Cultural approaches are based on the notion that culture is not only a way of life, but a practice of life that can be used to solve various problems (Spears: 2010).

It should be possible to provide devices that are absolutely responsible for actions and tasks carried out by religious leaders such as pastors in Christian churches (Khan, Chowdhury: 2007). It starts from leaders becoming role models or examples for their followers or congregations, they need to show experience, knowledge related to devices that regulate the standardization of rules and regulations that apply (Liden et al.: 2008).

The purpose of this study is to analyze and explain the activities and practices of servant leadership in religious-based institutions in poverty reduction in Indonesia, especially in the Inter-Church Deliberation

Institute of Surabaya and to identify smart practices (best practice) from servant leadership in institution-based religion in poverty reduction in Indonesia and the problems that occur related to the activities and practices.

Servant Leadership

The terminology of servant leadership first developed by Greenleaf began in 1970 when the publication was of leaders as servants (Greenleaf: 2008). The development of the concept of servant leadership requires a long-term, transformational, and potentially creating change in the community, organization, and society (Northouse: 2007). The phrase philosophical application is service to practice leadership (Farling et al.: 1999). There are several areas that can be linked to servant leadership about what has happened in the past and what will happen in the future that relates to the organization (Spears, Lawrence: 2002).

The occurrence of an industrial revolution that affects the servant leadership, is a process for leaders and followers to work together to achieve the vision of the organization (Reed et al.:2011). Walumbwa, Hartnell, and Oke defined servant leadership as a leader who is willing to serve others by striving for development and prosperity to fulfill common goals (Walumbwa et al.: 2010). Servant leadership is the process of working together and building good relationships between leaders and followers to achieve vision, mission, and goals to influence productivity in real world situations (Autry: 2001).

A servant leadership is leadership that starts from sincere feelings arising from the heart that are willing to serve (Barbuto, Wheeler: 2006). The orientation of servant leadership is to serve followers with spiritual moral standards (Covey: 2006). Servant leadership is a form of leadership characterized by being more human-oriented, emphasizing personal integrity and service to others (Farling et al.: 1999).

Other attributes including stewardship, empowerment, community building, trust, honesty and respect for others, reflect an altruistic ethic in which a servant leader serves those he leads (Autry: 2001). The philosophical basis of the servant leadership highlights the importance of "being" and "doing," which represent a paradigmatic change in how a servant leader directs their primary motivation to prioritize and prioritize serving and act as a steward (Liden et al.: 2008).

Characteristic of Servant Leadership

According to Olesia, Namusonge, and Iravo, the characteristics of a servant leader as someone who "empowers and develops humans; they show humility, authenticity, accept people as they are, give direction, and they are stewards who work for the greater good (Olesia et al.: 2013). Servant leadership comes from the drive from within human beings to be connected and bound and try to contribute to a better society, and be motivated by empowerment and human development with empathy and humility (Collins: 2005).

Servant leadership has 10 (ten) principles derived from the inspiration of a person named Greenleaf (Latiff et al.:2017). Spears identified 10 characters of servant leadership, which include: 1.) Listening; 2.) Empaty; 3.) Healing; 4.) Awareness; 5.) Persuasion; 6.) Conceptualization; 7.) Foresight; 8.) Stewardship; 9.)Commitment; 10.) Community (Greenleaf: 1977).

Problem of Poverty

According to Spears, poverty is related to the inability of a family to fulfill daily needs, also concerning vulnerability, helplessness, isolation, and physical weakness (Spears: 2010). The main idea of social inequality concerns gaps in opportunities, access, and socio-economic conditions of the community which causes opportunities for the poorest people to do vertical mobility to be hampered (Echols: 2009). In contrast,injustice involves arbitrary treatment which is often experienced by the poor because of their helplessness and vulnerability.

Poverty also refers to people or families who are weak in their ability to do business and have limited access to economic activities so that they often lag behind other people who have higher potential (Covey: 2006). Broadly, poverty is divided into two categories, namely relative poverty and absolute poverty (Doohan: 2007). Some characteristics of poverty are not having their own factors of production, not having the

possibility to obtain production assets with their own strength. The education level of the poor is generally low to primary school.

Many of them live in rural areas and do not have cultivated land, or even if there is relatively little land. Many of those living in the city are still young and have no skills and education. According to Collins in Ambali, et. al., several social institutions measure poverty by photographing poverty seen from several indicators relating to children, namely: 1.) Nutrition for children; 2.) Immunization status of children; 3.) State of education for children; 4.) Resilience of families in facing various family challenges; 5.) Status of poor families; 6.) Family adequacy meets clean water; 7.) Management of diarrhea (Ambali et al.: 2011).

Whereas when viewed from the relationship with the community in the service area, the indicators are: 1.) The level of community participation in community development; 2.) The level of ability of local institutions to take over management of their own community development; 3.) The level of society loves caring for others; 4.) The rate of growth of expectations in society (Hutchison: 2009).

METHODOLOGY

The design of this study used a qualitative approach with an exploratory method. The design of this study is used as an alternative to describing, exploring and interpreting the concept of servant leadership in the Inter-Church Deliberation Board of the City of Surabaya in a poverty perspective comprehensively. Qualitative approached are considered more feasible in the field of social science and behavior because they are related to interactions and interrelations in behavior and human roles, both in organizations, groups and individuals (Barber: 2012).

The informant selection technique in this study used a purposive sampling technique in which informants were chosen because of certain criteria including: 1.) The Pastor is a member of the Inter-Church Deliberation Institute; 2.) Having experience in serving the Church as Pastor for a minimum of 20 years; 3.) Having the quality of Church leaders who are good at applying servant leadership. Identity of informants that have been determined according to the following table:

Table 1. Identity of Informant

No.	Name	Position	Informant Status
1.	Dr. M. Sudhidarma, M.Th.	Pastor	INF-01
2.	Drs. Hanny Prayogo, M.Th.	Pastor	INF-02
3.	Joni Nugraha, M.Th.	Pastor	INF-03
4.	Indra Saputra, S.Th.	Pastor	INF-04
5.	Drs. Digdo Tjahtanto, M.Min.	Pastor	INF-05
6.	Willy Purwosuwito, M.A., M.Th.	Pastor	INF-06

(Source: Primary Data, 2018)

In conducting data collection, researchers use several alternatives in the form of ways, which can then be analyzed. Denzin and Lincoln explained that in qualitative research data collection is carried out in natural settings, primary data sources, and more data collection techniques on participant observation, in-depth interviews (indepth interviews) and documentation (Denzin, Lincoln: 1994).

RESULTS AND DISCUSSION

This study retrieves data from interviews conducted by researchers with several informants who have been coded and listed in the following table:

Table 1. Codefication of Informant

Informant Identity	Codefication	Background Definition
Wahyoe Boedi Utomo	SE-01	Enterpreneurship of Profit Company / Enterpreneurship of Social Service
Pracihno Kurniawan	SE-02	Enterpreneurship of Information Technology and Communication
Wiwik Widjiastuti	SE-03	Enterpreneurship of Profit Company / Enterpreneurship of Social Service
Sumarti Dwi Wahyuni	SE-04	Enterpreneurship of Profit Company / Enterpreneurship of Social Service
Agung Tri Pamungkas	SE-05	Enterpreneurship of Telemarketing
Suyanto	SE-06	Enterpreneurship of Profit Company / Enterpreneurship of Social Service

(Source: Primary Data, 2018)

The results of this study are analyzed using related theory induction, reduction of interview data, and specific triangulation looking at the case studies that occurred regarding the role and existance of safe latrine sociopathology to building community development in the East Java Province of Indonesia, namely as follows.

Church Service for Poverty

The reality of poverty in the country actually becomes a hard slap for church services in Indonesia. Hutchison said that crisis in society are actually also part of the crisis in the Church as well (Hutchison: 2009). This crisis of poverty unwittingly raises multiplication of crisis in society, including the consequences of this crisis resulting in a very high risk of death or malnutrition for pregnant women, nursing mothers, infants, toddlers, and the elderly. As said by INF-01 and INF-02: "This poverty has really destroyed the aspirations of the Indonesian people, especially the younger generation." (INF-01, 2018). "... there are still a lot of Indonesians because the economic limitations that do not support cause many school dropouts or underage children to work hard on rice for their families." (INF-02, 2018)

With the impact of the existing crisis due to poverty, and the end of the church as well as the wider community experiencing the impact, the road that must also be taken by the church is to express its concern for this issue (Marina, Fontaneau: 2012). This was also stated by INF-03, INF-04, INF-05, and INF-06 as follows: "The reality of poverty in the country is a hard slap for church services in Indonesia." (INF-06, 2018) "... the impact of the crisis from poverty unwittingly raises multiplication of crises in the community, including the consequences of this crisis resulting in a very high risk of death or malnutrition for pregnant women, nursing mothers, infants, toddlers, and the elderly." (INF- 03, 2018). "Low nutritional intake for children, poor health care, especially supported by a poor environment, and no medical treatment costs further exacerbate the effects of this poverty ..." (INF-04, 2018) "This unresolved poverty will actually have a massive impact because poverty can also increase crime and unemployment." (INF-05, 2018).

With the high rate of poverty in Indonesia, this has become a problem for this country and until now the solutions that have been given by the government have not been able to cover the existing poverty rate. This crisis presents an extraordinary opportunity for the church to carry out its larger task. So with regard to this reality, a great opportunity is wide open for the church today in carrying out its justice service.

Servant Leadership On Inter-Church Deliberation Institute

In this study using the Parsons scheme about General Action System, according to Vanderstraeten which ensures that there are four important functions, all systems in servant leadership are needed in social construction for poverty reduction, namely: 1.) Adaptation (A); 2.) Goal Attainment (G); 3.) Integration (I); 4.) Latency (L) (Vanderstraeten: 2013). Together, these four functional imperatives are known as the

AGIL scheme. In order to survive, a system that runs must have these four functions. Servant leadership in the services of the Inter-Church Deliberation Institute of Surabaya as an action system has fulfilled the functional requirements as follows:

Behavioral organisms, there are part of the systems of action because most adjustments have determined by the individual's biological properties. On the other hand, this behavioral organism is a system of actions that performs the function of adaptation, which is adjusting to the environment. There are two dimensions of the problem faced in this function, including: 1.) Adjustment of the inflexible system; 2.) The active transformative process of the situation and environment.

Personality system is associated with achieving goals (goal attainment) because the goals of the social system reflect the meeting point of the individual goals and give them direction according to the shared value orientation. In the theory of Voluntaristic Social Action, the goal attainment is assumed to be the goal. Meanwhile, the function of adaptation is a tool.

Social system consists of a number of actors who interact to obtain satisfaction in culturally structured situations. This system has integration. Integration relates to the interrelation between members in the social system, to ensure that emotional ties, which generate solidarity and willingness for cooperation, are developed and maintained in the fight against poverty in people's lives.

Cultural systems are associated with latent pattern maintenance functions because culture is the main force that binds the system of action. Latency functions emphasize cultural values and norms institutionalized in existing social systems.

Thus, the servant leadership in the service of the Inter-Church Deliberation Institute of Surabaya will survive if it has fulfilled the four functional imperatives. Based on the above theoretical framework, a brief description of the system of actions taken by the Inter-Church Deliberation Institute of Surabaya can be drawn as follows:

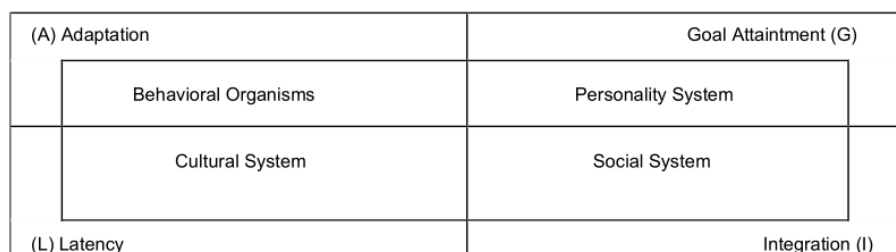


Figure 1. Scheme Structure of General Action System (Source: Vanderstraeten, 2013)

In this study also suggested the implementation of the 10 characteristics of servant leadership by Spears (Spears: 2010). In fact, of the 10 characters that can be implemented only 5 characters in accordance with the results of the interpretation and analysis of the informants in this study, where it is described as follows:

Listening. In servant leadership, a servant leader must have the communication skills to make decisions. This is in accordance with what was stated by INF-02:

"A pastor must have the motivation to listen seriously regarding the criticism and suggestions of others and support them in identifying decisions in a problem". (INF-02, 2018). Empathy. A servant leader tries to understand and empathize with others. This is similar to what was said by INF-04: "..... for the people, a pastor can be treated not only as someone else who is foreign, but also as people who need respect and appreciation for their personal development". (INF-04, 2018). Healing. A great strength of servant leaders is the ability to heal other people and themselves. As stated by INF-03: "A pastor tries to help people solve their problems and conflicts that occur, because he wants to develop the skills of each individual". (INF-03, 2018). Persuasion. The ability to communicate interactively and easily understand. In accordance with INF-06 stated: "..... a pastor does not take advantage of the strength of his status by forcing someone or a people to obey, but rather trying to convince them to do something". (INF-06, 2018). Conceptualization. A servant leader thinks far beyond everyday reality. That means he has the ability to look beyond the limits of the business operations and also focus on the

company's long-term goals. In INF-01 said: "A leader builds a personal vision where only he can develop it by thinking about it". (INF-01, 2018).

These characters are not the best characters or methods to get the best goals. But it is more conveyed that reflecting this character will be very useful for the personal development of a priest as a servant leader.

CONCLUSION

The results of this study explains that transformative and innovative servant leadership is not just to maintain and to remain loyal to the social conscience and the organization of the Inter-Church Deliberation Institute of Surabaya but also to develop calls together with its members in doing the best service for the social community in overcoming poverty. The conclusions obtained from the research are as follows:

First, a servant leader must try to support servant leadership. This is achieved through dialogue and involvement of all members of the organization both personally and jointly to find the strength that exists in groups / people to enter into a process of renewal and change in service to God and fellow human beings in reducing poverty through the AGIL scheme (adaptation, goal attainment, integration, and latency).

Second, the servant leadership must help or invite groups to find the means to be achieved together for a change in way of life, or how to work, or the creation of new works that are appropriate or according to the needs and even improvement of existing works.

Theoretically, the social implications that arise in research are where a pastor who is also a servant leader needs to develop cooperation with other people who are entrusted to help him carry out organizational responsibilities so that servant leadership in the Inter-Church Deliberation Institute of Surabaya can be optimized effectively and efficient. In fact, servant leadership that is innovative and transformative can be said to be an effective and efficient leadership where the servant leader is able to walk step by step to bring the group or its members to conduct life renewal in accordance with the demands of the times, especially in reducing poverty.

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BIODATA

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