



Equipping Servant Leaders for Global Impact Developing a Spirit-Empowered Leadership Framework for Indonesian Theological Education

Solihin Bin Nidin

Sekolah Tinggi Teologi Anugrah Indonesia

Corresponding Author: Solihin Bin Nidin solihinnidin2@gmail.com

ARTICLE INFO

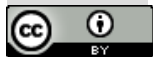
Keywords: Servant Leadership, Spirit-Empowered Leadership, Theological Education, Pentecostal Leadership, Global Impact

Received : 16, April

Revised : 18, June

Accepted : 20, August

©2026 Nidin: This is an open-access article distributed under the terms of the [Creative Commons Attribution 4.0 International](#).



ABSTRACT

This research aims to develop *the Spirit-Empowered Servant Leadership Framework* as a model for Christian leader formation for theological schools in Indonesia. The research uses a qualitative approach through *systematic literature review* and the development of a conceptual model that integrates *servant leadership*, spiritual formation, Pentecostal theology, and global leadership. The results of the study show that the formation of Christian leaders with global impact requires the integration of five main dimensions, namely *Christlike Character*, *Spiritual Formation*, *Spirit Empowerment*, *Leadership Competence*, and *Global Kingdom Impact*. This model offers a holistic approach that integrates character, spirituality, competence, and mission. The findings of the research have implications for the need to reorient the theological education curriculum to strengthen character formation, spiritual formation, leadership competence, and global ministry readiness.

INTRODUCTION

The rapid social, economic, political, and technological changes of the 21st century have presented new challenges and crises for leadership practice. This is marked by an increase in abuse of power, a decline in the moral integrity of leaders, and a weakening of public trust in various social, political, and religious institutions. Various studies show that leadership failures in the contemporary era are often not caused by a lack of technical competence, but by the weak character, integrity, and moral responsibility of leaders in exercising the authority entrusted to them. Leadership models in the modern era lack adequate attention to the character dimension and moral formation of leaders and are transactional in nature that are results-oriented, often displacing the values of service, humility, and social responsibility that should be the foundation of sustainable leadership. As a result, various institutions experience a crisis of legitimacy that has an impact on the decline in the level of public trust in the leaders and organizations they lead.

The leadership crisis not only occurs in the political and business worlds, but also affects the life of the church and the Christian ministry. The 21st century church faces increasingly complex challenges due to globalization, digitalization, religious pluralism, and dynamic cultural change. Globalization has expanded cross-cultural interactions and accelerated the exchange of ideas at the international level, while digitalization has fundamentally changed the pattern of ecclesiastical communication, learning, and ministry. At the same time, pluralism and cultural change require Christian leaders to be able to build constructive dialogue without losing their theological identity and commitment to the truth of the Gospel.

These changes require the presence of Christian leaders who not only have theological competence and managerial skills, but also have the capacity to lead effectively in a multicultural and ever-changing global context. Today's Christian leadership requires the ability to integrate spirituality, character, competence, and cultural sensitivity in order to make a relevant impact on the church and society. Thus, the formation of Christian leaders can no longer be understood as a transfer of theological knowledge, but must include the process of character formation, spiritual maturity, and readiness to serve in a global context.

In this context, theological colleges have a strategic role as an institution responsible for preparing future generations of church leaders and Christian ministry. However, a number of studies show that theological education is often still oriented towards academic achievement and mastery of theological knowledge, while aspects of leadership formation, character development, and spiritual formation have not received proportionate attention. As a result, there is a gap between intellectual competence and the character qualities and leadership abilities of theological school graduates. This phenomenon is a serious challenge considering that today's world of ministry needs leaders who not only understand theology correctly, but are also able to apply Christian values in effective and transformative leadership.

The concept of *servant leadership* introduced by Greenleaf has become one of the leadership models that is widely studied in various disciplines because it emphasizes service, empowerment, and development of others as the core of leadership. From a Christian perspective, the concept has strong roots in the example of Jesus Christ who came "not to be served, but to serve" (Mark 10:45). However, most research on *servant leadership* is still dominated by approaches to organizational, business, and leadership psychology, while studies that integrate the dimensions of spiritual formation, Pentecostal theology, and theological education are still relatively limited.

Furthermore, studies of Pentecostal leadership generally focus on the role of the gift of the Spirit, ministry dynamics, or church growth, but have not developed much conceptual models that integrate the character of Christ, spiritual formation, the empowerment of the Holy Spirit, leadership competence, and global ministry readiness in the context of theological education. Thus, there is a research *gap* between the study of *servant leadership* that focuses on organizational aspects and the need to develop a holistic and relevant Christian leadership model for theological schools in Indonesia. Based on these conditions, this research is important and urgent to be carried out. Academically, this research seeks to expand the development of Christian leadership theory by integrating the concepts of *servant leadership*, spiritual formation, and Pentecostal theology into a comprehensive conceptual framework. Practically, this research is expected to contribute to curriculum development, character development, and leadership formation processes in Indonesian theological schools.

Therefore, this study proposes a *Spirit-Empowered Servant Leadership Framework* model as a framework for the formation of Christian leaders who are Christ-characterized, filled with the Holy Spirit, competent in leadership, and able to have a global impact on the church and society.

METHODS

This study uses a qualitative approach with the *Qualitative Conceptual Research* method combined with *Systematic Literature Review* (SLR). This approach was chosen because the purpose of the research is not to test the hypothesis empirically, but to develop a conceptual framework regarding *Spirit-Empowered Servant Leadership* in the context of Christian leadership practice in Indonesia. Research data is obtained through search and critical study of various relevant literature sources, including reputable scientific articles, academic books, theological documents, as well as studies on *servant leadership*, spiritual formation, Pentecostal theology, global leadership, and theological education. Data analysis is carried out through the process of identification, classification, and synthesis of the main themes that appear in the literature. Furthermore, the findings are integrated to build a conceptual model that connects the character of Christ, spiritual formation, the empowerment of the Holy Spirit, leadership competencies, and global mission orientation. The results of this process resulted in the *Spirit-Empowered Servant Leadership Framework* as a model for Christian leader formation for leadership practice in Indonesia.

RESULTS AND DISCUSSION

Servant Leadership Theory

The concept of *servant leadership* was first introduced systematically by Robert K. Greenleaf through his essay entitled *The Servant as Leader* in 1970. Greenleaf argues that the essence of true leadership does not originate from the desire to lead, but from the desire to serve. According to him, an effective leader is a *servant first*, which is someone who is sincerely committed to meeting the needs of others and helping them grow into better people. This view is a criticism of traditional leadership models that tend to place power, control, and authority as the center of leadership.

Greenleaf emphasizes that the measure of a leader's success is not solely determined by the organization's accomplishments, but by the extent to which the people he leads grow, become healthier, wiser, more independent, and ultimately able to serve others. Thus, *servant leadership* is oriented towards human transformation, not just the achievement of institutional targets. This paradigm places individual relationships, care, and development at the core of the leadership process. Various studies show that this approach contributes to increased trust, organizational commitment, job satisfaction, and individual and community development. Therefore, *servant leadership* is seen as one of the relevant leadership models to answer the integrity crisis and abuse of power that occurs in various contemporary institutions. *Servant leadership has several indicators, namely:* Serving First. Greenleaf emphasizes that a true leader is a servant. empathy; Empathy is an important characteristic in *servant leadership*. Greenleaf argues that a leader must have the ability to understand, accept, and appreciate others as individuals who have value and dignity. *Stewardship*, Greenleaf views leadership as a trust that must be carried out responsibly for the common good. *Empowering Others*, Greenleaf emphasizes that a leader's success can be measured by their ability to help others grow and reach their full potential.

Christian Servant Leadership

The concept of *servant leadership* is found in the Gospel of Mark 10:45, the Son of Man came not to be served, but to serve and give His life as a ransom for many. This statement affirms that the essence of leadership in the Christian perspective lies in service, not domination, sacrifice, not the exploitation of power. Like worldly leadership patterns. In John 13, Jesus set a radical example by washing the feet of His disciples, an act that at that time was synonymous with the duty of a servant. Through these actions, Jesus taught that greatness in God's Kingdom is not determined by position or position, but by a willingness to humble oneself and serve others. Thus, Christian leadership is rooted in relationships, humility, and devotion to others. The practice of Christian leadership is also Sacrifice-Based Leadership, Philippians 2:5-11 describes Christ who, despite having a divine nature, willingly emptied Himself, took the form of a servant, and was obedient to death on the cross. This shows that Christian leadership is not built on personal ambition, but on a willingness to put God's will and the

interests of others first. Therefore, Christ-centered leadership requires integrity, humility, and a commitment to serve even when that service requires self-sacrifice.

Spirit-Empowered Leadership

In the Pentecostal perspective, Christian leadership is understood not only as the result of character building, theological education, or the development of leadership competencies, but also as a manifestation of the work of the Holy Spirit that equips and enables believers to carry out God's mission. Therefore, leadership does not rely solely on human capacity, but on a dynamic relationship with the Holy Spirit who is the source of power, wisdom, and direction for ministry. *Spirit-Empowered Leadership*, is leadership that is rooted in the experience of the fullness of the Holy Spirit and manifested in effective life and service to the Kingdom of God. *Empowerment: Leadership Empowered by the Holy Spirit*, acts 1:8, records that when Jesus promised that disciples would receive power after the Holy Spirit.

This text shows that the empowerment of the Holy Spirit is not an end in itself, but rather a divine means that enable believers to carry out God's calling and mission effectively. In Pentecostal theology, effective leadership is born of the integration between the character formed by Christ and the power given by the Holy Spirit. *Discernment: Sensitivity to the Leadership of the Holy Spirit*, the Holy Spirit plays a role in guiding leaders to understand God's will in various ministry situations. The early apostles of the church made important decisions through sensitivity to the guidance of the Holy Spirit, not solely through organizational considerations or human rationality. *Discernment* is a spiritual sensitivity that enables leaders to respond wisely to changing service contexts and remain in tune with God's mission purpose. *Spiritual Gifts: The Gift of the Spirit in Leadership*, acts 2 affirms that the Holy Spirit equips God's people with various gifts to build the body of Christ and expand the testimony of the gospel. The gifts of the Spirit are not merely individual spiritual experiences, but instruments of service given to support the carrying out of the mission of the church. Leadership empowered by the Holy Ghost involves the recognition, development, and use of gifts. *Missional Leadership: Mission-Oriented Leadership*. Acts 6 shows that the early church developed a leadership structure that allowed ministry to take place effectively without neglecting the primary priorities of preaching the word and the expansion of the church's mission. Leadership filled with the Holy Spirit is always oriented

towards participation in *the Missio Dei* (mission of God). Pentecostal leadership focuses not only on the management of ecclesiastical organizations, but also on the transformation of individuals, communities, and communities through relevant and contextual witness of the gospel. In the context of theological education, this model is an important element in preparing Christian leaders who have not only academic competence and mature character, but also lives led by the Holy Spirit.

Global Leadership

Global leadership is the capacity to influence, direct, and manage individuals and organizations operating in a variety of cultural, social, and geographic contexts. Global leadership demands technical competence, and the ability to respond to change adaptively. Global leaders must have these indicators.

Cultural Intelligence (CQ), the ability to understand, appreciate, and interact effectively with individuals who come from different cultural backgrounds. *Adaptability* reflects the capacity to respond to new challenges, adapt strategies, and remain effective in uncertain situations. *Collaboration*, the ability to work together, build networks, and manage diversity are important factors in achieving common goals and expanding service impact. *Innovation* is the ability to generate new ideas, approaches, and solutions in the face of change.

Global leaders not only maintain existing systems, but are also able to identify opportunities and create transformations that are relevant to the needs of the times. *Ethical Leadership*, integrity, accountability, fairness, and moral responsibility in every decision-making process. Thus, *global leadership* demands the integration of cultural intelligence, adaptability, collaboration, innovation, and moral integrity. These characteristics are important competencies that need to be developed by theology schools in preparing Christian leaders who are able to make a broad impact in a global context.

Theological Education and Leadership Formation

Theological education essentially aims to produce Christian leaders who are able to integrate faith, character, competence, and vocation of ministry in real life. The success of theological education is not only measured by academic achievements, but also by the quality of life and the effectiveness of the services of its graduates. Therefore, a school of theology must produce human resources who possess these abilities; *Spiritual Formation*, *Spiritual formation* is the process of forming a spiritual life that takes place continuously through an intimate relationship with God. In the context of theological education, spiritual formation aims to help students develop a maturity of faith, sensitivity to the leadership of the Holy Spirit, and the spiritual disciplines that underpin their life and ministry. *Character Formation*, Theological education should be oriented towards character formation. Character is the moral and ethical foundation that determines how a leader uses his knowledge, authority, and influence. Character formation centers on the transformation of life that is increasingly *Christlikeness*, which is reflected through integrity, humility, responsibility, love, and example.

Ministerial Competency, Theological Education is responsible for developing *ministerial competence*, namely theological skills, communication, pastoring, organizational leadership, problem solving, decision-making, and the ability to adapt to changing service contexts. *Missional Development*, every Christian leader is called to participate in the *Missio Dei* or God's mission to the world. Theological education must not stop at the development of the internal capacity of the church, but must form leaders who have a vision of the Kingdom of God, sensitivity to the needs of society, and readiness to serve in diverse and changing contexts. Thus, the formation of leadership in theological education requires the integration of *spiritual formation*, *character formation*, *ministerial competence*, and *missional development*. These four dimensions form a holistic formation process in preparing Christian leaders who are academically superior, spiritually mature, with integrity in character, competent in service, and committed to God's mission in the world.

The Challenges of Forming Christian Leaders in Indonesia

The formation of Christian leaders faces various challenges both internal and external. One of the main challenges in theological education is the lack of integration between mastery of theological theory and leadership practice. In many cases, the educational process emphasizes more on the cognitive aspect through academic learning, so it faces difficulties when it comes to applying this knowledge in the context of complex and dynamic services. The process of theological education must carry out the transfer of values, character, spirituality, and experience of ministry. Christian leaders must therefore be able to interact with diverse cultural backgrounds, understand global issues, and build relevant ministries in diverse contexts. This condition demands the development of global insight and cultural intelligence as an integral part of the leadership formation process. The development of digital technology has also changed the way churches communicate, serve, and build communities. The digital age requires Christian leaders to have the ability to adapt to technology and use it wisely and effectively in ministry.

Development of the Conceptual Model of Spirit-Empowered Servant Leadership



Figure 1. Christlike Character

First Pillar: A Character That Reflects Christ

The first pillar in the *Spirit-Empowered Servant Leadership Framework* is *Christlike Character*. This pillar is the main foundation for all aspects of Christian leadership because the effectiveness of service is ultimately determined not only by leadership ability, but by the personal qualities of the leader himself. From a biblical perspective, leadership pleasing to God always begins with a transformation of character that reflects the life and example of Jesus Christ. Therefore, the fundamental question that must be answered in the process of forming leadership is not "What can a leader do?", but "Who is the leader?" (*Who is the leader?*). Christ-like character is manifested through four main dimensions, namely *humility*, *integrity*, *holiness*, and *compassion*.

First, *humility* is the basic character that distinguishes Christian leadership from the power-oriented leadership model. Humility allows a leader to view leadership as a responsibility to serve, not as a means to gain status or personal gain. The highest example of this attitude is seen in the life of Christ, who willingly humbled himself and took the form of a servant (Phil. 2:5–8).

Second, *integrity* refers to the alignment between values, words, and actions. Integrity shows a commitment to live according to the principles of God's word in both personal life and public service. Third, *holiness* denotes a life set apart for God and directed to do His will. In the Pentecostal tradition, this dimension has an important role because it is the basis for a life led and empowered by the Holy Spirit. Fourth, *compassion* is the ability to feel and respond to the needs of others with real love. Compassion encourages leaders to not only focus on achieving the organization's goals, but also to pay attention to the growth, well-being, and needs of those he leads. Thus, *Christlike Character* is the foundation that sustains all dimensions of Christian leadership. Without character formed according to Christ's example, leadership competencies, gifts of service, and organizational achievements have the potential to lose direction and purpose in accordance with the values of the Kingdom of God.

Second Pillar: Spiritual Formation

The second pillar in the *Spirit-Empowered Servant Leadership Framework* is *Spiritual Formation*. From a Christian perspective, effective leadership is not born solely from formal education, ministry experience, or mastery of certain skills, but from a process of spiritual transformation that takes place in an ongoing process through a relationship with God. Therefore, the main question on this pillar is: *How are leaders formed?*

Spiritual formation is the process of forming inner life that results in growth towards Christlikeness. This process not only touches on the intellectual aspect, but also shapes the mindset, motivation, values, and behavior of a leader. The first dimension of Spiritual Formation is *prayer*. Prayer is the main means by which a leader builds dependence on God and maintains sensitivity to the guidance of the Holy Spirit. Through a consistent prayer life, a leader learns to put God's will above personally interests and gain wisdom in carrying out leadership responsibilities. The second dimension is *worship*. Worship is not only understood as a liturgical activity, but as a response to God-centered life.

Through worship, leaders build awareness that leadership is part of devotion to God and not just a professional or organizational activity. The third dimension is *Scripture Engagement*. The Bible is the main source of the formation of Christian paradigms, values, and leadership principles. Deep interaction with God's word allows leaders to develop biblical ways of thinking and the ability to interpret and respond to ministry challenges based on the truth of God's word. The fourth dimension is *spiritual disciplines*. Practices such as spiritual reflection, fasting, silence, meditation on the word, and self-evaluation serve as means that shape spiritual maturity and personal integrity. Spiritual discipline helps leaders maintain a balance between inner life and ministry responsibilities so that the leadership they exercise remains rooted in a healthy relationship with God. Thus, *Spiritual Formation* is a fundamental process in the formation of Christian leaders. Christlike character can only develop sustainably through a nurtured spiritual life. Therefore, schools of theology are not only responsible for transferring knowledge, but also creating an environment that supports spiritual growth so as to produce leaders who are spiritually mature, sensitive to the guidance of the Holy Spirit, and ready to serve effectively in the midst of the challenges of the times.

Third Pillar: Spirit Empowerment

The third pillar in the *Spirit-Empowered Servant Leadership Framework* is *Spirit Empowerment*. If the character answers the question of *who the leader is* and the spiritual formation answers *how the leader is formed*, then this pillar answers a more fundamental question, namely: *where does the source of the power of leadership come from?* In the Pentecostal perspective, Christian leadership rests not only on intellectual ability, experience, or managerial skills, but on the work of the Holy Spirit that equips, leads, and enables leaders to carry out their callings effectively. The first dimension is the *filling of the Holy Spirit*. The fullness of the Holy Ghost is the primary source of spiritual power that enables leaders to carry out their ministry duties in accordance with God's will.

In Acts, the fullness of the Holy Spirit is understood not only as a spiritual experience, but as a reality that produces courage, perseverance, and effectiveness in service. Therefore, transformative Christian leadership must be rooted in a life that is constantly led and renewed by the Holy Spirit. The second dimension is *spiritual gifts*. The Holy Spirit equips every believer with certain gifts to build up the body of Christ and support the carrying out of the mission of the church. In the context of leadership, these gifts are a means that enable leaders to serve effectively in accordance with the calling and responsibilities entrusted to them by God. Thus, the recognition and development of the gift of the Spirit becomes an important part of the process of forming Christian leaders. The third dimension is *discernment*. Christian leadership is often confronted with complex situations that require more than rational analysis. Therefore, leaders need to have the ability to recognize and understand God's will through the guidance of the Holy Spirit. Spiritual sensitivity enables leaders to make decisions that are not only strategically effective, but also aligned with the purposes and values of the Kingdom of God. The fourth dimension is *spiritual authority*. Spiritual authority does not come from position, position, or institutional power, but from a life that is subject to God and walks in the guidance of the Holy Spirit. This kind of authority is reflected in the integrity of life, example, spiritual consistency, and the ability to influence others through Christ-centered character and service. From a Pentecostal perspective, spiritual authority is an essential element that underpins the effectiveness of church leadership and witness in the world. Thus, *Spirit Empowerment* affirms that the

primary source of Christian leadership power is not human ability alone, but rather the work of the Holy Spirit that equips leaders through the fullness of the Spirit, spiritual gifts, sensitivity to God's leadership, and spiritual authority born of Christ-centered living. This pillar is the main differentiator between Christian leadership and the secular leadership model, because it places the Holy Spirit as the primary resource for mission and ministry.

The Fourth Pillar of Leadership Competence

The fourth pillar in the *Spirit-Empowered Servant Leadership Framework* is *Leadership Competence*. A Christian leader must have the capacity to lead effectively. Thus, this pillar answers the question: *What is a leader capable of?* Leadership competence is needed so that the spiritual values and character possessed can be realized in the management of the church's ministry, organization, and mission in the midst of the challenges of an increasingly complex era. The first dimension is *communication*. Communication skills allow leaders to convey vision, build relationships, influence others, and create common understanding in the communities they lead. The second dimension is *strategic thinking*. Christian leaders need to have the ability to understand changing environments, identify opportunities and challenges, and design appropriate steps to achieve ministry goals. Strategic thinking helps leaders connect long-term visions with relevant and measurable actions. The third dimension is *conflict management*. Conflict is an inevitable part of the life of organizations and services. Therefore, leaders need to have the ability to manage differences constructively, build reconciliation, and maintain unity without sacrificing principles of truth. This ability is especially important in the context of churches and ministries that involve diverse backgrounds, interests, and perspectives. The fourth dimension is *team leadership*. Christian leadership is not carried out individually, but rather through the cooperation and empowerment of others. Therefore, leaders must be able to build healthy teams, develop members' potential, delegate responsibilities, and create a collaborative culture that supports the achievement of a shared vision.

The fifth dimension is *digital literacy*. Technological developments have significantly changed the pattern of communication, learning, and ministry of the church. Today's Christian leaders are required to understand and utilize digital technology effectively, both in ministry, organizational development, and public communication. Digital literacy is not only concerned with technical capabilities, but also with the ethical, prudent, and responsible use of technology. *Leadership Competence* is a dimension that ensures that character, spirituality, and the empowerment of the Holy Spirit can be embodied in effective leadership actions.

Fifth Pillar: Global Kingdom Engagement

The fifth pillar in the *Spirit-Empowered Servant Leadership Framework* is *Global Kingdom Engagement*. This pillar is the ultimate goal of the entire process of Christian leadership formation. Christlike character, mature spiritual formation, the empowerment of the Holy Spirit, and leadership competence should ultimately result in a tangible impact on the church, society, and the world. Therefore, this pillar answers the question: *What impact does a Christian leader make?* The first dimension is *intercultural mission*. In the era of globalization, Christian ministry is no longer limited by a particular geographic area, culture, or nation. Christian leaders are required to have the ability to serve in diverse contexts, build cross-cultural relationships, and communicate the gospel in a relevant way without neglecting the essence of biblical truth. This ability has become increasingly important as global mobility and the diversity of contemporary society increase.

The second dimension is *social transformation*. Christian leadership is oriented not only to the internal growth of the church, but also to a tangible contribution to social change that reflects the values of the Kingdom of God. Christian leaders are called to bring justice, love, peace, and concern for various humanitarian issues as part of the witness of the Gospel in the community. Thus, the church's ministry is not separate from its social responsibility. The third dimension is *global networking*. Today's ministry challenges and opportunities demand broader collaboration between churches, theological educational institutions, ministry organizations, and Christian communities in various countries. The ability to build a global network allows for the exchange of resources, knowledge, experience, and service strategies that can expand the impact of the mission more effectively. The fourth dimension is *Kingdom impact*.

The impact of God's Kingdom is a major indicator of the success of Christian leadership. Success is measured not only by organizational growth, follower count, or institutional achievement, but by the extent to which the lives of individuals, churches, and communities undergo transformations that reflect the values of God's Kingdom. In other words, effective Christian leadership is leadership that results in sustainable change for the glory of God and the welfare of others. *Global Kingdom Engagement* emphasizes that the ultimate goal of Christian leadership formation is not simply to produce competent leaders, but leaders who are able to actively participate in God's mission at the local and global levels. Through cross-cultural engagement, social transformation, global collaboration, and the impact of the Kingdom of God, Christian leaders are called to bring transformative influence to an ever-changing world.

CONCLUSION

This research shows that the need for Christian leaders who are able to make a global impact is increasingly urgent amid the challenges of the 21st century, such as integrity crises, cultural change, technological developments, and the complexity of cross-cultural ministry. In that context, Christian leadership is not enough to rely solely on managerial competence or mastery of theological knowledge, but must be rooted in a character similar to Christ and manifested through a service-oriented life. Therefore, the concept of *servant leadership* is a relevant paradigm in answering the needs of church leadership and contemporary society.

This research also confirms that theological education must go beyond traditional functions as a means of knowledge transfer. The College of Theology needs to be a formation space that deliberately shapes the character, spirituality, leadership competence, and mission orientation of students. In this regard, the Pentecostal tradition makes a significant contribution through its emphasis on the empowerment of the Holy Spirit as the source of power, wisdom, and effectiveness of ministry. Transformative Christian leadership is formed not only through education and experience, but also through the work of the Holy Spirit that equips leaders to carry out God's mission in a contextual and sustainable manner.

As a conceptual contribution, this research develops the *Spirit-Empowered Servant Leadership Framework* which consists of five main pillars, namely *Christlike Character*, *Spiritual Formation*, *Spirit Empowerment*, *Leadership Competence*, and *Global Kingdom Impact*. The five pillars form an integrative model that connects the dimensions of character, spirituality, the empowerment of the Holy Spirit, leadership competence, and involvement in the mission of the Kingdom of God. This model shows that sustainable global impact is not born solely from leadership competence, but from the integration of Christ's character, a healthy spiritual life, and the power of the Holy Spirit at work in leaders. Thus, *the Spirit-Empowered Servant Leadership Framework* can be a conceptual foundation for curriculum development, character development, spiritual formation, and leadership education at the Indonesian Theological College. The implementation of this model is expected to produce a generation of Christian leaders who have integrity, are filled with the Holy Spirit, are competent in leadership, and are able to make significant contributions to the church, society, and mission of the Kingdom of God at the national and global levels.

REFERENCES

- Aleshire, D. O. (2021). *Beyond profession: The next future of theological education*. Grand Rapids, MI: Eerdmans.
- Blomberg, C. L. (2022). *Mark*. Grand Rapids, MI: Zondervan Academic.
- Bolsinger, T. (2020). *Tempered resilience: How leaders are formed in the crucible of change*. Downers Grove, IL: IVP.
- Calhoun, A. A. (2015). *Spiritual disciplines handbook: Practices that transform us* (Rev. ed.). Downers Grove, IL: IVP.
- Ciulla, J. B. (2020). *Ethics, the heart of leadership*. Santa Barbara, CA: Praeger.
- Dierendonck, D. van. (2011). Servant leadership: A review and synthesis. *Journal of Management*, 37(4), 1228–1261.
- Downs, P. G. (2020). *Teaching for spiritual growth: An introduction to Christian education*. Grand Rapids, MI: Zondervan Academic.
- Edelman. (2024). *2024 Edelman trust barometer global report*. New York, NY: Edelman.
- Eva, N., Robin, M., Sendjaya, S., van Dierendonck, D., & Liden, R. C. (2019). Servant leadership: A systematic review and research agenda. *The Leadership Quarterly*, 30(1), 111–132.
- Fee, G. D. (2023). *Paul's letter to the Philippians* (Rev. ed.). Grand Rapids, MI: Eerdmans.
- Gangel, K. O. (2019). *Feeding and leading: Practical handbook on administration in churches and Christian organizations*. Grand Rapids, MI: Baker Books.
- Goheen, M. W. (2014). *Introducing Christian mission today: Scripture, history and issues*. Downers Grove, IL: IVP Academic.
- Greenleaf, R. K. (2022). *Servant leadership: A journey into the nature of legitimate power and greatness* (50th anniversary ed.). New York, NY: Paulist Press.
- Guder, D. L. (2015). *Called to witness: Doing missional theology*. Grand Rapids, MI: Eerdmans.
- Horton, S. M. (2020). *What the Bible says about the Holy Spirit*. Springfield, MO: Gospel Publishing House.
- Javidan, M., Dorfman, P. W., de Luque, M. S., & House, R. J. (2006). In the eye of the beholder: Cross-cultural lessons in leadership from Project GLOBE. *Academy of Management Perspectives*, 20(1), 67–90.
- Jones, N. (2020). *From social media to social ministry: A guide to digital discipleship*. Grand Rapids, MI: Zondervan.
- Keener, C. S. (2023a). *Acts: An exegetical commentary* (Vol. 1). Grand Rapids, MI: Baker Academic.
- Keener, C. S. (2023b). *Acts: An exegetical commentary* (Vol. 2). Grand Rapids, MI: Baker Academic.
- Köstenberger, A. J. (2020). *John*. Grand Rapids, MI: Baker Academic.
- Kouzes, J. M., & Posner, B. Z. (2023). *The leadership challenge* (7th ed.). Hoboken, NJ: Wiley.
- Livermore, D. (2024). *Leading with cultural intelligence* (3rd ed.). New York, NY: AMACOM.
- Malphurs, A. (2020). *Being leaders: The nature of authentic Christian leadership*. Grand Rapids, MI: Baker Books.
- Malphurs, A., & Mancini, W. (2020). *Building leaders: Blueprints for developing leadership at every level of your church*. Grand Rapids, MI: Baker Books.

- Mendenhall, M. E., Osland, J. S., Bird, A., Oddou, G. R., Maznevski, M. L., Stevens, M. J., & Stahl, G. K. (2024). *Global leadership: Research, practice, and development* (4th ed.). New York, NY: Routledge.
- Menzies, R. P. (2021). *The enduement of power: Theological foundations of Pentecostal experience*. Springfield, MO: Gospel Publishing House.
- Mobley, W. H., & Li, M. (Eds.). (2022). *Advances in global leadership* (Vol. 13). Bingley, UK: Emerald Publishing.
- Mulholland, R. P. (2016). *Invitation to a journey: A road map for spiritual formation* (Rev. ed.). Downers Grove, IL: IVP Academic.
- Northouse, P. G. (2024). *Leadership: Theory and practice* (10th ed.). Thousand Oaks, CA: Sage Publications.
- Root, A. (2022). *The church after innovation*. Grand Rapids, MI: Baker Academic.
- Smith, J. K. A. (2016). *You are what you love: The spiritual power of habit*. Grand Rapids, MI: Brazos Press.
- Spears, L. C. (2010). Character and servant leadership: Ten characteristics of effective, caring leaders. *The Journal of Virtues & Leadership*, 1(1), 25–30.
- Stronstad, R. (2019). *The charismatic theology of St. Luke* (Rev. ed.). Peabody, MA: Hendrickson Publishers.
- Van Gelder, C., & Zscheile, D. J. (2018). *Participating in God's mission: A theological missiology for the church in America*. Grand Rapids, MI: Eerdmans.
- Willard, D. (2017). *The great omission: Reclaiming Jesus's essential teachings on discipleship*. San Francisco, CA: HarperOne.
- Wright, C. J. H. (2018). *The mission of God's people: A biblical theology of the church's mission*. Grand Rapids, MI: Zondervan Academic.
- Yong, A. (2019). *The Spirit poured out on all flesh: Pentecostalism and the possibility of global theology*. Grand Rapids, MI: Baker Academic.