SPIRITUAL LEADERSHIP BEHAVIOR OF PASTORS AT MINAHASA CONFERENCE, INDONESIA

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ABSTRACT

Spiritual leadership has become a growing interest among Christians. In the Seventh-day Adventist Church, Fowler (1982) indicates that the problem of pastors" work motivation has demanded a deep concern from the worldwide church leadership. In the context of Minahasa Conference (MC), itseems that there is a decline in pastors" work motivation that affects the growth of the church. Thus, this study examines the influence of spiritual leadership behavior to pastors" work motivation. Using a descriptive design, all 77 pastors at MC were selected as the respondents of the study. In particular, this study determined (a) the biblical-theological foundation of spiritual leadership behavior; (b) the level of spiritual leadership behavior of MC leaders. Using descriptive statistics, the result shows that all the dimensions of spiritual leadership behavior of MC leaders have a high.

Keywords: *Leadership, Behavior, Pastors*

INTRODUCTION

Leadership is significant in an organization. Duttagupta (2012)[1] asserts the idea byusing the deoxyribonucleic acid (DNA) analogy. He compares leadership in the organization with DNA in an organism (Duttagupta, 2012)[2]. As a DNA determines the uniqueness of a being, so does leadership in determining the uniqueness of the organization. Moreover, organizational development or blooming depends on leadership.When there is effective leadership, the organization can experience not only change and growth but also "continuous improvement"[3] (Domnica, 2012, p. 161). Thus, leadership plays an essential role in organizational endeavors and the quality of a leader is importantat the same degree with leadership performance.

During the past 6 years, several studies (Abdullah, Ismail, & Mydin, 2013[4]; Belonio,

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[1] Duttagupta, R. (2012). *Leadership: It's in your DNA*. London, UK: Bloomsbury.

[2] Duttagupta, R. (2012).

[3] Domnica, D. (2012). The role of leadership in identifying the premises of the future organization. *Revista Academiei Fortelor Terestre*, *2*(66), 154-161. Retrievedfrom http://goo.gl/myyfPx

[4] Abdullah, A. G. K., Ismail, A., & Mydin, A. (2013). The moderating effects

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2012[5]; Kumar & Garg, 2010)[6] have been conducted on determining the relationship between leadership styles, work motivation, and performance. Specifically,scholars have focused their studies on several areas of leadership—transactional, transformational, and servanthood styles of leadership. These studies have been conducted in different organizations—government and non-government, health, psychology, education, and finance.

Kumar and Garg (2010)[7] conducted a study in India on the factors that motivatedworkers in some organizations. They found that "management can make the use of different strategies [and] policies to satisfy and motivate their employees" (Kumar & Garg, 2010, p. 672)[8]. Even though the stirring factors of motivation measured in their study were extrinsic motivators (i.e., salary, facilities, and promotion), their study still helped in demonstrating the influence of leadership behaviors on work motivation (Kumar & Garg, 2010)[9]. Focusing on the autonomy of workers, they found that employees" satisfaction contributed significantly to work productivity (Kumar & Garg,2010)[10]. In other words, workers got satisfied when they had their autonomy.

Belonio (2012)[11] conducted a study on the effect of leadership style on employees" satisfaction and performance for the bank employees in Bangkok. He found that several leadership styles such as transformational, transactional, and laissez-faire had positive effects on employees" work performance (Belonio, 2012)[12]. In the context of leaders in banking sectors, Belonio (2012)[13] concluded that exercising the combination of leadershipstyles could have significant impact on employees" job satisfaction. Consequently, this influenced the employees" performance.

In Malaysia, Abdullah et al. (2013)[14] conducted a study on the importance of spiritual leadership among the teachers in an educational institution. They found that "workplace spirituality correlates positively with teachers" satisfaction and commitment,departmental effectiveness, and also with effective leadership practices" (Abdullah et al.,2013, p. 1321)[15]. Thus, they concluded that "if a [*sic*] school administrators were to have greater ability to lifts [*sic*]

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of school principals" leadership practices on the workplace spirituality and leadership effectiveness relationship. *International Journal for Cross-Disciplinary Subjectsin Education*, *4*(4), 1318-1323. Retrieved from http://goo.gl/3H2vrQ

[5]Belonio, R. J. (2012). *The effect of leadership style on employee satisfaction and performance of bank employees in Bangkok*. Retrieved from http://goo.gl/nJRvHP

[6] Kumar, N., & Garg, P. (2010). Impact of motivational factors on employee"s job satisfaction-A study on some selected organization in Punjab, India. *Asian Journal of Management Research, 2*(1), 672-684. Retrieved from http://goo.gl/GfCWoZ

[7] Kumar, N., & Garg, P. (2010).

[8] Kumar, N., & Garg, P. (2010).

[9] Kumar, N., & Garg, P. (2010).

[10] Kumar, N., & Garg, P. (2010).

[11] Belonio, R. J. (2012). *The effect of leadership style on employee satisfaction and performance of bank employees in Bangkok*. Retrieved from http://goo.gl/nJRvHP

[12] Belonio, R. J. (2012).

[13] Belonio, R. J. (2012).

[14] Abdullah, A. G. K., Ismail, A., & Mydin, A. (2013).

[15] Abdullah, A. G. K., Ismail, A., & Mydin, A. (2013).

a spiritual „fit" in others, to understand the causes and allows the expression of employee"s self-workplace spirituality, then the teachers" would feel more satisfied and committed" (Abdullah et al., 2013, p. 1321)[16].

Zavareh, Hanaeinezhad, and Aboofazeli (2013)[17] conducted a study on the relationship of spiritual leadership to health and happiness. After discussing and explaining the meaning of happiness, they confirmed the hypothesis which stated that spiritual leadership had strong and positive effects on employee"s happiness (Zavareh etal., 2013)[18]. Thus, they concluded that spiritual leadership had significant impacts on mental well-being and contentment (Zavareh et al., 2013)[19].

Awan, Qureshi, and Arif (2012)[20] piloted a study in non-government organizationsin Pakistan on the relationship between servant leadership and employee"s work motivation and performance. They hypothesized that workers" motivation and performance increased when leaders exercised servant leadership (Awan et al., 2012)[21].
They found that employees, who worked for a servant leader, were greatly encouragedfor carrying out tasks effectively in non-government organizations (Awan et al., 2012)[22].As pointed out by Awan et al. (2012)[23], "Servant leaders might locate it practical [*sic*] toincrease motivation level of employees for [*sic*] effectively and willingly perform eachactivity of non profit organizations" (p. 52).

Based on the abovementioned findings of different studies, it can be noted that most of leadership styles have an impact on employees" work motivation. Even though the studies are conducted mostly in the areas of moral and ethical styles of leadership, a general conclusion can still be drawn, that is, leadership behavior influences employees"work motivation. Likewise, leadership behavior affects the performance and productivityof an organization.

In a church organization, spiritual leadership must be observed. As defined byBlackaby and Blackaby (2001)[24], "Spiritual leadership is moving people on to God"s agenda" (p. 20). They assert that "Christian [or spiritual] leaders who know God and whoknow how to lead in a Christian manner will be phenomenally more effective in their world than even the most skilled

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[16] Abdullah, A. G. K., Ismail, A., & Mydin, A. (2013).

[17] Zavareh, F. B., Hanaeinezhad, Z., & Aboofazeli, M. (2013). An investigation on effectsof spiritual leadership towards employee"s happiness using structural equation modeling. *International Journal of Management Academy*, *1*(1), 1-8. Retrieved from http://goo.gl/CnvxaG

[18] Zavareh, F. B., Hanaeinezhad, Z., & Aboofazeli, M. (2013).

[19] Zavareh, F. B., Hanaeinezhad, Z., & Aboofazeli, M. (2013).

[20] Awan, K. Z., Qureshi, I., & Arif, A. (2012). The effective leadership style in NGOs: Impact of servant leadership style on employees" work performance and mediation effect of work motivation. *International Journal of Economics and Management Sciences, 1*(11), 43-56. Retrieved from http://goo.gl/Lb6Gxb

[21] Awan, K. Z., Qureshi, I., & Arif, A. (2012).

[22] Awan, K. Z., Qureshi, I., & Arif, A. (2012).

[23] Awan, K. Z., Qureshi, I., & Arif, A. (2012).

[24] Blackaby, H. T., & Blackaby, R. (2001). *Spiritual leadership: Moving people on to God's agenda*. Nashville, TN: B&H.

and qualified leaders who lead without God" (Blackaby& Blackaby, 2001, p. 14)[25]. That is, God's church must be led by spiritual leaders. Those who are in church leadership need to be spiritual. When the early Christian church needs a leader, they look for the one who is "full of the Holy Spirit and wisdom" (Acts 6:3, NKJV).

In addition, spiritual leadership is also defined as a kind of leadership which "involves influencing people's souls rather than controlling action" (Fairholm, 1997, p. 23)[26]. In the words of Piper (2014)[27], spiritual leadership is "knowing where God wants people to be and taking the initiative to use God"s methods to get them there in reliance on God"s power" (p. i). From this definition, it is clear that the main goal is for people "toknow God and to glorify him in all that they do" (Piper, 2014, p. i)[28]. Therefore, the aim of spiritual leadership is to develop and change people in the way God wants them to be.

Even though spiritual leadership contains some principles from general leadership, there is still a distinctive difference between them. According to Blackaby andBlackaby (2001)[29], spiritual leadership "has certain distinctive qualities that must be understood and practiced if spiritual leaders are to be successful" (p. 20). These qualities include the abilities of spiritual leaders to do specific tasks. Blackaby and Blackaby (2001)[30] point out that "spiritual leaders are accountable to God" (p. 21). Thus, it is important for them to listen to God and "work from God"s agenda" (Blackaby & Blackaby, 2001, p. 23)[31] by utilizing all spiritual means. Spiritual leaders should lead "all people, not just God"s people" (Blackaby & Blackaby, 2001, p. 22)[32]. They have to "focuson people" (Blackaby & Blackaby, 2011, p. 39)[33], influence them, and make them move.

Jesus did all the specific tasks of a spiritual leader while He was on earth. He "isthe ultimate example of spiritual leadership" (All About God, 2016, para. 1)[34]. Through His humility and integrity, He demonstrated that "spiritual leadership is servant leadership" (All About God, 2016, para. 2)[35]. That is, "Jesus did not lead by giving out orders or by supervising. Jesus led by being a servant and serving alongside of His followers" (All About God, 2016, para. 2)[36].

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[25] Blackaby, H. T., & Blackaby, R. (2001).

[26] Fairholm, G. W. (1997). *Capturing the heart of leadership: Spirituality and community inthe new American workplace*. Westport, CT: Praeger.

[27] Piper, J. (2014). *The marks of a spiritual leader*. Minneapolis, MN: Desiring God.

[28] Piper, J. (2014). *The marks of a spiritual leader*. Minneapolis, MN: Desiring God.

[29] Blackaby, H. T., & Blackaby, R. (2001).

[30] Blackaby, H. T., & Blackaby, R. (2001).

[31] Blackaby, H. T., & Blackaby, R. (2001).

[32] Blackaby, H. T., & Blackaby, R. (2001).

[33] Blackaby, H. T., & Blackaby, R. (2011). *Spiritual leadership: Moving people on to God'sagenda* (Revised & expanded). Nashville, TN: B&H.

[34] All About God. (2016). *Spiritual leadership*. Retrieved from http://www.allaboutgod .com/spiritual-leadership.htm

[35] All About God. (2016).

[36] All About God. (2016).

Consequently, Jesus"s "genuine spiritual leadership has powerful results! . . . [It] can be seen today in the hundreds of millions ofpeople who call themselves Christians—followers of Christ" (All About God, 2016, para. 7)[37].

Jesus"s example of spiritual leadership should be followed by contemporary church leaders. They should also possess distinct spiritual leadership behaviors such as humility and integrity. In addition, S. Y. Lee (2013)[38] suggests that spiritual leaders need tobe characterized by their "servant heart, trustworth[iness], patience, positive attitude" (para. 10-14). For Boa (2006)[39], the attributes of a spiritual leader include "integrity, character, values, purpose and passion, humility and commitment" (p. 7). In his theory ofspiritual leadership, Fry (2003)[40] states that "altruistic love is defined as a sense of wholeness, harmony, and well-being produced through care, concern, and appreciation for both self and others" (p. 712). Included in the definition of Fry (2003)[41] "are the values [such as] patience, kindness, lack of envy, forgiveness, humility, selflessness, self- control, trust, loyalty, and truthfulness" (p. 712)[42].

Furthermore, the leaders" spirituality is also an important factor to be considered. According to S. Y. Lee (2013)[43], spiritual leaders need to have high and strong spirituality within the church. It can be difficult for church leaders to lead toward spiritual growth if they only have average spirituality compared to other Christians in the church. They haveto be reminded that the church deals with spiritual things from God.

Church leaders observing spiritual leadership behaviors influence God"s workers particularly pastors. Specifically, pastors" work motivation can be observed as church leaders demonstrate their spiritual leadership behaviors. Just like in secular organizations,pastoral ministry consistently follows the theory of motivation process. It starts with "the need, then a goal, followed by activity, resulting in job satisfaction" (McDonough, as cited in LeBlanc, 1992, p. 18)[44]. In addition, satisfaction, commitment, and productivity also result from motivated pastors. Satisfaction and commitment seem to determine the productivity of pastors.

In the Seventh-day Adventist (SDA) Church, the problem of pastors" work motivation has demanded a deep concern from the worldwide church leadership. Fowler(1982)[45] clearly indicates that one of the big concerns of the church leaders in the SDA Church is to find the best

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[37] All About God. (2016).

[38] Lee, S. Y. (2013). Spiritual leadership foundation and values. *Mission Mover*. Retrievedfrom http://missionmover.org/spiritual-leadership-foundation-and-values/

[39] Boa, K. (2006). *The perfect leader*. Colorado Springs, CO: Cook Communication.

[40] Fry, L. W. (2003). Toward a theory of spiritual leadership. *The Leadership Quarterly*, *14*,693-727. doi:10.1016/j.leaqua.2003.09.001

[41] Fry, L. W. (2003).

[42] Fry, L. W. (2003).

[43] Lee, S. Y. (2013).

[44] LeBlanc, D. J. (1992). *Factors that motivate a man to become and remain the seniorpastor of a local church* (Unpublished doctoral dissertation). Lynchbur, VA:Liberty Baptist Theological Seminary.

[45] Fowler, J. W. (1982, August). The motivated pastor. *Ministry*. Retrieved from https://www.ministrymagazine.org/archive/1982/08/the-motivated-pastor

ways to motivate pastors. For church administrators, pastors lack motivation because their passion to win souls and conduct public evangelism is low(Fowler, 1982). Moreover, pastors also tend to set diverted objectives and purposes (Fowler, 1982). The church leaders perceive that, pastors are the source of their own lackof work motivation, a blame which cannot be accepted by the pastors (Fowler, 1982).

Due to the different perspectives among pastors and leaders concerning pastors" work motivation, Fowler (1982) mentioned that "one consultant surveyed sixty pastors and personally interviewed more than twenty of them" (para. 7). In describing their mainresponsibilities, pastors identified "(1) evangelism, (2) pastoral nurture, [and] (3) churchadministration" (Fowler, 1982, para. 7). In addition, a committee (pastors and laymen) was assigned "to write a job description for the local church" (para. 8) in Ohio Conference. The committee identified "(1) pastoral nurture; (2) church growth;

(3)   leadership training; (4) evangelistic outreach; [and] (5) finances" (Fowler, 1982, para. 8). It is therefore proven that leaders and pastors have the same "set of goals andobjectives" (Fowler, 1982, para. 7) in terms of "soul winning and church growth" (Fowler, 1982, para. 9).

Fowler (1982) acknowledges that the effort to determine the exact cause of the decline of motivation is difficult. However, Fowler (1982) still believes that the leaders" behavior has contributed to the decline of motivation. By using an analogy about a strongmotivational effort of a child, Fowler (1982) states,

It is a result of being hurt through ridicule and rejection; thus we sublimate our motivation until we appear to be passive or nonaggressive. We become afraid to express ourselves, to attempt outstanding results, or to implement innovative andcreative programs. (para. 10)

In relation to the decline of pastors" work motivation, Howse (1984)[46] suggests three guidelines to motivate pastors. These guidelines include "1). Make your leadership person-centered rather than product-centered. 2). Create a positive work environment for the pastor working under your leadership. [And] 3). [u]se support systems to manage roleconflicts" (Howse, 1984, para. 26-30)[47]. Evidently, the guidelines indicate that leaders playa significant role for the ups and downs of pastors" work motivation. Church leaders exercising good behavior help generate pastors" motivation to work. On the contrary, when spiritual leadership behaviors are not observed, pastors" work motivation is affected. Thus, spiritual leadership behavior influences the work motivation of pastors.

In order to maintain and enhance pastors" work motivation, the SDA Church leadership has scheduled programs such as Bible conferences and ministers" councils. However, in the context of Minahasa Conference (MC), it seems that these programs do not have any significant effect to pastors. Based on the feedback of the concerned pastors,some of the topics discussed in the conferences are not directly connected or applicable tothe need of the pastors at MC in Indonesia. In addition, the pastors do not take the Bible conferences or ministers" councils seriously. Thus, the primary objective of the programshas not been fully accomplished in the context of MC. Within 3 consecutive years, the church members" growth at MC was declining.

According to the statistics, from 2010 to 2013, the number of baptism experienced a steep decline. To be specific, there were 2,387 baptisms in 2010. The year after that, the total number

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[46] Howse, K. (1984, September). The nonproductive pastor. *Ministry*. Retrieved July 12,2016, from https://goo.gl/ok5pLM

[47] Howse, K. (1984, September).

of baptism decreased to 1,000. The trend continued to as low as 794 baptisms in 2013-2014. In 2015, the number of baptism decreased to 741 (General Conference of SDAs, 2015)[48]. Evidently, the continuous decline in the church growth at MC could be attributed to pastors" performance in the ministry. It seems that the pastors at MC were less motivated to work to accomplish the mission of the church.

Furthermore, the church members complain about pastors" visitation at MC. Cress(2009)[49] labels the church members" words of complain for the lack of pastors" visitation as *litany.* This only indicates that the problem of lack of pastors" visitation is happening around the globe. To LeBlanc (1992)[50], this is one of the signs of pastor"s lack of motivation. For unmotivated pastors, they would rather stay home or do other activities than visit church members. Howse (1984)[51] enumerates other clues which include "erratic visitation, poorly prepared sermons, inadequate administration, and general apathy often belie a more profound problem" (para. 4).

The church members at MC also complain about pastors" quality of sermons. When pastors are less motivated, they cannot prepare a sermon that can uplift the spirit ofthe church members. Their lack of motivation pushes them not to devote time in preparing a good sermon. This unmotivated behavior also affects other aspects of their spiritual life such as their habits of praying. According to LeBlanc (1992)[52], "The lack of motivation may cause the pastor to spend less time preparing sermons, praying over messages, and praying for the people" (p. 81). As a result, the church members do not getsatisfied with the church service. How can it be possible for the church then to retain its church members and attract nonbelievers to attend the church?

Evidently, even though studies have already been conducted on pastors" work motivation, no study has ever been done in the context of the pastors at MC. In light ofthis, there should be a need to conduct a study at MC. This study aims to determine thefactors that greatly contribute to the decline of pastors" work motivation at MC to helpthe church grow numerically and spiritually.

Statement of the Problem

Due to the continuous decline of the church growth at MC, it seems that the pastors are less motivated to work hard in the ministry. Thus, there is a great need to resolve this issue. Factors contributing to pastors" work motivation should be identified and their extent of influence should be examined. In particular, this study examines the level of each dimension of

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[48] General Conference of Seventh-day Adventists. (2015). *Statistics.* Retrieved from http://goo.gl/av0mRE

[49] Cress, J. A. (2009, May). Pastor"s pastor: Visitation expectation. *Ministry.* Retrieved from https://www.ministrymagazine.org/archive/2009/05/visitation-expectation

[50] LeBlanc, D. J. (1992).

[51] Howse, K. (1984, September). The nonproductive pastor. *Ministry.* Retrieved July 12,2016, from https://goo.gl/ok5pLM

[52] LeBlanc, D. J. (1992). *Factors that motivate a man to become and remain the seniorpastor of a local church* (Unpublished doctoral dissertation). Lynchbur, VA:Liberty Baptist Theological Seminary.

spiritual leadership behavior of MC leaders and their relationship to pastors" work motivation.

Purpose of the Study

The main purpose of this study is to examine the level of each dimension of spiritual leadership behavior. The study also aims to identify the relationship between the leaders" spiritual leadership behavior and pastors" work motivation that influence pastors" performance at MC.

Research Questions

This study attempts to find the answers to the following questions:

1. What is the biblical-theological foundation of spiritual leadership behavior?
2. What is the level of spiritual leadership behavior of MC leaders in terms of spirituality, humility, care?

Significance of the Study

This study is significant because of the following:
1. The findings of this study may serve as the basis for the development of a spiritualprogram for MC leaders and pastors.
2. The study may help leaders and pastors maintain their spiritual leadershipbehavior as a role model to the church members.
3. This study may provide principles that can help elevate the leadership qualityin the SDA Church.
4. Future researchers may identify new area for research which may enhanceleaders' spiritual leadership behavior.

Assumptions of the Study

This study has the following assumptions:
1. The Bible is the authoritative word of God.
2. The writings of Ellen G. White are inspired by God. Thus, they are authoritative to be used as resources for this study.

Delimitations of the Study

This study has the following delimitations:
1. This study is delimited to MC in Indonesia.
2. This study is delimited to MC leaders and pastors.
3. Leaders are usually evaluated based on their achievements. However, in thisstudy, leaders are evaluated based on their behavior.

Theoretical Foundation of SpiritualLeadership Behavior

This section is divided into two parts. The first part discusses the characteristics ofa leader which includes spirituality, humility, care, patience, compassion, integrity, trust, and unity. The second part discusses the leadership behavior theory.

Characteristics of a Leader

Leaders in church organizations observe different characteristics in order for themto be effective. In this study, the characteristics of leaders that need to be observed in the context of MC churches includes spirituality, humility, care, patience, compassion, integrity, trust, and unity. These characteristics are discussed in the followingsubsections.

Spirituality. Spirituality has various definitions but it does not have a construct definition to avoid "leading it to dogmatic rigidity" (Hicks, as cited in Law, 2008, p. 20)[53].This study considers the definition of Merriam-Webster which states that spirituality is "the quality or state of being spiritual" ("Spirituality," 2016). In addition, by analyzing the many different definitions of spirituality, there are "four common themes" (Law, 2008, p. 20)[54] that can be noted. These themes include holism, principles, authenticity, andpurpose (Law, 2008)[55].

Holism is defined as "a theory that the universe and especially living nature is correctly seen in terms of interacting wholes (as of living organisms) that are more thanthe mere sum of elementary particles" ("Holism," 2016). Thus, in the theme of holism, everybody is "interconnected to each other and the Universe" (Law, 2008, p. 20)[56]. In particular, spiritual leaders recognize how they become "part of a whole and are interconnected with others and the Universe" (Law, 2008, p. 22).[57]

The principles that relate to spirituality include "virtues, ethics, values, wisdom,and intuition" (Law, 2008, p. 20)[58]. Spiritual leaders should observe the essential positivevalues which include "altruistic love, compassion, trust, connectedness, gratitude, diversity, genuine, care, appreciation, playfulness, and generosity" (Law, 2008, p. 22)[59]. They should not only believe and possess constructive principles and values but shouldalso apply them in their dealings with others. Moreover, Crawford and Rossiter (1993) believe that spirituality is a real manifestation of the virtues and piousness of people. In people's piety, there are characteristic patterns from which people demonstrate theirbeliefs. These patterns include prayers and devotions.

In the theme of authenticity, there should be an "alignment between the inner andthe outer

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[53] Law, P. (2008, June). Developing spiritual leadership for the modern organization.
Management Today, 20-22.
[54] Law, P. (2008, June).
[55] Law, P. (2008, June).
[56] Law, P. (2008, June).
[57] Law, P. (2008, June).
[58] Law, P. (2008, June).
[59] Law, P. (2008, June).

experience" (Law, 2008, p. 20)[60]. As spiritual leaders observe positive values, they become true to these values and act consistently with them. As much as possible, they try to lessen the gap "between their espoused values and their enacted values" (Fry & Whittington, 2005, p. 185)[61] and "between intended and perceived communication as" (Fry & Whittington, 2005, p. 186)[62] they communicate their values and the values of the organization to others. Thus, spiritual leaders" internal values should be acted out consistently with their spiritual leadership behavior. Spirituality cannot be identified based on words but on actions. It is seen and expressed in a leader"s life.

According to Javanmard (2012), spirituality is the source of meaning and purposefor people. Here, people continuously search to understand the true meaning and value oflife to get higher outcomes (Javanmard, 2012). In the words of Fairholm (1997), "Our spirituality is the measure for personal values and meaning-making" (p. 7)[63]. When peoplehave a purpose, they are "being directed by a higher purpose and meaning and having a desire to search for [that] meaning in what" (Law, 2008, p. 20)[64] they do. Thus, spiritual leaders "are directed with a higher purpose" (Law, 2008, p. 22)[65].

The role of spirituality in leadership is not obvious but fundamental. It is embodied in the form of integrity, care, and concern (Reave, 2005)[66]. Thus, the role of leadership is more in the form of influence. Since spiritual leadership entails influencingmany souls, authentic spiritual leaders influence others and bring them to Jesus"s feet byreflecting a Christlike character.

Humility. Humility in leadership and management is an important theme that catches scholars" attention (Cameron & Spreitzer, 2012[67]; Sendjaya, 2015)[68]. Owen, Johnson, and Mitchell (as cited in Sendjaya, 2015)[69] provide the operational definition ofhumility which includes "(a) a manifested willingness to view oneself accurately, (b) a displayed appreciation of

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[60] Law, P. (2008, June).

[61] Fry, L. W., & Whittington, J. L. (2005). In search of authenticity: Spiritual leadership theory as a source for future theory, research, and practice on authentic leadership. *Monographs in Leadership and Management*, *3*, 183-200. Retrieved from http://iispiritualleadership.com/wp-content/uploads/docs/SLTAuthLearship
.pdf

[62] Fry, L. W., & Whittington, J. L. (2005).

[63] Fairholm, G. W. (1997). *Capturing the heart of leadership: Spirituality and community inthe new American workplace*. Westport, CT: Praeger.

[64] Law, P. (2008, June).

[65] Law, P. (2008, June).

[66] Reave, L. (2005). Spiritual values and practices related to leadership effectiveness. *TheLeadership Quarterly, 16*, 655-687. doi:10.1016/j.leaqua.2005.07.003

[67] Cameron, K. S., & Spreitzer, G. M. (Eds.). (2012). *The Oxford handbook of positiveorganization scholarship.* New York, NY: Oxford University Press.

[68] Sendjaya, S. (2015). *Personal and organizational excellence through servant leadership:Learning to serve, serving to lead, leading to transform.* Cham, Switzerland: Springer.

[69] Sendjaya, S. (2015).

others" strengths and contributions, and (c) teachability"
(p. 58). According to Sendjaya (2015)[70], leadership effectiveness is related to humility. Forleaders in any organizations, theories concerning the topic about humility have to be considered especially when vigorous and boisterous organizational environment increasingly grows. In the words of Dickson (2011), "Humility in leadership seems to have a marked positive influence on individuals and organizations" (p. 153)[71]. That is, a company that has a humble leader is a strong organization. In contrast, the absence of humility can put the company in a life-threatening and perilous situation.

From the subordinates" perspective, Dickson (2011)[72] argues why workers are motivated to accomplish their best in an organization. The first reason is that humility is convincing. Workers can put their trust in arguments and decisions made by leaders who consider others as more important than themselves. The second reason is that a humble leader can easily adjust to every person in a group to accomplish the main goal of the organization. If employees do not trust their leaders or they know that their leaders work for their own, the organization will find it hard to attain its goal. The third reason is that ahumble leader is close to workers. That is, subordinates can easily approach leaders who have a close relationship with them. The last reason is that humility nurtures subordinates" trustworthiness to the leader. Every leader realizes the importance of team"s loyalty as the same as consumers" loyalty (Dickson, 2011)[73].

Moreover, leaders" humility means *emptying* of their selves to work for colleagues and subordinates in the organization (Sendjaya, 2015)[74]. In the same spirit, Nielsen, Marrone, and Ferraro (2014)[75] agree with Fry (2003)[76] when he discusses about spiritual leadership. As pointed out by Fry (2003)[77], every spiritual leader needs to exercisehumility in their service to others. Nielsen et al. (2014)[78] have confidence that leaders can gain positive influence at work when they lead with humility.

It is important to note that humility is different from a weakness or a lack of strength. There is a misunderstanding concerning humility since some people think that humility connotes a sense of low-grade. It has been pictured as a person who lacks any motivation or ambition. On the contrary, humility needs inner power to acknowledge self-deficiency and then put efforts to grow and help others. It is the right assessment andconsideration of a person. Therefore, humility

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[70] Sendjaya, S. (2015).

[71] Dickson, J. (2011). *Humilitas: A lost key to life, love, and leadership.* Grand Rapids, MI:Zondervan.

[72] Dickson, J. (2011).

[73] Dickson, J. (2011). *H*

[74] Sendjaya, S. (2015). *Personal and organizational excellence through servant leadership:Learning to serve, serving to lead, leading to transform.* Cham, Switzerland: Springer.

[75] Nielsen, R., Marrone, J. A., & Ferraro, H. S. (2014). *Leading with humility*. New York,NY: Routledge.

[76] Fry, L. W. (2003). Toward a theory of spiritual leadership. *The Leadership Quarterly*, *14*,693-727. doi:10.1016/j.leaqua.2003.09.001

[77] Fry, L. W. (2003).

[78] Nielsen, R., Marrone, J. A., & Ferraro, H. S. (2014).

negates the disparaging reputation of the involved person (Sendjaya, 2015)[79].

Sendjaya (2015)[80] suggests some characteristics that prove leaders" humility such as the leaders" *bounce recognition* to other people, modest appearance, and their hesitancy in thinking so much of their positions. In the leaders" *bounce recognition*, they tend to recognize the effort and achievement of others rather than their own achievementsin the organization. In this case, humble leaders can avoid attention. They perform their task cautiously, unwearyingly, and silently. In their modest appearance, they can prevent themselves from being self-justifying when challenged and being arrogant when honored.Lastly, they are hesitant to spend time contemplating their positions. Thus, by observing these characteristics, leaders" humility can be well exemplified.

Furthermore, in spiritual leadership particularly in church setting, Sendjaya (2015)[81] points out that a servant leader needs to be known by three essential principles ofhumility which are expounded from the three operational definitions provided by Owen,Johnson, and Mitchell (as cited in Sendjaya, 2015)[82]. As explained by Sendjaya (2015), "servant leaders are willing to see themselves accurately through learning and gaining insights from their interactions with others They never dread self-disclosure, when appropriate willingly become transparent about their limitations, faults, and mistakes" (p. 58)[83]

They demonstrate their courage by "admitting personal foibles, knowledge gaps, lapses in judgment, and bad decisions as well as taking a full responsibility for failures orlosing control of their emotions" (Sendjaya, 2015, p. 58)[84]. Sendjaya (2015)[85] goes further by explaining that servant leaders can identify the "followers" strengths and talents ratherthan feeling threatened by their superior intelligence and talents" (p. 59). Moreover, servant leaders can demonstrate their humility by being teachable since "they have a deepawareness of their own fallibility and thus need other people to remind and show them their blind spots" (Sendjaya, 2015, p. 59)[86].

Care. Care is an essential attitude of leaders. It has been said that a real leader isidentified with the attitude. Place (2011)[87] argues that "true leadership springs from a caring attitude toward everyone in an organization" (p. 29). Psychologically, caring is defined as a sense of empathy and apprehension for people (Bolman & Deal, 2014). When it is applied to leadership, a caring leader is someone who is concerned with the welfare of his/her subordinates. The genuine care of a leader springs from genuine lovewhich produces commitment and responsibility to recognize the need of people he/she leads and to endeavor to fulfill.

Care is the nature of every health institutional service. Health care leadership has the same

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[79] Sendjaya, S. (2015). *Personal and organizational excellence through servant leadership:Learning to serve, serving to lead, leading to transform.* Cham, Switzerland: Springer.

[80] Sendjaya, S. (2015).

[81] Sendjaya, S. (2015).

[82] Sendjaya, S. (2015).

[83] Sendjaya, S. (2015).

[84] Sendjaya, S. (2015).

[85] Sendjaya, S. (2015).

[86] Sendjaya, S. (2015).

[87] Place, A. W. (2011). *Principals who dare to care.* New York, NY: Routledge.

concern of leaders" attitude. According to a study done by Dickson and Tholl (2014)[88] on health institutions, the need of a caring leader is strong. Furthermore, in the same study, Dickson and Tholl (2014)[89] state that the quality and capability to care is the heart of successful health leaders. In particular, Dickson and Tholl (2014) believe that "it is the ability to care for oneself and the health and wellness of others" (p. 26). In addition,Dickson and Tholl (2014) explain deeper about an effective caring leader. To them, beingcaring is different from acting care (Dickson & Tholl, 2014). In being caring, the leaders"values, beliefs, and personality have nothing to do with their deed. It deals with understanding the principles that serve as a foundation of action. In acting care, leaders have the ability to show the perceived beliefs in action. Thus, an effective caring leader isthe one who has the capability to combine the being and the acting.

In contrast, leaders who fail to show care—or just care because their workers like them—are not effective leaders. It is important for an organization to evaluate this type ofleaders. When the leaders become ineffective, Kouses and Posner (as cited in Kilroy, 2008)[90] suggest that they should just be removed from the organization because they are not genuine leaders. As pointed out by Place (2011)[91], "Leadership devoid of care is not true leadership. You can care and not be a good leader, but you cannot be a good leader without caring about those you lead" (p. 29).

An effective caring leadership has a positive impact both on the leaders and on their followers. Leaders can be appreciated by his workers. Because of the encouraginginfluence of leaders, followers" commitment and effectiveness to work are observed (Kilroy, 2008)[92]. In the same tone, Winston (2002) states that "employees who know that the leader has their interests at heart are willing to commit themselves to corporate tasks"(p. 29)[93].

Leaders' Behavior Theory

As a leader and professor from the Ohio State University, Cunningham (1966)[94] introduces the *leader behavior theory.* The main concern of this theory is the need of actually identifying the behavior of a leader on account of the previous conception. Thisconception states that studying a leader"s behavior by utilizing democratic, autocratic, orlaissez-faire approach is enough (Cunningham, 1966)[95].

In leader behavior theory, there is a need to understand the leaders" behavior within two

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[88] Dickson, G., & Tholl, B. (2014). *Bringing leadership to life in health: Leads in a caringenvironment; A new perspective.* London, UK: Springer.

[89] Dickson, G., & Tholl, B. (2014).

[90] Kilroy, J. J. (2008). *Development of seven leadership behavior scales based upon theseven leadership values inspired by the beatitudes* (Doctoral dissertation). Available from ProQuest Dissertations & Theses database. (UMI No. 3340922)

[91] Place, A. W. (2011). *Principals who dare to care.* New York, NY: Routledge.

[92] Kilroy, J. J. (2008).

[93] Winston, B. E. (2002). *Be a leader for God's sake—From value to behaviors.* VirginiaBeach, VA: Regent University.

[94] Cunningham, C. J. (1966). Dimensions of leader behavior. *Journal of Cooperative Extension*, 223-228. Retrieved from http://www.joe.org/joe/1966winter/1966-4-a4 .pdf

[95] Cunningham, C. J. (1966).

contexts—leaders who are *initiating structure* and *consideration*. Initiating structure is a behavior which a leader exercises mainly to assure that the appointed workcan be accomplished. For this kind of leader, fulfilling the goal of the organization is his/her most important role. This type of leader is also known as a task-oriented leader (Cunningham, 1966[96]; Leadership-Central.com, n.d.). According to Cunningham (1966)[97], the initiating structure leader has the following behavior: "1. emphasizes the quality of work. 2. clarifies everyone"s responsibilities. 3. is continually planning to get everythingdone. 4. offers new approaches to problems. 5. is first in getting things started. 6. encourages the meeting of deadlines" (p. 224). In the second context, the considerationtype of leader focuses mainly on the relationship of people in the organization. In the words of Cunningham (1966)[98],

Consideration is reflected by a person when he: 1. finds time to listen to others. 2. does little things to make it pleasant to work with him. 3. shows interest in others as person. 4. compliments others for their work. 5. has an open ear. 6. hasothers share in making decisions. (p. 225)[99]

After conducting a study on various leaders, Cunningham (1966) reports that "[leaders] who rate high in initiating structure and consideration are the more successfulleaders" (p. 226).[100] Thus, this theory affirms that initiating structure and consideration aretwo kinds of behavior which are important to a leader. The theory proposes that a leaderneeds to assure the formation of communication channels between leaders and subordinates, create new systems and procedures in the organization, and attempt to accomplish every work on time. In addition, a leader needs to have consideration. This means that a leader should observe respect, trust, and warmth to all employees of the organization. Leaders with an excellent quality are those who constantly exercise initiating structure and consideration concept.

THE RESEARCH METHODOLOGYAND THE CONTEXT OF THE STUDY

This chapter is divided into two parts. The first part presents the research methodology employed in this study. The second part presents the context of the study. Inparticular, the background of Minahasa and the MC in Indonesia are discussed.

Research Methodology

This section presents the methodology utilized in this study. In particular, it presents the research design, population and sampling, demographic profile of the respondents, and the instrumentation. In addition, this section discusses the validity andreliability of the instrument, data collection procedures, data analysis, and ethical considerations.

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[96] Cunningham, C. J. (1966).
[97] Cunningham, C. J. (1966).
[98] Cunningham, C. J. (1966).
[99] Cunningham, C. J. (1966).
[100] Cunningham, C. J. (1966).

Research Design

This study utilized the descriptive design. The descriptive approachwas employed to determine the level of spiritual leadership behavior.

Population and Sampling

The population considered in this study was MC pastors in Indonesia. With 63 districts and 225 churches, MC had 77 participating pastors. Thus, there was no samplingprocedure considered in this study. The entire population of MC pastors in Indonesia wasconsidered as participants of this study.

Demographic Profile of the Respondents

This section presents the demographic profile of the respondents (see also Table E1). It includes the respondents" age, educational attainment, ministerial credential, yearsof service, and monthly salary. They are discussed in the following subsections.

Age. As shown in Figure 4, out of 77 respondents, 54 (70.2%) are middle aged whose ages range from 31-45 years old. Very few respondents are the young and the elderly. There are only 2 (2.6%) respondents whose ages range from 20-25 years old while only 3 (3.9%) for those whose ages range from 56-60 years old. This indicates thatthe majority of the respondents are in their active life of working in the ministry.

Educational attainment. Figure 5 shows that 67 (87%) of the respondents are bachelor"s degree holders. This means that only 10 (13%) have their master"s degrees. This indicates that the leadership of MC should consider a program that can help upgradethe educational attainment of the pastors.

Ministerial credential. In Figure 6, 43 (55.8%) pastors are ordained and this is more than half of the respondents. However, it is still important to note that there are still34 (44.2%) pastors who are not yet ordained. MC leadership should consider equipping more pastors for them to be qualified and be ordained. By doing this, they can do their
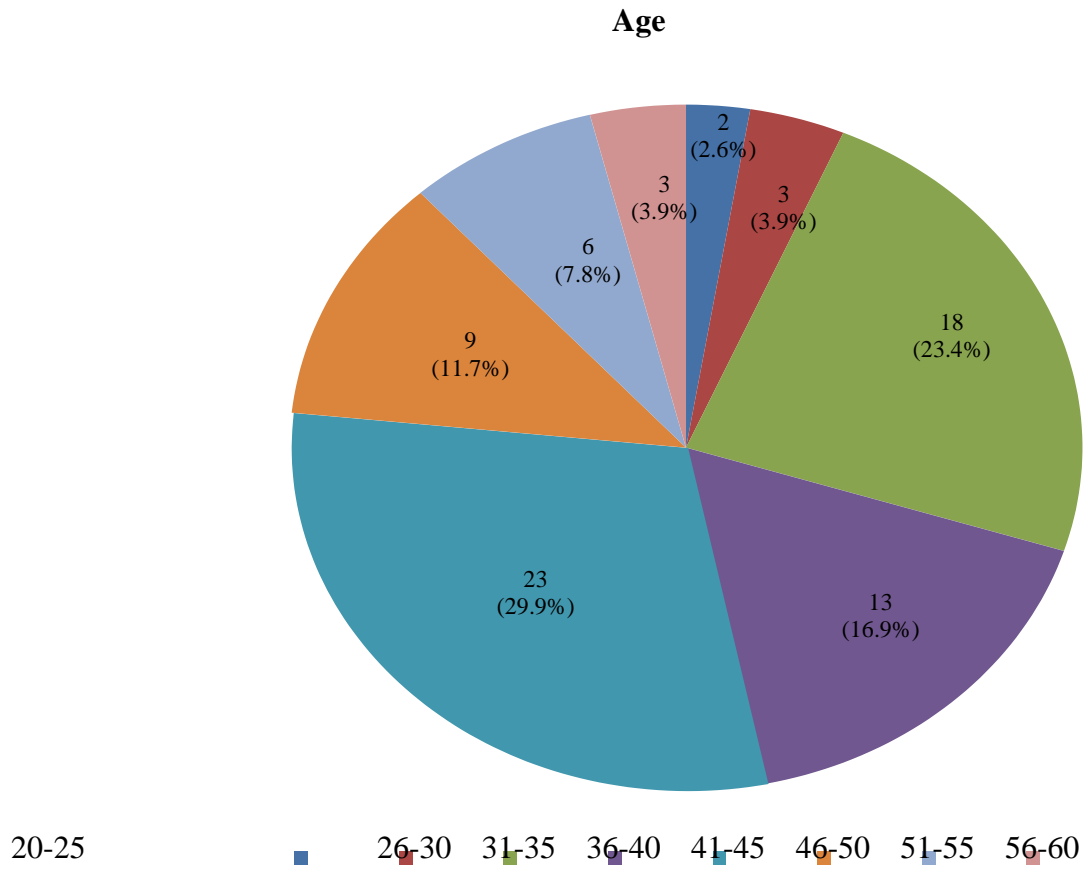work more effectively.

Age

20-25   ■   26-30   31-35   36-40   41-45   46-50   51-55   56-60

Figure 4. Age of the respondents.

Years of service. As illustrated in Figure 7, 35 (45.5%) respondents have been in service for 11-20 years. This is followed by 34 (44.2%) respondents who have been in service for 10 years and below. There are only 4 (5.2%) respondents who have been in service for more than 26 years. This indicates that the majority of the pastors at MC do not work in the ministry for more than 26 years. This may be due to the financial problemexperienced by the conference in 2003-2004.
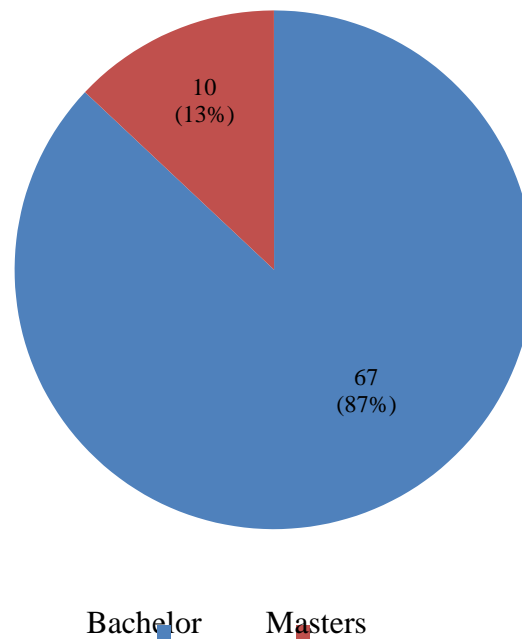
Educational attainment

Bachelor　　Masters

Figure 5. Educational attainment of the respondents.
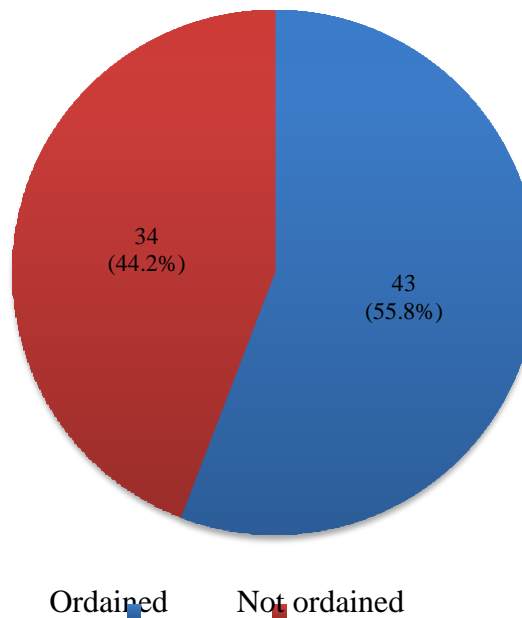
Ministerial credential

Ordained　　Not ordained

Figure 6. Ministerial credential of the respondents.

Years of service

Below 5 years   6-10 years 11-15 years 16-20 years 21-25 years 26-30 years 31-35 years

Figure 7. Years of service of the respondents.

Monthly salary. As shown in Figure 8, 30 (39%) respondents receive a salary of 5.1-7.5 million rupiah every month while 28 (36.4%) respondents get 3-5 million rupiah.The result shows that there are only 3 (3.9%) respondents who receive 7.6-10 million rupiah per month. The variation in the salary of the respondents is due to their credentialsand length of service.
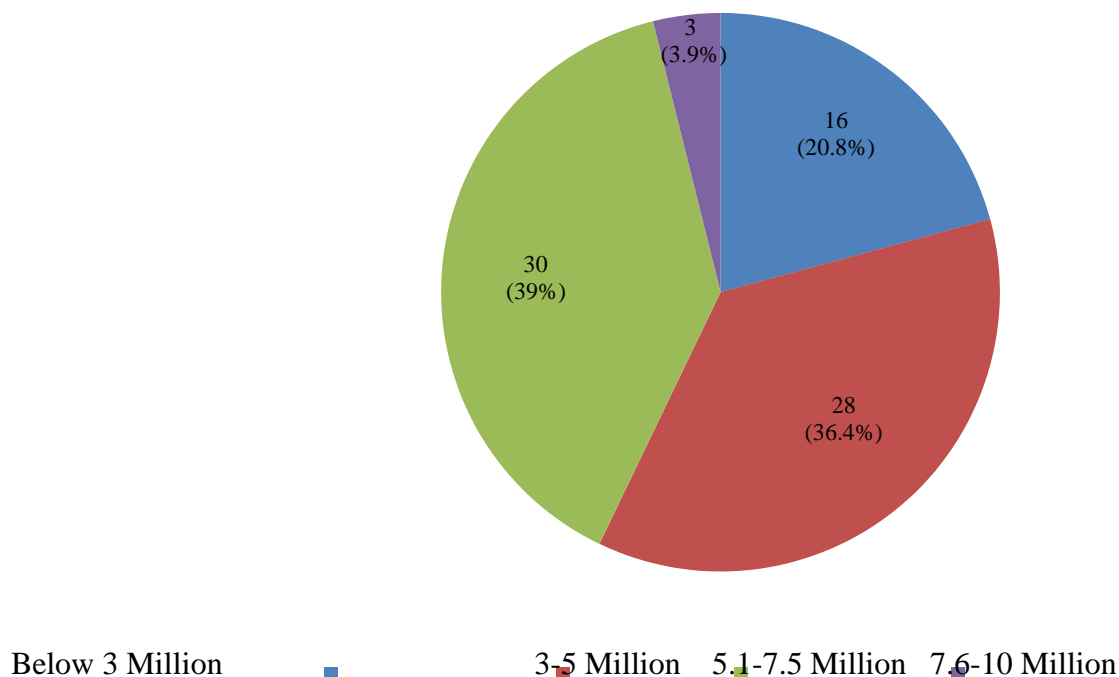
Monthly salary

Below 3 Million   3-5 Million   5.1-7.5 Million   7.6-10 Million

Figure 8. Monthly salary of the respondents.

Research Instrument

This study designed a set of questionnaire (see Appendix B2) that was fitted to the respondents. The questionnaire for spiritual leadership behavior was adapted from Kilroy

(2008)[101] and modified to fit the context. Kilroy''s (2008)[102] instrument was considered reliable since it was constructed based on Jesus''s Sermon on the Mount (Matt 5-7) and it underwent a reliability test (see Table B2 in Appendix B5). However, not all the items from Kilroy''s (2008)[103] questionnaire were adapted. Out of 9 sections in Kilroy''s (2008)[104] questionnaire, this study used only 7 sections (see Table B1 in Appendix B5). In addition,Kilroy''s (2008)[105] use of "my supervisor" was changed to "my leaders" in this study. Kilroy(2008) used a 7-point Likert scale from *not at all like him/her* to *exactly like him/her*.

This study used a 5-point Likert scale from *strongly disagree* to *strongly agree*.

Context of the Study

Minahasa Conference

MC achieved its conference status in 2002. Its headquarters was located in Tomohon—the capital of Tomohon municipality. MC was the second conference in EastIndonesia Union Conference (EIUC). It got the status after South Sulawesi Conference got it first in 1994.

Area of responsibility. The area of coverage of MC includes the Tomohon municipality, Minahasa regency, South Minahasa regency, and Southeast Minahasa regency. The headquarters of the conference offices are situated in Tomohon, Manado,and North Sulawesi. It is rightly located in the main road of Babe Palar No. 61. As of 2014, South Minahasa Conference (SMC) consists of 209 churches and 13 companies with a total membership of 26,120 members who are nurtured by 96 pastors (AdventistStatistics and Research, 2015)[106].

According to Gibson (1972)[107], the conference was organized as South Minahasa Mission (SMM) in 1971. It used to be North Sulawesi Mission. However, this mission was divided into SMM and North Minahasa Mission. After 24 years of mission status, SMM acquired its status as a conference in 1995 (General Conference Corporation of SDAs, 1996). By that time, the name was SMC; however, in 2010, the name was changedto MC (General Conference Corporation of SDAs, 2011).

Challenges of Minahasa Conference leaders. During the existence of MC, some advancements and progress have been achieved. In administrative status, MC has been promoted from mission to conference. It has been understood by the SDA Churchglobally that the conference status is *higher* than a mission.

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[101] Kilroy, J. J. (2008). *Development of seven leadership behavior scales based upon theseven leadership values inspired by the beatitudes* (Doctoral dissertation).
Available from ProQuest Dissertations & Theses database. (UMI No. 3340922)

[102] Kilroy, J. J. (2008).
[103] Kilroy, J. J. (2008).
[104] Kilroy, J. J. (2008).
[105] Kilroy, J. J. (2008).
[106] Adventist Statistics and Research. (2015). *Minahasa Conference*.
Retrieved from
http://www.adventiststatistics.org/view_Summary.asp?FieldID=C10433
[107] Gibson, J. O. (Ed.). (1972). *Seventh-day Adventist Yearbook 1972*.
Washington, DC:Review & Herald.

External influence. As mentioned earlier, Indonesia has had a democratic political change since the demonstration of people power. The political practice in the government seems to have a great impact on the church leadership behavior and even more on the leaders" spirituality. In government institutions, there are some SDA Churchmembers who have been identified as workers with integrity. Thus, they are entrusted with important responsibilities in the government. For instance, those who are good at public speaking are appointed as spokespersons for campaigns. There are times when these church members go to other religious churches and public buildings to deliver theirspeech. They use it as an opportunity to show their identity as SDA Church members. In this way, the public comes to know more about SDAs.

Another advantage is that the church has a much better relationship with the government. The SDA Church has access to some government institutions, thereby making transactions easy. For instance, it is much easier for the church to get permissionto build churches and to conduct evangelistic crusades. These accomplishments are madepossible because some church members are entrusted with certain essential positions andhave built a good relationship with the leaders of the government. They are able to help the church in providing for its own needs.

Furthermore, the new political system allows every Indonesian citizen to apply for legislative candidacy. The SDA Church members have an opportunity to apply. Some church members apply in some political parties. Each of them runs for the position because he/she personally perceives that he/she can have a legislative position. This political phenomenon positively influences not only the church but also pastors. The roleof the church members in the church activities especially in church leadership is extended. More numbers of *lay* church members get involved and become active in church.

However, the political system has also influenced the church negatively. Some church members who work in government offices prefer their superiors to be successfullyelected in legislative office or to become a mayor or a governor. To achieve this, they campaign silently or openly among the church members. They sometimes bring some amount of money.

Much more, some church members are actively involved in political parties. Theyalso do the same practice. It is worse because there are different parties where the church members become engaged in. These different parties visit the church alternately and offerdifferent kinds of gift to the church and members. The gifts might be in the form of money, rice, or some concrete materials for church and school building.

There is a personal concern for the church members. The final result of the election usually affects their position in their respective offices. If the leaders of the otherpolitical parties they are not supporting are successfully elected, the church members have to be transferred to a position they do not wish to be in. If their candidates win the election, then they can be promoted to a certain level or position. Thus, they try their bestwithin the church to influence people. They practice many ways in order to win the election.

Pastors having a leadership position or serving as district pastors have the tendency to be involved in this campaign activity. For instance, they arrange a mass Sabbath gathering worship for all the churches in the conference for a certain candidate.There is also mobilization for all pastors to gather and pray for the certain candidate andnot for another candidate.

This external political phenomenon seems to influence the leadership practice andbehavior in the church organization especially at MC. To some extent, the secular and government practice has become widespread in the church. This political practice seems to be observed even in the church conferences. Thus, this affects the spirituality of the leaders and pastors in the SDA

Church.

Internal influence. In the church, the change of status from mission to conferencehas also brought both positive and negative influences. As a conference, the church leadership can manage their finances more independently. They are allowed to decide thekind of mission strategy they want to do in their particular conference. They have the right to implement their policies which are approved during the constituent meeting.
They have their system of election which is slightly different from mission.

However, these *privileges* seem to have a negative impact especially on leadership behavior. For example, pastors and leaders at MC seem to be actively practicing the way of government or a legislative candidate for *earning* a certain positionin the church. It also seems that there is a practice of offering material things. In addition,this brings a change in the way church members participate in the constituent meeting, where leaders of the conference are elected. There is a tendency that the members who are active in government offices and political parties are elected as delegates for the conference meeting. These people utilize their *knowledge* and *skills* to be practiced among pastors and leaders. They *campaign* among the church members for certain pastors to be president of the conference or to be director. It seems that pastors also benefit from this condition for their own advantage to be elected in the conference.

Evidently, MC is facing a lot of challenges. In particular, it seems that MC leadersdo not observe their spiritual leadership behavior which accounts for the decline of pastors" work motivation. These challenges in the spiritual leadership behavior are discussed in the following subsections.

Leaders' spirituality. As "the quality or state of being spiritual" ("Spirituality," 2016)[108] wherein holism, principles, authenticity, and purpose are to be observed (Law, 2008)[109], the main role of spirituality in spiritual leaders is to help them influence others byreflecting the character of God. J. Smith (2007)[110] points out that this is foundational for spiritual ministry. The inner values of spiritual leaders, which are in accordance with God, should be demonstrated through their behavior and actions as they interact with others. As they reflect a Christlike character, they influence others to know more about God until they accept Him fully in their lives.

In the context of MC, there is a great temptation to downplay spirituality. Seo (2008)[111] hints that some leaders do not glorify God in the way they lead. He feels that thereis a need to remind them that the basic principle of spiritual leadership is a calling from God (Seo, 2008)[112]. In addition, a spiritual leader is supposed to be an example of followership. However, this

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[108] Spirituality. (2016). In *Merriam-Webster dictionary.* Retrieved January 7, 2016, fromhttp://www.merriam-webster.com/dictionary/spirituality

[109] Law, P. (2008, June). Developing spiritual leadership for the modern organization.
Management Today, 20-22.

[110] Smith, J. (2007). *Spiritual preparation of emerging lay leaders for Christian ministry*(Doctoral dissertation). Available from ProQuest Dissertations & Theses database. (UMI No. 3298425)

[111] Seo, S. G. (2008). *Leadership styles of pastors in Jesus Korea Sungkyul Churches*(Doctoral dissertation). Available from ProQuest Dissertations & Theses database. (UMI No. 3351353)

[112] Seo, S. G. (2008).

leadership behavior is not well practiced at MC. In pointing out the need for spirituality for leaders, White (2010c) states that "some have a theory of truth and can dwell upon argument but lack spirituality, judgment and experience, and they fail in many things which is very necessary for one to possess before they can teach the present truth to others" (pp. 15-16)[113]. Thus, there is a need for some MC leaders to startfilling up their spirituality by relying on God and having a daily communion with Him.

Leaders' humility. Humility is one of the important characters in leadership. According to van Dierendonck (as cited in Nielsen et al., 2014), "Several measurement instruments that have been developed to identify servant leadership indicate that humilityis a key component" (p. 7)[114]. However, humility is difficult for leaders to observe. Standish(2007) emphasizes that "too many of the faithful forget i[t]s essential" (p. xi).

Normally, success gives birth to pride and leaders are successful performers. According to Iorg (2007), "That is why leaders are more susceptible to pride than followers are and why developing humility is both more difficult and more essential for leaders" (pp. 100-101)[115]. However difficult it is to observe humility, it is still necessary forleaders. It is not just an option (Bonem, 2012)[116].

The ministry of Jesus is characterized by humility. Jesus lives out humility to be an example for His disciples—His next leaders. However, Jesus does not intend it just forthe Twelve. The value of this character reaches up to the leaders of the contemporary church. This character is closely related to integrity and in order to be an effective leader,pastors need to possess humility (W. S. Lee, 2015)[117].

MC is facing a challenge in terms of humility as part of spiritual leadership behavior of the leaders and pastors. It seems that some leaders do not give credit to pastors who work hard in the ministry. As a result, pastors" work motivation decreases.

Leaders' care. Pastors as leaders in the church need to develop a Christlike character. To attain this, they need to observe or exercise some spiritual disciplines in church such as prayer, visitation, preaching, and caring (W. S. Lee, 2015)[118]. According to Chand (2015)[119], not all people—especially leaders—have an idea about being a leader. AsChristians, leaders need to "care deeply about the people God entrusted to us" (Chand, 2015, p. 66)[120].

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[113] White, E. G. (2010c). *Supplement to the Christian experience and views of Ellen G.White*. Washington, DC: Ellen G. White Estate.

[114] Nielsen, R., Marrone, J. A., & Ferraro, H. S. (2014). *Leading with humility*. New York,NY: Routledge.

[115] Iorg, J. (2007). *The character of leadership: Nine qualities that define great leaders*. Nashville, TN: B&H.

[116] Bonem, M. (2012). *In pursuit of great and godly leadership: Tapping the wisdom of theworld for the kingdom of God.* San Francisco, CA: Jossey-Bass.

[117] Lee, W. S. (2015). *Pastoral leadership: A case study, including reference to JohnChrysostom.* Eugene, OR: Wipf & Stock.

[118] Lee, W. S. (2015).

[119] Chand, S. R. (2015). *Leadership pain: The classroom for growth*. Nashville, TN: Thomas Nelson.

[120] Chand, S. R. (2015).

Pastors need to cultivate a caring leadership (Hoeft, Jung, & Marshall, 2013)[121]. It isone of the leaders" qualities for success. According to American Counseling Association(2009)[122], in order for leaders to be successful, they should observe these three important qualities—self-awareness, flexibility, and caring. Leaders" care is something that cannot be possessed once and then remain forever.

In the context of MC, when some pastors become administrators, they seem to demonstrate less care for district pastors and church members as compared to when they were still serving as district pastors. There are times when leaders seem to provide a littlefinancial assistance to pastors who are in need. Pastors wish and pray that the leaders canrecognize their needs and begin providing them with financial support so they do not have to feel less motivated in their work.

PRESENTATION, ANALYSIS, AND INTERPRETATION OF DATA

This chapter has two parts. The first part presents the analysis and the major findings of the study on examining the influence of spiritual leadership behavior towardpastors" work motivation at MC. The second part presents the summary of the findings.

Analysis and Findings of the Study

This study considers seven research questions which include determining the biblical-theological foundation of spiritual leadership behavior and its level at MC. Theresearch questions also include determining the relationship of the leaders" spiritual leadership behavior and pastors" work motivation at MC. In addition, the predictors forwork motivation are also determined. The findings of this study serve as the basis for spiritual leadership program development at MC.

Level of Spiritual Leadership Behavior of Minahasa Conference Leaders. To determine the level of spiritual leadership behavior of MC leaders, the eight dimensions of spiritual leadership behavior are rated. The eight dimensions considered inthis study are spirituality, humility, care, patience, compassion, integrity, trust, and unity.They are discussed in the following subsections.

Level of spiritual leadership behavior of Minahasa Conference leaders in terms of spirituality. As shown in Table 3, the level of spiritual leadership behavior of MC leaders in terms of their spirituality ($M = 3.18$, $SD = 1.042$) is *high*. However, it can be noted that among the eight items of spirituality, three items are rated as *agree* which isinterpreted as *high* while five items are only rated *moderately agree* which is interpreted as *average*. In particular, the item which states that the leaders are not driven by their personal interest when doing God"s work ($M = 3.92$, $SD = .957$) has the highest mean.

This finding seems to be aligned with White"s (2011e) statement that "man should

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[121] Hoeft, J., Jung, L. S., & Marshall, J. (2013). *Practicing care in rural congregations andcommunities.* Minneapolis, MN: Fortress.

[122] American Counseling Association. (2009). *The ACA encyclopaedia of counselling*. Alexandria, VA: Author.

Table 3

Level of Spiritual Leadership Behavior in Terms of Spirituality

Items	M	SD	SR	VI
My leaders acknowledge through their actions that theirabilities are from God.	2.87	.978	*Moderately agree*	*Average*
My leaders acknowledge through their words that theirabilities are from God.	2.83	1.129	*Moderately agree*	*Average*
My leaders reflect/show the character of God in theirspiritual leadership.	2.64	1.146	*Moderately agree*	*Average*
My leaders value their calling in the way they lead.	3.86	.996	*Agree*	*High*
My leaders realize their calling in the way they lead.	2.64	1.025	*Moderately agree*	*Average*
My leaders are good examples of followership.	3.74	.923	*Agree*	*High*
My leaders are not driven by personal interest whendoing God"s work.	3.92	.957	*Agree*	*High*
My leaders emphasize their spiritual gifts more thannatural talents while they are leading.	2.92	1.178	*Moderately agree*	*Average*
Overall means	3.18	1.042	*Agree*	*High*

Note. M = mean, *SD* = standard deviation, *SR* = scale response: 0.01-1.00 = *strongly disagree*, 1.01-2.00 = *disagree*, 2.01-3.00 = *moderately agree*, 3.01-4.00 = *agree,* 4.01-5.09 = *strongly agree, VI* = verbal interpretation: 0.01-1.00 =*very low*, 1.01-2.00 = *low*, 2.01-3.00 = *average*, 3.01-4.00 = *high*, 4.01-5.00 = *very high*

not work for his own selfish interest, but for the interest of every one about him, blessingothers by his influence and kindly deeds" (p. 173).

On the other hand, the item on the leaders" reflection of the character of God in their spiritual leadership (*M* = 2.64, *SD* = 1.146) and their realization of their calling in the way they lead (*M* = 2.64, *SD* = 1.025) have the lowest mean and are interpreted as *average*. MC leaders should still have to consider these items for them to be more effective in terms of their spirituality. As pointed out by J. Smith (2007)[123], reflecting God"s character is not only essential for the leaders" spiritual development but moreimportantly, it is the foundation for spiritual ministry.

Level of spiritual leadership behavior of Minahasa Conference leaders in terms of humility. The result shows that the level of spiritual leadership behavior of MCleaders in terms of their humility (*M* = 3.11, *SD* = 1.025) is *high*. Among the nine items of humility in Table 4,

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[123] Smith, J. (2007). *Spiritual preparation of emerging lay leaders for Christian ministry*(Doctoral dissertation). Available from ProQuest Dissertations & Theses database. (UMI No. 3298425)

five items are rated as *agree* which is interpreted as *high* and fouritems are rated as only *moderately agree* which is interpreted as *average*. The item that

Table 4

Level of Spiritual Leadership Behavior in Terms of Humility

Items	M	SD	SR	VI
My leaders show respect through their words.	3.87	.951	*Agree*	*High*
My leaders show respect through their behavior.	3.65	1.121	*Agree*	*High*
My leaders show genuine interest in the work we do.	3.74	.909	*Agree*	*High*
My leaders are humble.	3.61	1.028	*Agree*	*High*
When I have a concern about work, my leaders considermy opinions in their decisions.	2.64	1.025	*Moderately agree*	*Average*
My leaders ask questions to us in order for them to learnthe problem at work.	3.42	1.068	*Agree*	*High*
My leaders give credit for success to the employees inthe organization.	2.66	1.046	*Moderately agree*	*Average*
My leaders openly admit their mistakes.	2.69	1.115	*Moderately agree*	*Average*
My leaders willingly admit when they do not knowanything.	2.70	.961	*Moderately agree*	*Average*
Overall means	3.11	1.025	*Agree*	*High*

Note. M = mean, *SD* = standard deviation, *SR* = scale response: 0.01-1.00 = *strongly disagree*, 1.01-2.00 = *disagree*, 2.01-3.00 = *moderately agree*, 3.01-4.00 = *agree,* 4.01-5.09 = *strongly agree, VI* = verbal interpretation: 0.01-1.00 =*very low*, 1.01-2.00 = *low*, 2.01-3.00 = *average*, 3.01-4.00 = *high*, 4.01-5.00 = *very high*

states that the leaders show respect through their words (*M* = 3.87, *SD* = .951) has thehighest mean and is interpreted as *high*.

However, it seems that the leaders have to improve their humility in terms of considering pastors" opinions in their decision (*M* = 2.64, *SD* = 1.025) since it has the lowest mean and is interpreted as *average*. Other items which are only rated as *average*include MC leaders" willingness to admit when they do not know anything (*M* = 2.70, *SD* = .961), openness to admit their mistakes (*M* = 2.69, *SD* = 1.115), and on giving credit for success to employees (*M* = 2.66, *SD* = 1.046). MC leaders have to focus on these items for them to improve and observe more their spiritual leadership behavior interms of humility.

This finding is correlated with the principles of leaders" behavior in the studies ofof Llopis (2015)[124], Detert and Burris (2007), and Grudem (1994)[125]. Llopis (2015)[126] states that

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[124] Llopis, G. (2015). *4 Reasons great leaders admit their mistakes.* Retrieved from http://www.forbes.com/sites/glennllopis/2015/07/23/4-reasons-great-leaders-admit-their-mistakes/2/#55f2c8f07295

[125] Grudem, W. (1994). *Systematic theology: An introduction to biblical doctrine*. GrandRapids, MI: Zondervan.

[126] Llopis, G. (2015).

"leaders are not responsible for always being right" (para. 1). Llopis (2015)[127] further explains that "successful leaders are transparent enough with themselves and others to admit their wrong doings so that those around them can also benefit from their learnings"(para. 2). In the study of Detert and Burris (2007)[128], they conclude that leaders" behavior ofopenness—including the willingness to accept suggestions from subordinates—has a great impact on employees" performance. Furthermore, Detert and Burris (2007)[129] discuss that leaders can boost employees" motivation when they employ their authority to rewardemployees for their achievements. For Grudem (1994)[130], ethical leaders should observe behaviors which include "admitting mistakes, acknowledging that one does not have all the answers, sharing the bad news along with the good and keeping commitments" (p. 45).

        Level of spiritual leadership behavior of Minahasa Conference leaders in terms of care. As depicted in Table 5, the level of spiritual leadership behavior of MC leaders in terms of their care ($M = 3.23$, $SD = 1.012$) is *high*. All the items of care are rated *high* except for one item which is only rated as *average*. Even though the leaders"concern for the pastors" well-being ($M = 3.57$, $SD = .992$) has the highest mean and is interpreted as *high*, they do not really exert much effort to accommodate them when it comes to pastors" personal issues ($M = 2.58$, $SD = 1.043$) since it has the lowest mean and is interpreted as *average*.

Table 5

Level of Spiritual Leadership Behavior in Terms of Care

Items	M	SD	SR	VI
My leaders" behavior shows that they are concernedabout my well-being.	3.57	.992	*Agree*	*High*
If I need financial support, my leaders do all that theycan to help me.	3.48	1.034	*Agree*	*High*
If I need a time off for my personal issues, my leaders doall that they can to accommodate me.	2.58	1.043	*Moderately agree*	*Average*
My leaders care for me as a person.	3.36	1.012	*Agree*	*High*
My leaders do all that they can to balance my workloadso that I am not overworked.	3.30	.988	*Agree*	*High*
My leaders put the interest of others before their owninterests.	3.19	1.052	*Agree*	*High*

[127] Llopis, G. (2015).

[128] Detert, J. R., & Burris, E. R. (2007). Leadership behavior and employee voice: Is the door really open? *Academy of Management Journal, 50*(4), 869-884. Retrievedfrom http://mcpsonline.org/images/2/2f/21CC2011_Leadership_Behavior Employee_Voice.pdf]

[129] Detert, J. R., & Burris, E. R. (2007).]

[130] Grudem, W. (1994).

My leaders do all that they can to accommodate myneeds in the workplace.	3.18	.942	*Agree*	*High*
My leaders make decisions with my best interest inmind.	3.14	1.035	*Agree*	*High*
Overall means	3.23	1.012	*Agree*	*High*

Note. M = mean, *SD* = standard deviation, *SR* = scale response: 0.01-1.00 = *strongly disagree*, 1.01-2.00 = *disagree*, 2.01-3.00 = *moderately agree*, 3.01-4.00 = *agree,* 4.01-5.09 = *strongly agree, VI* = verbal interpretation: 0.01-1.00 =*very low*, 1.01-2.00 = *low*, 2.01-3.00 = *average*, 3.01-4.00 = *high*, 4.01-5.00 = *very high*

It is hard for pastors having personal issues to focus on their work in the ministry. Thus, MC leaders have to enhance their care for their pastors by trying their best to accommodate them especially when it comes to personal issues. By doing this, the pastors can be more motivated in their work. This is supported by Lutchman, Evans, Ghanem, and Maharaj (2015)[131] who state that leaders need to identify subordinates" bodylanguage which may tell that they might be facing unsettled personal issues in order to help them become motivated in their work.

SUMMARY AND CONCLUSIONS

This chapter is divided into four parts. The first part presents the summary of thestudy. The second part discusses the conclusions drawn from the major findings of the study. The third part provides the recommendations of the study for MC leaders, pastors,and further studies. The last part discusses the statement of contribution of the study in terms of the program, principles, and lesson resources.

Summary

Spiritual leadership has become a growing interest among the Christian community. In church leadership, spiritual leadership behavior has been observed in terms of spirituality, humility, care, patience, compassion, integrity, trust, and unity. Howleaders observe their spiritual leadership behavior affects pastors" work motivation. In theSDA Church, Fowler (1982) indicates that the problem of pastors" work motivation has demanded a deep concern from the worldwide church leadership. In the context of MC, there is a decline in pastors" work motivation. As a result, the growth of the church numerically and spiritually is affected. Thus, there is a great need for a study that can help resolve the issue.

Using descriptive statistics, the result shows that the level of leadership spiritualbehavior of MC leaders is *high* (*M* = 3.17, *SD* = 1.031). When the level for each dimension is determined,

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[131] Lutchman, C., Evans, D., Ghanem, W., & Maharaj, R. (2015). *7 Fundamentals of anoperationally excellent management system.* Boca Raton, FL: CRC.

it appears that all the dimensions are *high* except integrity
($M = 2.97$, $SD = 1.053$) which is rated as *average* only. The result also reveals that the extent of pastors" work motivation is *high* ($M = 3.04$, $SD = 1.048$). When the result for each dimension of pastors" work motivation is considered, only commitment ($M = 3.36$, $SD = .997$) is rated as *high*. That is, satisfaction ($M = 2.99$, $SD = 1.038$) and productivity($M = 2.76$, $SD = 1.108$) are rated as *average* only.

Conclusions

Based on the findings of this study, it can be concluded that even though the levelof spiritual leadership behavior is not *very high*, MC leaders still observe their spirituality, humility, care, patience, compassion, trust, and unity. However, integrity is only *average*. Thus, MC leaders have to improve their integrity so they can motivatepastors to work harder in the ministry.

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