

'Pergumulan' as the Starter and Sustainer of Servant Leadership: A Case of Academic Leadership in an Indonesian Private University

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Abstract	2 In the disruptive era, every organization is expected to cope with change. This includes the ones in the sector of higher education. Servant leadership is considered as the leadership approach that enables Higher Educational Institutions (HEIs) to deal with the inevitable changes. This research explores an academic leadership in a private university in Indonesia, which endorses servant leadership as its leadership approach. The case study involves the interview of twenty-six academic leaders who have asked to answer two fundamental questions: (1) How do they perceive the invitation to lead as an academic leader and (2) What did they do as they consider whether to take the offer to lead as an academic leader? The gathered data was processed using the Qualitative Data Analysis consisting data condensation, data display and drawing and verifying conclusion. Twenty-five academic leaders said no when they first offer and this initial refusal drives the researcher to find a term called 'pergumulan' as the common theme across the interviewees. 'Pergumulan' or a spiritual struggle happened during the pre-leadership journey and during the leadership journey of these academic leaders. The former suggests that 'pergumulan' is spiritual, intrapersonal and interpersonal. The latter indicates that pergumulan happens when the servant leaders search their motivation and figure out the way to improve themselves while serving their followers. Lastly, during their leadership, the servant leaders are also having the 'pergumulan' as they have to confront or rebuke their followers.	
Keywords (separated by '-')	Servant leadership - 'Pergumulan' - Spiritual - Intrapersonal - Interpersonal	

Chapter 9

'Pergumulan' as the Starter and Sustainer of Servant Leadership: A Case of Academic Leadership in an Indonesian Private University



Ricky

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21 **Keywords** Servant leadership · 'Pergumulan' · Spiritual · Intrapersonal ·
 22 Interpersonal

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1

23 9.1 Changes and Servant Leadership

24 Higher Educational degree is the currency in the knowledge economy. In this industrial
 25 4.0, Higher Educational relevance and efficiency is the one. Irrelevance higher
 26 education has been left by its constituent gradually. There are top fifteen companies
 27 according to Purtil (2018) that have declared that college degree is no longer relevant
 28 for young professionals to be their employee. These multinational companies
 29 look more for the skill and competency that have been decoupled from the higher
 30 educational degree (Purtil, 2018). Although most of the organizations and countries
 31 around the world still use college degree as a requirement they also notice that
 32 a college degree is no longer a guarantee that its holder is as capable as expected.
 33 Organizations these days will demand further explanations on the origin of the degree
 34 and what sort of trainings or programs happened when its holder was pursuing it. The
 35 irony is that college degree has lost its value from one that can certify the competency
 36 of its holder into the one that only allow its holder to be accepted by an organization
 37 to be trained further (Tierney, 2014).

38 The relevance of HE is very important given that the industrial changes including
 39 the 4.0 have created a new form of what McAfee (2013) called as technological
 40 unemployment. The previous industrial revolution, the advancement of industrial
 41 technology has created a massively technological unemployment as labors in the
 42 factories were laid off. In the current industrial revolution 4.0, technological unemployment
 43 happens in the form of the loss of jobs of those who work in the retail and
 44 service sector (Schwab, 2016). These changes should be dealt with by organizational
 45 leaders using a leadership approach that is known to be the one that is transformative
 46 and adaptive like servant leadership.

47 Servant leadership is well known as a leadership that enables people to cope with
 48 changes as servant leaders lead with the focus of serving their followers. Serving
 49 their followers means that servant leaders should understand and meet the need
 50 of their followers (Greenleaf, 1977; Wheeler, 2012). The served followers for (Van
 51 Dierendonck, 2011) are expected to be the ones who will grow holistically and be able
 52 not only to contribute to their organization but also to their society. Servant leaders
 53 expect that changes that happen to their organization can be treated as opportunities
 54 and facilitators for growing their followers. Servant leaders are expected to enable
 55 their followers to handle the orders or demands from 'above' related to the changes
 56 (Wheeler, 2012; Barret & Barret, 2007).

57 The disruptive technology is another term after globalization and financial austerity
 58 that should be dealt by various sectors including the higher education (HE) sector
 59 (Kubler & Sayers, 2010). These three challenges have caused colleges and universities
 60 to do more with less without sacrificing their academic sanctity. The sector
 61 of higher education needs a leadership approach that enables transformation from
 62 within and it has been suggested that *servant leadership* is the best approach for the
 63 HE sector. Farnsworth (2007) suggests that servant leadership is a leadership for the
 64 HE sector given that the sector needs professionals who know how to provide creative
 65 yet dignified solutions. These solutions are the ones that can meet the demands

66 of the students and the industries without compromising the absolute necessity of
 67 academic purposes. ²⁰ The holistic development of the students, critical thinking,
 68 and rigid research. Servant leadership is known as a leadership that transforms the
 69 followers to be a whole-rounded person who is enabled to provide meaningfully
 70 creative solutions (Wheeler, 2012). ¹¹

71 It was Robert K. Greenleaf who developed a paradoxical approach to leadership
 72 called servant leadership (Northouse, 2010). Greenleaf (1977) posits that anyone
 73 working in an organisation has a 'dual being', that is, s/he is both servant and leader.
 74 For Greenleaf ⁸, this dual being is not only possible but also imperative for an effective
 75 leadership. Servant leadership is a leadership approach that requires the leader to
 76 serve the followers by meeting the needs of the followers (Spears, 1998). In contrast
 77 to authoritarian leadership approaches, in which what the leader ¹⁹ does is determined
 78 by their desire to be leader first, servant leadership theory holds that the true leader is
 79 motivated by their desire to be a servant first. This leadership approach, based on the
 80 philosophy of service, is needed to promote creativity among the people within the
 81 sector in dealing with the sector's challenges (Farnsworth, 2007; Wheeler, 2012).

82 The idealistic expectations of servant leadership do not come without some strings
 83 attached. Wheeler (2012) argues that researching servant leadership is difficult since
 84 true servant leaders will not declare themselves. Research as the best way to know
 85 more about servant leadership is not an easy endeavor. The fundamental question that
 86 still begs for an answer is about the antecedent of servant leadership. What can make
 87 an individual willing to be the servant of his or her followers? Research show that
 88 sense of calling-to-serve (Wheeler, 2012), need to serve (Van Dierendonck, 2011) and
 89 compassionate love (Van Dierendonck and Patterson, 2010) have been suggested as
 90 the reason for serving for servant leaders. Unfortunately, these studies do not explain
 91 the thought process of the servant leaders as they were willing to serve as part of
 92 their being.

93 Servant leadership scholars tend to refer spiritual values and corporate values as
 94 the ideals within the servant leaders that drive them to put their interests behind
 95 the ones of their followers. Christian servant leader scholars suggest that spiritual
 96 transformation is considered as the corner stone of the sense of calling-to-serve of
 97 servant leaders (Reinke, 2004; Page & Wong, 2000). These scholars argue that for
 98 a servant leader to serve he or she would need to have a transcendental being who
 99 calls and sustain them (Page & Wong, 2000). The transcendental being is the one
 100 who caused a servant leader to have what Sendjaya (2015) called as 'transcendental
 101 spirituality' which has a strong association with these servant leaders' voluntary
 102 willingness to serve. Scholars also carefully mention that servant leadership that
 103 comes from the nature of a leader (as a servant) is not a simple process. It takes the
 104 continuous renewal of commitment (to serve) of the servant leaders to be able to
 105 humble themselves to serve their followers (Spears, 1998; Russell & Stone, 2002;
 106 Barbuto & Wheeler, 2007). ⁷

107 This research has two fundamental aims: to explore the concept of the antecedent
 108 of servant leadership and to understand the internal thought process of servant leaders.
 109 These aims will be achieved by answering these research questions: (1) How do they
 110 perceived the invitation to lead as an academic leader? (2) What did they do when

111 they consider the invitation to take the academic leadership position? Theoretically,
 112 these questions will guide the researcher to explore the considerations of servant
 113 leaders when they were asked to lead (serve) and practically, the understanding the
 114 internal thought process of the leaders will enable the organization to strengthen its
 115 leadership development program.

116 9.2 The Servant Leadership Case

117 This research is about exploring the internal thoughts of academic leaders of a private
 118 university who have been trained to lead their academic unit using the principles of
 119 servant leadership. In reviewing a decade of research related to higher educational
 120 leadership, Lumby (2012) suggests that research in this field is complex, contingent,
 121 and contested. The difficulty in researching this field is due to both methodological
 122 and ethical issues. Methodologically, it is difficult to disentangle leadership from
 123 other social processes (Middlehurst, 1993) and ethically, it is complex to detach
 124 researchers from their university affiliation (Bryman & Lilley, 2009). Research on
 125 higher educational leadership requires more robust methodology and more authentic
 126 and objective researchers. The researcher has the opportunity 18 use a case study
 127 as one of such research methodologies, to advance knowledge in the area of higher
 128 educational leadership.

129 The context of this case study is a private university situated in one of the major
 130 cities in Indonesia. The private campus, which has been providing HE for more than
 131 five decades, has a name that reveals the campus' identity as a faith-based (Christian)
 132 campus. The existence of the Christian university cannot be separated from the ear-
 133 lier establishment of a Christian Education Board which governs Christian schools.
 134 This organisation was founded by Chinese Christian Indonesians who believe that
 135 Christians in Indonesia need to be educated in Christian schools (PPPK, 2014).

136 Most of the members of the board eventually established the case campus to
 137 provide higher education for students graduating from the Christian schools. The
 138 Christian campus, which started its higher educational service with one undergrad-
 139 uate programme under one faculty, today serves more than seven thousand active
 140 students distributed in more than twenty undergraduate academic programmes and
 141 two master programmes (BAAK, 2014). The following table describes the establish-
 142 ment timing of these academic programmes.

143 Table 9.1 shows a fluctuation in the number of programmes being opened in the
 144 first five decades of the case campus. It took two decades for the case campus to
 145 establish its fourth academic programme whereas nine new academic programmes
 146 were offered in its fourth decade. The case 17 campus needed more than three decades
 147 to open its first post graduate programme (a Master's degree programme). This is
 148 unlike the founding fathers of the case campus when they established the university
 149 after just a decade of providing secondary education for the community.

150 There are currently 300 active lecturers distributed in six different schools and
 151 one General Education department. The records show that there are still 26 lecturers

Table 9.1 The timing of the establishment of academic programmes (UKP, 2012)

Period	Number of established academic programmes
The first decade	3 Undergraduate programmes
The second decade	0 Undergraduate programmes
The third decade	3 Undergraduate programmes
The fourth decade	9 Undergraduate programmes and 1 post graduate programme
The fifth decade	4 Undergraduate programmes and 1 post graduate programme

Table 9.2 Lecturers' academic rank (BAUK, 2014)

No	Academic rank	Lecturer	
		Number	Percentage
1	None ^a	75	25
2	Instructor	101	34
3	Assistant professor	65	21.67
4	Associate professor	52	17
5	Professor	7	2.33

^aIn Indonesia, an academic rank is awarded by the Directorate General for Higher Education. This HE Educational body is under the Minister of Research-Technology and Higher Education. Sometimes, those appointed to teach by the university have not yet attained a formal academic rank

152 (8.7%) who have only a Bachelor qualification. There are 229 lecturers with a Mas-
 153 ter's degree (76.3%) and 45 with a Doctoral degree (15%) (BAUK, 2014). There are
 154 currently 159 lecturers who used to be students of the case campus or in other words,
 155 more than 50% of the full-time lecturers are alumni of the case campus (BAUK,
 156 2014).

157 As well as their qualifications, the lecturers' quality can be indicated from their
 158 academic rank. Table 9.2 describes the case campus' lecturers' academic rank. Most
 159 of the lecturers are at instructor level, only seven already have their Professor status
 160 and seventy-five are still without their academic rank.

161 Besides the academic rank, the latest indicator introduced by the government to
 162 measure a lecturer's quality is his/her professional certification. To obtain a pro-
 163 fessional certification, a lecturer should have a Master's degree and an Instructor
 164 academic rank. Based on this regulation, the case campus has yet to certify their
 165 seventy-five full-time lecturers. Further investigation shows that there are more than
 166 50% lecturers who are late in getting their academic rank (BAUK, 2014). These lec-
 167 turers' academic ranks do not reflect their academic working years; there are times
 168 when they either did not achieve their academic rank or did not have the academic
 169 results necessary for a higher academic rank. In summary, the case campus' lecturers

Table 9.3 The distribution of students and lecturers in six faculties (BAAK, 2014)

No	Faculty	Active students		Full-Time lecturers	
		Number	Percentage	Number	Percentage
1	Social science/SS—A	231	3.1	32	11
2	SS—B	3,082	41.42	71	24
3	SS—C	1,299	17.46	39	13
4	SS—D	460	6.18	19	7
5	Natural science/NS—A	1,139	15.31	69	24
6	NS—B	1,229	16.52	62	21

170 need to improve their academic qualifications and academic ranks and thereby obtain
171 their professional certification.

172 The Christian campus currently has six schools/faculties with arguably unequal
173 distribution of student numbers, let alone the distribution of lecturers. Table 9.3 shows
174 that one of the Faculties educates 41.42% of the total students and the distribution
175 of the active students does not match the distribution of the full-time lecturers.

176 Despite the faith-based nature of the case campus, the private University is open
177 for any students from any background to study. However, given the unique history,
178 most of the students of the case campus are either Indonesians of Chinese (CCIS,
179 2014) descent and/or Christians (UKP, 2012). Given the private status, the campus
180 relies for almost all its funding on the students who are mainly being funded by their
181 parents, who unfortunately perceive the case campus as an expensive campus in spite
182 of its good facilities (Fitriya, 2012).

183 This situation has caused parents to some extent to regard their child's higher
184 educational expenses as an investment for the future. Due to President Soeharto's
185 programme of assimilation and social discrimination in the period 1967–1998, Chi-
186 nese Indonesians tend to prefer to remain invisible, to keep silent and go their own
187 way (Koning, 2007). One of their ways is to be independent economically, where
188 they believe that their financial strength will enable them to stand against the dis-
189 crimination. Their focus on the economy has made Chinese Indonesians relatively
190 strong in their financial capacity which leads politicians to state that the minor ethnic
191 group of just 5% is able to control 75% of the nations' economy (Suryadinata, 1999).

192 This brief description explains the family background of the students studying in
193 the case campus. Students of the case campus tend to aim for the practical aspect
194 of HE rather than critical thinking and knowledge generation. The background of
195 the students might influence their perspective and aspiration when they enter the
196 case campus. These students for Walujono (2014) might have the pragmatic thinking
197 that ideas and concepts are not implementable as they seek more current secure
198 environment, network, and degree which they perceive valuable for their future.

Table 9.4 Stages of Qualitative Data Analysis

No	Stage	Explanation	Outcome
1	Data collection	The process of collecting the data using methods that will enable the researcher to understand the depth of a phenomena	Interview records
2	Data condensation	The process of selecting, focusing, simplifying, and transforming the data appear to in the full body of the written data	Field-notes, interview transcripts
3	Data display	The process of making an organized, compressed assembly of information that allows conclusion drawing	Analytical grid that is relevant to the research questions and theory
4	Drawing and verifying conclusion	The process of making an interpretation of the data by noting patterns, explanations, causal flows, and propositions	Themes that are relevant for answering the research questions

Source Miles et al. (2014)

199 9.3 Methodology

200 This research uses case study methodology because the researcher would like to
 201 explore the truth from the agents or the leaders themselves when they are in the act
 202 of doing their leadership. Case study has the power to research a phenomenon without
 203 having to detach the research participants from their context (Thomas, 2011). This
 204 is important since leadership is a phenomenon that is difficult to be separated from
 205 the leader (Ribbins & Gunter, 2002).

206 Twenty-six academic leaders were interviewed using a semi-structured interview.
 207 These leaders consist of two presidential leaders, six decanal leaders and eighteen
 208 departmental leaders. They were asked to explain the starting point of their appoint-
 209 ment as an academic leader and to describe how did they eventually decided and got
 210 the leadership position. The data gathering and analysis follow the Qualitative Data
 211 Analysis procedures (Miles, Huberman, & Saldana, 2014). The QDA involves four
 212 interrelated processes, namely: data collection, data condensation, data display, and
 213 drawing and verifying conclusion. The following Table 9.4 explains every step and
 214 its outcomes.

215 The stages in a QDA are not purely sequential. The process of data analysis
 216 happens when the researcher collects the data and the next stages are stages that
 217 are interrelated and done in an iterative way (Bryman, 2012; Yin 2014). Every

Table 9.5 The pre-leadership journey of academic leaders of the case campus

No	Stage	Explanation	Outcome
1	Invitational	The upper level leader invites minimum two candidates to consider the leadership position	Minimum two leaders who are willing to be the candidates
2	Candidacy	The willing candidates are going through the necessary candidacy process which involves background check, health check and candidacy presentation.	The recommendation from the members of the senate for every candidate.
3	Election	The board and the upper level leader are choosing one of the recommended candidates	One elected academic leader for every position candidates

Source YPTK (2004)

218 interviewee is given a pseudonym to ensure that his or her name is untraceable. This
219 is part of the commitment of the researcher to the ethical standard of the research.

220 9.4 ‘Pergumulan’

221 When asked about their pre-leadership journey, the academic leaders of the case cam-
222 pus told the researcher that they were reluctant or not willing to accept the invitation
223 extended by the Board (for the presidential leaders) or the Presidential leader (for
224 the decanal leaders) or the Decanal leaders (for the departmental leaders). The case
225 campus is running a system of democratic-participatory approach (YPTK, 2004).
226 This approach involves three stages: the invitation stage, the candidacy stage and
227 the election stage. The following Table 9.5 explains each stage of the pre-leadership
228 journey of an academic leader of the case campus.

229 The fact that twenty-five academic leaders said no when they were first dur-
230 ing the invitational process tells that there must be process these academic leaders
231 went through before eventually willing to participate in the nomination process. The
232 academic leaders who were asked to lead using a servant leadership approached
233 mentioned that they underwent a process that is in bahasa called as ‘pergumulan’.

234 9.5 Pergumulan as the Starter of Servant Leadership

235 Pergumulan is an internal process that is crucial for servant leaders. In this internal
236 process, servant leaders compare-and-contrast dilemmas related to their willingness
237 to serve. Servant leaders are leaders who should influence their followers through
238 their genuine service. In providing service for their followers, servant leaders have
239 to decide on the prioritizing issues. Theoretically, servant leaders are in the constant

240 battle between prioritizing themselves and those under their leadership (Perry, 1983).
 241 This is a very delicate matter, which can be known only by the servant leaders
 242 themselves. This is an intrapersonal relationship matter, which for MacArthur (2004)
 243 concerns the attitude of their heart.

244 In their pre-leadership stage, academic servant leaders did their pergumulan as
 245 they consider different factors, which affect their willingness to be nominated in their
 246 current leadership position. The case campus follows a semi-democratic system in
 247 which a candidate will be suggested by his or her influential peers as these peers
 248 answered the questions asked by the president or the higher-level leader of certain
 249 position. For example, in order to elect a dean, the Rector or the President of the
 250 University will ask the current dean as well as the influential lecturers of the suitable
 251 candidates. The Rector then will approach the candidates suggested by their peers
 252 and offer these candidates a leadership position. The Rector normally will ask these
 253 candidates to consider the offer. ¹⁶ The Rector will ask these candidates to go through
 254 the process of 'pergumulan'. This research is about trying to understand the concept
 255 of 'pergumulan'.

256 The academic servant leaders of the case campus stated that pergumulan is a
 257 spiritual process where they consider the offer as an offer from the Divine Being
 258 who they believe as the One who is in control ¹⁵ for their lives both on this earth and
 259 beyond. These academic leaders will try to answer one 'simple' question: 'Is being
 260 a leader the will of the Divine Being?' Ella, one of the academic leaders stated her
 261 story when she tried to answer the question:

262 At first, it was really a 'No'. I just finished my PhD program. I wanted to 'just' become an
 263 ordinary lecturer: teaching, researching, and publishing. However, my colleagues asked me
 264 to think it over given the condition of our academic program. These long-time colleagues
 265 of mine during a lunch time map the potential leaders and they said that they see nobody
 266 else suitable for the job. I perceived that lunch as one of the ways God spoke to me. I said
 267 to them that I will 'pergumul' about it. I was in doubt at that time. Not so much because of
 268 the administrative matter but it is more because I will have to deal with colleagues or have
 269 a friction with them. I really do not like this part of the leadership role. When I was still
 270 thinking about it, the campus was inaugurating the higher-level officers. During that time,
 271 I was still praying and thinking about it and one day, as I went to an inauguration day and
 272 listened to the sermon. It was about 'Who is willing to be assigned by God?' I feel that it
 273 was God who talked directly to me... (G10, Ella).

274 Another academic servant leader who leads a Social science school described his
 275 thoughts during his nomination period:

276 I know that it will be very administrative. I will have to deal with report making, signing
 277 letters, deciding through bureaucracy. If you came to my house you would immediately agree
 278 that I am not an administrator. I happen to be a person who is not tidy. My wife can tell you
 279 that and she would just use my messy working table for it. But, then, I believe that serving
 280 as a suffering academic leader is my way of returning God's kindness. I came from a very
 281 poor family [Crying] and only by the kindness of God that I my family could move one
 282 after my father left us. God was the one who restored my family and allowed me to pursue
 283 my education until the level of Doctorate. His kindness is my fundamental reason for being
 284 willing to be an academic leader. (G3, Robert)

285 The statements of the academic servant leaders above are the evidence that ‘pergu-
286 mulan’ is a spiritual matter. This means these academic leaders were doing spiritual
287 activities so that they can be convinced in accepting the invitation of the President or
288 Dean to be an academic leader. This confirms the spiritual nature of servant leader-
289 ship suggested by Spears (1998) and Sendjaya (2015). The next section will explain
290 the considerations of the academic leaders.

291 The academic servant leaders mentioned that when they were asked to decide on
292 their nomination, they were weighing their capability and the needs of their organi-
293 zation. One of the considerations of their ‘pergumulan’ is related to the perception
294 of themselves on their own capability. Alex, one of the heads of department shared
295 his thoughts:

296 ²¹ I don't think I have the skill to be an academic leader. I don't like to speak in public. Doing
297 so is such a huge pressure for me. However, I was also being convinced by many that I was
298 the most appropriate candidate as I was the one who could be accepted by the seniors and
299 the juniors. I finally said yes because I believe that I will be able to fulfill what is needed
300 of me. The main role of an academic department head is to be the one who could manage
301 the academic processes. This means s/he should be able to assist his or her colleagues to
302 advance their academic career. (G18, Alex)

303 Besides ‘bergumul’ ² thinking deeply of whether one can contribute to his or
304 her academic unit. The servant leaders of the case campus also mentioned that their
305 ‘pergumulan’ is related to the people who will work above and with them. Dan, one
306 of the presidential leaders mentioned:

307 I was approached multiple times and kept saying no to these approaches. However, the
308 vision and mission of the President cause me to rethink the offer. The shared vision was
309 so compelling. I guess it was because of the trustworthiness of the leader. I perceived that
310 sharing of vision as a spiritual event of my life. I feel that God was moving me to support
311 this leader. I can feel that the sharing of vision of the President moves me to the one who
312 support me. My job is to make him successful in fulfilling the vision that He has received
313 from God. (G2, Dan).

314 The sharing from the presidential leader is one of the evidence that servant lead-
315 ers consider the potential colleagues within their leadership structure. This is also
316 confirmed by Heather, one of departmental leaders as she said in her following state-
317 ment:

318 When I was approached to be an academic leader, I was considering it by recalling stories
319 of some of my colleagues who had to work under the ‘wrong’ leader. The unethical leader
320 would ‘shift’ his jobs to my colleagues. These lazy leaders did not do the job and transferred
321 it to their vice or deputy instead. I have to make sure about who will be my direct leader and
322 indirect leaders. When I feel that my leader-to-be is somebody who I can trust then I feel
323 that It is a confirmation from above that I can take the leadership position (G9, Heather).

324 The evidence above shows that ‘pergumulan’ tends to be an intrapersonal process
325 of the academic leaders as they process internally things of their past and things
326 currently presented before them. However, these academic leaders also suggested
327 that these academic leaders also tried to get the second opinion on these offers. Some
328 of them and mostly female leaders talked to their families and some were consulting

329 to their reliable friends. Emma, one of the departmental head of an engineering
330 program shared:

331 My greatest consideration is my family. My husband was very supportive as he believes that
332 competencies will be added to the called ones. However, I was concerned with my children's
333 education. Previously, when I was still a vice head, I was already called by the headmaster of
334 the school of my children. My son's academic results were deteriorating. I was thinking that
335 I can't imagine what will happen to my son's academic results if I decided to be an academic
336 leader. Eventually, I said yes, because my spouse promised me to fully support my decision
337 (G25, Emma).

338 The evidence above suggest that 'pergumulan' is a spiritual process which for
339 Winston (2002) involves the servant leader's spiritual dialogue with a Divine or Tran-
340 scendental being who these leaders have believed to have called them to be a servant
341 leader. Furthermore, 'pergumulan' is also evident to be a process of self-dialogue
342 as servant leaders weigh in whether they are capable to carry the responsibility of a
343 leadership position. This self-dialogue is an important process of servant leaders who
344 according to scholars need to listen to their own inner voice (Greenleaf, 1977; Kouzes
345 & Posner, 2012). Lastly, this research through its data gathering also confirmed that
346 'pergumulan' is an intrapersonal process, which involves rational dialogues servant
347 leaders do with their family and friends. This confirms what Page and Wong's (2000)
348 called as relational process of servant leaders. These three characteristics of 'pergumulan'
349 have been indicated as the ones that eventually confirmed the lecturers of the
350 case campus to be academic leaders who have to serve their colleagues and students.

351 9.6 Pergumulan as the Sustainer of Servant Leadership

10

352 Every servant leader has his or her personal plan and this does not necessarily mean
353 that the servant leader is selfish in doing so. In this research, servant leaders of the
354 case campus should improve themselves and this professional improvement is part
355 of their identity as a scholar. An academic leader who leads a social science program
356 shares her story:

357 It is really tough to be an academic leader. You must manage your program, dealing with
358 its main issue, which in my case is the low student intake. On top of these managerial and
359 marketing issues, an academic leader still has to manage his or academic qualification. A
360 colleague of mine who works in Singapore told me that academics in Singapore should
361 choose between academic track or managerial track. In Indonesia, every lecturer including
362 an academic leader has to improve his or her qualification. They have to be good at both
363 academic and administrative roles of them. This is really a tough struggle for an academician.
364 I have to think about every aspect of my department and also the triad roles of my profession
365 (G9, Heather).

366 These personal aspirations to be excellence scholars are not selfish at all since the
367 servant leaders' excellence is needed by the organizations where they serve. One of
368 the presidential leaders confirms this from his following statement:

369 Every academic leader also has to pursue his or her academic qualification. This is not just for
370 his or her own financial rewards but also for his and her organizational performance. Every
371 lecturer should research and publish his expertise. It is not easy, but it is like a double benefit
372 if you may call it. When they are advancing their career, the reputation of their campus will
373 be lifted as well. This is really a 'pergumulan' for every academic leader. They should be
374 wise in managing their time and able to utilize their resources to develop their followers as
375 well as their own academic credentials (G2, Dan).

376 In practice, some interviewees also mentioned that pursuing excellence should
377 also be genuinely done. A lecturer who pursues for a progression on his or her
378 professional qualification should not only achieve what is required by the standard.
379 This research finds that an advancement of professional qualification does not always
380 reflect the progress a lecturer should achieve in his or her basic function of teaching.
381 Demi, one of the departmental leaders stated in her following statement:

382 As an academic leader, I have to ensure that the research of the lecturers is relevant to their
383 students learning. I got the sense that quite many lecturers do research solely for their own
384 'on-paper advancement' which has nothing to do with their other function like teaching. In
385 other words, research that should be the root of teaching was not there. I should evaluate
386 my colleague's scholarly activities and to justify my evaluation, I also must have academic
387 activities that are of quality. Besides improving my own qualification, I also must ensure that
388 when I criticize the research of my colleagues, I did it with my integrity and not out of like
389 and dislike (G26, Demi).

390 'Pergumulan' in servant leadership ¹⁴ in the context of higher education involves a
391 clear motivation of the academic servant leaders on their professional advancement.
392 They should excel in their scholarly requirements, but they do so to achieve a higher
393 academic rank so that these leaders could better their service. Most of the academic
394 servant leaders mentioned that it is almost impossible to increase their professional
395 qualification while leading or administering their academic unit. One of the issues
396 is about seniority. Dayton who leads an engineering program shared his struggle in
397 the following statement:

398 I have heard complaints from the students on the performance of my senior lecturers. There
399 was a time when I should be in the middle between a student and a lecturer who just had a
400 dispute. The root of the problem is on the lecturer's lack of transparency in relation to the
401 mark of the student. The student was not happy with his mark and has failed to meet the
402 lecturer to question it. Apparently, the lecturer did not keep the student's paper work very
403 well and fail to provide a proper feedback. I must try my best to resolve the case without
404 offending the senior lecturer. There are many cases related to the attitude of the seniors that
405 I can't handle. This is one of my 'pergumulan' and honestly I can only pray for these seniors
406 hoping that God will tell them that they need to change (G24, Dayton).

407 The previous evidence enables the researcher to confirm that pergumulan also
408 happens when the academic leaders were enacting their leadership. They should
409 struggle or 'bergumul' in achieving their higher qualification and this is not just for
410 strengthening their legitimation as a leader, but it is also for improving their quality
411 of service. This is another 'pergumulan' of servant leaders that concerns with their
412 motivation of their personal advancement.

413 Despite the innate nature of the process, 'pergumulan' also involves a rational
414 dialogue between the servant leader and his or her inner circles. These empirical

415 dialogues are used to validate and to stimulate the practise of self-listening and
 416 internal reflection. In other words, 'pergumulan' involves a reiterative process of
 417 internal reflection which includes transcendental listening, and empirical and rational
 418 conversation with the people. This research confirms that a servant leader cultivates
 419 his or her 'natural willingness' to serve (Greenleaf 1977, p. 7) and reminds him or
 420 herself on the values (Wheeler, 2012). This research argues that servant leadership
 421 actions might begin with a 'pergumulan' or spiritual struggle within the servant leader
 422 him or herself. This sense of spiritual struggle starts from the moment the servant
 423 leader contemplated his or her decision to take the leadership position and continues
 424 as the servant leader engages in meeting and serving his or her followers.

425 Lastly, 'pergumulan' also happens when servant leaders should deal with their
 426 followers. Servant leaders should consider deeply when they should reprimand or
 427 confront their followers. They should ensure that when they confront or rebuke their
 428 followers is really for the goodness of the followers. After all, the main tenet of
 429 servant leadership is that every servant leader should meet the needs and not the
 430 wants of his or her follower (Mayer, Bardes, & Piccolo, 2008).

431 9.7 Conclusion and Recommendation

432 This research claims that servant leaders have to go through a process that in Indone-
 433 sian is called 'pergumulan'. Servant leaders go through this process as they have a
 434 spiritual dialogue based on their conviction. Scholars of servant leadership suggest
 435 that servant leaders may have different convictions on their fundamental reasons for
 436 being a servant. Some servant leaders might use humanity or values as their funda-
 437 mental reasons and some like in the academic leaders of the case campus confess that
 438 a Transcendental Being, which these leaders know as Lord Jesus is their fundamental
 439 reason for them to be a servant.

440 This research also confirms that 'pergumulan' to be sure that they were called by
 441 the Divine being involves both intrapersonal and interpersonal process. The former
 442 means that the servant leaders weigh their own capability and the latter means that
 443 these leaders have rational dialogues with their closed ones. The spiritual, intrap-
 444 ersonal, and interpersonal aspects of the pergumulan encourage them to say yes as
 445 they were offered by their superior to be an academic leader. Pergumulan is not only
 446 happened in the life of servant leaders prior to their leadership journey.

447 **13** This research confirms that 'pergumulan' happens as these leaders enact their
 448 servant leadership. The 'pergumulan' is related to the way and the motive of their
 449 effort in advancing their qualification. Servant leaders sacrifice in the sense that
 450 they serve their followers without neglecting their own qualifications. Furthermore,
 451 servant leaders advance their qualification with the motive of service; so that they
 452 can serve better. Lastly, 'pergumulan' is also needed by the servant leaders as they
 453 must rebuke or confront their followers. They should do so with a pure motive that
 454 they are meeting the needs of their followers.

Besides clarifying the internal thought-process of servant leaders, this result is useful for institutions, especially the ones in the sector of higher education. Colleagues and universities need to develop leadership development programs based on their understanding of the 'pergumulan' of their potential future leaders. Understanding the anxieties and aspiration of these future leaders will enable the HEIs to create leadership training programs that understand and meet their needs. This kind of leadership training is inherently practicing the tenet of servant leadership.

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