

The Importance of a Principal's Shepherd Leadership in Transforming Teachers' Understanding of the Christian Worldview

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Abstract

Shepherd leadership is often understood as a form of leadership that takes place within the Church. However, it can also be effectively implemented in other settings, such as schools. In fact, schools may be one of the most ideal environments for shepherd leadership, as they require significant daily interaction among principals, teachers, and students. Shepherd leadership is especially important in schools because a principal cannot achieve the ultimate goals of education alone. It is therefore critical to have teachers who share the school's vision and mission. The purpose of this study is to explore in greater depth how shepherd leadership can transform teachers' understanding of a Christian worldview in their teaching, and how this transformation relates to discipleship in Christ. This research collects data to reveal how shepherd leadership is implemented in the school, how teachers respond to the principal's leadership, and how their worldviews are transformed as a result.

Keywords: *Christian education, Christian worldview, principals' roles, shepherd leadership, teacher*

Introduction

The school is a crucial place for individuals to fully develop themselves. Fraenkel¹ emphasizes that a school is not merely a place where teachers impart knowledge through various subjects; rather, it is also an institution that facilitates a value-oriented learning process. Therefore, a school should not only serve as a medium for transferring knowledge but also function as an institution that shapes individuals into holistic human beings who embody humanitarian values.

In a more specific context, many Christian schools in Indonesia are not significantly different from other schools in the country, especially in the XYZ School where the research was conducted. This is concerning, as Christian schools have a noble vision and mission—to disciple students so that they may become more like Christ, which is the essence of true Christian education². Accordingly, the roles of school principals and teachers in Christian schools must be aligned with this shared vision and mission in educating students.

¹ Jack R. Fraenkel, *How to Teach about Values: An Analytic Approach* (Englewood Cliff, NJ: Prentice Hall, 1977).

² Louis Berkhof and Cornelius Van Til, *Dasar Pendidikan Kristen : Ceramah-ceramah Kepada Guru-guru Kristen*, trans. Tim Momentum (Surabaya, Indonesia: Momentum, 2004).

Given the critical role of teachers as the executors of the learning process in the classroom, the leadership of the school principal becomes highly significant. Therefore, it is essential for school principals to provide guidance to their staff, considering that teachers in Christian schools come from diverse backgrounds and denominational affiliations. Specifically, the principal's role in shaping teachers' Christian worldview must be emphasized. This Christian worldview pertains to how teachers perceive education and the value of students, ensuring alignment with the school's vision and mission while avoiding the influence of erroneous worldviews. One such worldview that contradicts the Christian perspective, particularly in education, is Darwinism (evolutionism). Smith asserts that human beings are the pinnacle of evolutionary development³. As the most advanced species, humanity has a natural tendency to establish relative moral standards. This perspective starkly contrasts with the Christian worldview, which recognizes God as the ultimate moral authority. Through the Bible, we can identify the moral standards set by God, as exemplified in the Ten Commandments given to the Israelites through Moses on Mount Sinai.

Considering the challenges and realities faced, the concept of shepherd leadership in school administration becomes both crucial and relevant for implementation. According to Resane, shepherd leadership is a leadership approach in which leaders empower individuals by positioning them at the forefront of their respective areas of expertise⁴. This is an intentional effort to develop others. In the school context, a principal practicing shepherd leadership recognizes the strengths of the teachers under their authority and provides them with opportunities to assume leadership roles and make decisions. This structured and intentional approach aims to facilitate the professional and personal growth of teachers. Consequently, it is expected that teachers will derive meaningful experiences from this process, leading to transformative changes for the better⁵.

This study aims to explore and examine in-depth the implementation of shepherd leadership by school principals to foster a transformative understanding of teachers' Christian worldview. The selected principals had trainings regarding being shepherd leaderships. Furthermore, this research seeks to understand how teachers perceive the impact of shepherd leadership, particularly in shaping their Christian worldview, ultimately leading to a shift in their perspectives. There are quite a few research⁶ done in school regarding shepherd leadership, but there is none specifically implemented in transforming teachers' understanding regarding Christian worldview.

³ C. Fred Smith, *Developing a Biblical Worldview: Seeing Things God's Way* (Nashville, TN: B&H Publishing Group, 2015).

⁴ Kelebogile T. Resane, "Daughters of Zelophehad-Quest for Gender Justice in Land Acquisition and Ownership," *HTS Theological Studies* 77, no. 22 (July 2021): 78-90, <https://doi.org/10.4102/hts.v77i2.6541>.

⁵ Jack Mezirow, *Transformative Dimensions of Adult Learning* (San Francisco, California: Jossey-Bass, 1991).

⁶ Irene Agustin, "Kepemimpinan Gembala dan Pembelajaran Moral: Sebuah Studi Kasus tentang Perlakuan atas Perilaku Indisiplin Siswa SMA XYZ Manado berdasarkan Teori Tahapan Moral Lawrence Kohlberg" (Master Thesis, Universitas Pelita Harapan, 2024); Samuel, "Peran Kepemimpinan Gembala dalam Pastoral Konseling Kepada Siswa di SMP XYZ Tomohon" (Master Thesis, Universitas Pelita Harapan, 2023); Wiputra Cendana, "Kepemimpinan Gembala bagi Ketua Program Studi Pendidikan dalam Memimpin Para Dosen di Teachers College UPH" (Master Thesis, Universitas Pelita Harapan, 2018).

Literature Review

Worldview and Christian Worldview

The term Worldview was first introduced by Immanuel Kant in his work *Critique of Judgment*, published in 1790⁷. In his writing, Kant introduced the term worldview in German as *Weltanschauung*. Similarly, Martin Heidegger, Goethe, and Alexander von Humboldt shared the same understanding of the term *Weltanschauung* as introduced by Immanuel Kant, in relation to *mundus sensibilis*, which refers to an intuition of the world in the contemplation of the world as perceived through the senses⁸. Furthermore, Naugle states that, for Immanuel Kant, the meaning of *Weltanschauung* was simply an understanding derived from the perception of the world. Based on this explanation, it is evident that the concept of worldview was not as complex as it has developed to be today.

Dockery and Wax illustrate worldview as a lens through which a person sees the world⁹. To interpret the world accurately, one must use the correct lens. Just as a person requires the right glasses to see clearly, a worldview functions as the perspective through which one perceives the world.

Hiebert cites Wolters (1985) in defining worldview as a perspective on the world, a way of viewing reality from a particular standpoint¹⁰. According to Wolters, a worldview tends to carry connotations of being personal, traditional, and subjective, with its validity constrained by historical conditions. Even when a worldview is collective—shared by individuals within a nation, class, or historical period—it remains part of the historical individuality of that nation, class, or period. Furthermore, Hiebert explains that a worldview consists of fundamental cognitive, affective, and evaluative presuppositions held by a group of people regarding the nature of reality, which they use to organize their lives¹¹.

Based on the above definitions, it can be understood that all human beings possess a worldview, which may be similar or different from one another, as they rely on fundamental cognitive, affective, and evaluative presuppositions to structure their lives. Beyond this, Ryken asserts that, whether consciously or unconsciously, every human being holds fundamental beliefs about who they are, where they come from, and where they are going¹². This is unavoidable—even for those who have never engaged in reflective thinking about their worldview, they still live according to these fundamental beliefs about identity, origin, and destiny.

Based on the previous discussion on worldview, the Christian worldview differs from the general understanding of worldview. In the process of acquiring it, the Christian worldview is neither centered on oneself nor imposed by others but is derived from what is written in the Bible. According to Welty, the Christian worldview involves utilizing all resources within Scripture to illuminate the entire spectrum of traditional philosophical

⁷ David K. Naugle, *Worldview: The History of a Concept* (Grand Rapids, MI: William B. Eerdmans Publishing Co, 2002), 58.

⁸ Naugle, *Worldview*, 59.

⁹ Dockery David and Trevin Wax, *Christian Worldview Handbook* (Nashville, Tennessee: Holman Reference, 2019).

¹⁰ Paul G. Hiebert, *Transforming Worldviews: An Anthropological Understanding of How People Change* (Grand Rapids, MI: Baker Academic, 2008).

¹¹ Hiebert, *Transforming Worldviews*, 15.

¹² Philip G. Ryken, *What Is the Christian Worldview?* (Phillipsburg, NJ: P&R Publishing, 2006).

debates, thereby opening pathways to theological insights and arguments that are often overlooked in secular contexts¹³. This means that the Christian worldview is not obtained through sensory experiences interpreted based on beliefs, values, and feelings, nor is it imposed by others. Instead, it is grounded in God's Word¹⁴. Furthermore, the Christian worldview influences a believer's actions regardless of past experiences, as a true Christian worldview is not shaped by physical experiences or human reasoning alone, but by the transformative power of the Holy Spirit¹⁵.

Given the explanation above, this study identifies two key indicators in the formation of a Christian worldview: being born again and spiritual discipline. The concept of being born again refers to the biblical passage in John 3:14-21, which describes a spiritual birth distinct from the first physical birth, where the Holy Spirit regenerates an individual¹⁶. Furthermore, Pratt states that being born again is a process in which a person is renewed as a new creation and restored to humanity's original state as the image of God¹⁷. This signifies that human, unlike other creations, have the unique privilege of establishing a relationship with God.

Additionally, spiritual discipline encompasses various religious practices such as attending worship services, praying, reading the Bible, fasting, and engaging in church ministry or fellowship to cultivate spiritual sensitivity in building relationships with God and others¹⁸. In this study, the researcher will specifically focus on the practice of devotional time, which involves praying, reading, and meditating on Scripture of the participants of this research which are principals and teachers.

Shepherd Leadership

The concept of shepherd leadership is relatively new compared to other established leadership models. However, shepherd leadership is a familiar concept, particularly among Christians, as both the Old and New Testaments of the Bible provide numerous illustrations of this leadership style. For example, Moses was called by God to lead the Israelites out of Egypt, and later, God chose Joshua to lead them into the land of Canaan. In the New Testament, an example of shepherd leadership is written in the way the Apostle Paul mentored Timothy, ultimately entrusting him with the responsibility of shepherding the congregation in Ephesus.

Culhane states that shepherding is a universal leadership principle that can be applied in various organizations across cultural, socioeconomic, ethnic, and generational

¹³ "What is a Christian Worldview," Center for Faith & Culture, Greg Welty, last Modified December 7, 2024, <https://cfc.sebts.edu/faith-and-culture/what-is-a-christian-worldview/>.

¹⁴ Ryken, *What Is the Christian Worldview?*

¹⁵ Dockery and Wax, *Christian Worldview Handbook*.

¹⁶ Paul Enns, *The Moody Handbook of Theology: Revised and Expanded* (Malang, Indonesia: Literatur SAAT, 2016).

¹⁷ Richard L. Pratt, *Menaklukkan Segala Pikiran kepada Kristus: Sebuah Studi untuk Membela Kebenaran Iman Kristiani*, trans. Rahmiati Tanudjaja (Malang, Indonesia: Literatur SAAT, 2014).

¹⁸ Rosary Putri Santika. "Implementasi Nilai Kedisiplinan Pendidikan Karakter di Sekolah Menengah Atas: Studi Deskriptif Kualitatif di SMA Kristen Widya Wacana Surakarta" (S1 Thesis, Universitas Sebelas Maret, 2016).

boundaries¹⁹. Furthermore, he emphasizes that a shepherd leader fulfills three key roles: provision, protection, and presence.

As a provider, Kinnison asserts that a shepherd leader is deeply concerned with the needs of those under their care, both physically and spiritually, as an expression of responsibility for their spiritual well-being²⁰. A shepherd leader attentively considers the needs of those within their authority, including teachers, administrative staff, librarians, security personnel, custodians, and even students. Beyond showing concern, a shepherd leader actively provides for these needs, such as creating a supportive work environment for teachers and ensuring a conducive learning atmosphere for students.

As a protector, Culhane further explains that a shepherd leader offers protection by acting as a shield against various dangers²¹. This implies that a shepherd leader must always be at the forefront, especially in times of crisis. Rather than blaming those under their authority, they assume full responsibility and take the lead in facing challenges. A powerful example of this is seen in Jesus Christ, who protected the many individuals He healed²². Gunter also describes how Jesus took the initiative in responding to confrontational questions posed by Jewish leaders, the Pharisees, and the scribes²³. Even when His own disciples questioned Him about the cause of a man's blindness—whether it was due to his own sin or that of his parents—Jesus took responsibility in providing a clear and instructive response.

As a presence, Culhane explains that a shepherd leader's presence is not limited to physical availability but also includes emotional and personal involvement²⁴. A shepherd leader empathizes with the emotions of those under their care—whether anxiety, fear, joy, pride, or happiness. This ensures that those within their responsibility do not feel alone in their experiences but rather have a leader who is present, willing to share both their struggles and triumphs.

Based on the above discussion, the concept of shepherd leadership presents a viable solution for implementation in schools. Schools serve as gathering places for individuals from diverse ethnic, cultural, generational, and socioeconomic backgrounds. Applying shepherd leadership within a school setting fosters an environment where every member—teachers, staff, and students—feels valued, protected, and supported.

Transformative Adult Learning

Learning is not merely a process that takes place during one's time in school or university. The process of learning occurs throughout a person's life for those who are willing to learn. As individuals go through the learning process, they inevitably encounter various experiences—some enjoyable, others challenging. Since learning is a lifelong process, it is essential to understand the differences in learning between children and adults.

¹⁹ Holly Culhane, "The Leader as Shepherd," in *Servant Leadership in Action: How You Can Achieve Great Relationships and Results*, ed. Kenneth H. Blanchard and Renee Broadwell (Oakland, CA: Berrett-Koehler, 2018).

²⁰ Quentin P. Kinnison, "Shepherd or one of the sheep: Revisiting the Biblical Metaphor of the Pastorate," *Journal of Religious Leadership* 9, no. 1 (2010): 59-91.

²¹ Culhane, "The Leader as Shepherd."

²² Nathan H. Gunter, "For the Flock: Impetus for Shepherd Leadership in John 10." *Journal of Applied Christian Leadership* 10, no. 1 (2016): 8-18.

²³ Gunter, "For the Flock," 8-18.

²⁴ Culhane, "The Leader as Shepherd."

Mezirow argues that learning during childhood is formative learning, meaning that at this stage, individuals are not yet capable of constructing meaning from their learning experiences²⁵. Consequently, parents play a crucial role in educating their children, including shaping their identities from an early age. This process is unavoidable, and Mezirow himself suggests that childhood socialization inherently involves an imbalance of authority between parents and children²⁶. It is evident that parents and other adults hold significantly more authority over children than children have over their own lives, which is why childhood learning is categorized as formative learning (learning through shaping).

In contrast to children's learning, adult learning is referred to by Mezirow as transformative learning²⁷. This means that learning in adulthood has the potential to bring about changes in thought patterns, worldview, speech, and even behavior. Furthermore, Mezirow states that adult learning should be meaningful so that through this meaning, transformative learning can occur²⁸. Similarly, Cranton defines adult learners as socially responsible individuals who engage in formal and informal learning activities that enable them to acquire new knowledge, skills, and values; develop existing knowledge, skills, or values; refine their beliefs and fundamental assumptions; or change their perspectives on certain aspects of themselves or the world around them²⁹. Based on this definition, adult learners can be understood as individuals who undergo changes in knowledge, values, and abilities to refine their beliefs and fundamental assumptions, ultimately altering their perspectives or paradigms on themselves or the world.

For an adult learner to derive meaning from their learning experiences, Mezirow asserts that they must be able to define reality for themselves, independent of the social reality defined by others³⁰. This means that as adult learners, individuals must be able to articulate their own understanding of reality, whether it aligns with the definitions provided by their parents or society. They must be able to speak up and express their perspectives in their own words. This is a critical first step for an adult learner in reevaluating the meaning, purpose, and values they hold and believe in, doing so in a critical, reflective, and rational manner rather than passively accepting these aspects as defined by society.

Furthermore, Mezirow explains that meaning is an interpretation of experience, and an adult learner must construct meaning in a holistic manner³¹. He also argues that before an adult learner can create meaning, an even more fundamental step is the process of justifying and validating thoughts—specifically, worldviews and presuppositions formed through past learning experiences. Presuppositions that are accepted without critical validation and justification may distort the way adult learners know, believe, and perceive things. Consequently, adult learners exhibit different responses and reactions when encountering challenges or learning new concepts.

²⁵ Mezirow, *Transformative*.

²⁶ Mezirow, *Transformative*.

²⁷ Mezirow, *Transformative*.

²⁸ Mezirow, *Transformative*.

²⁹ Patricia Cranton, *Understanding and Promoting Transformative Learning: A Guide to Theory and Practice Third Edition* (Sterling, VA: Routledge, 2016), 2.

³⁰ Mezirow, *Transformative*.

³¹ Mezirow, *Transformative*.

Once the process of justification and validation of past learning experiences has taken place, Mezirow states that the next step for an adult learner is reflection³². Reflective learning involves assessing or even reassessing one's existing assumptions. Reflective learning leads to transformative learning when certain assumptions are found to be flawed, inauthentic, or invalid. This is what differentiates adult learning from children's learning—the presence of reflective learning, which involves reinterpreting past learning experiences.

Ultimately, transformative learning in adulthood should bring about change—not only cognitive change but also changes in attitudes and behaviors in response to various situations. This ongoing learning process is what should take place in adults, ensuring that transformative learning occurs across all dimensions of their lives. The explanation of transformative learning serves as a key indicator in this study, particularly in identifying research subjects who actively engage in transformative learning during the research process.

Research Method

This research is qualitative research and used case study in doing it, specifically explanatory case study to answer the questions of 'why' and 'how'. This research was conducted at a private Christian school located in South Tangerang. The school has a total of 87 students in the kindergarten level, with 9 kindergarten teachers; 256 students in the elementary level, with 16 elementary teachers; 136 students in the junior high school level, with 11 junior high school teachers; and 123 students in the senior high school level, with 11 senior high school teachers actively teaching.

A total of twelve individuals participated as research subjects, consisting of four school principals—one from each educational level (kindergarten, elementary, junior high, and senior high)—along with two teachers from each level. To ensure the confidentiality and security of the interviewees. The selected teachers were not limited by gender but were chosen based on their teaching experience at XYZ School. Specifically, teachers with more than five years of teaching experience were selected, considering that the COVID-19 pandemic, which lasted for approximately three years, significantly limited face-to-face interactions. As a result, shepherd leadership practices over the past two years were not easily observable.

Among the selected teachers, two were male and six were female, with an age range of 30 to 54 years. The researcher obtained teacher data from the school principals but independently selected the final interviewees. This approach was taken to reduce potential bias that might arise if the principals knew the identities of the selected respondents. Researcher also made some rapport with the interviewees to gain their trust in order to get good and trustworthy data³³. The interviews were conducted for about 90 mins in a room with the door open individually (one by one interview), taken in one of the corners of the room but still visible from the outside. It was chosen to make the interviewee comfortable yet private. The interviewees were also asked to sign a consent letter which stated that their statement will be used for the research that was conducted. The questions used in the interview were validated using judgement expert from two lecturers who hold Doctorate degree and still active as a lecturer now.

³² Mezirow, *Transformative*.

³³ J. W. Creswell and Cheryl. N. Poth, *Qualitative Inquiry and Research Design Choosing Among Five Approaches*, 4th ed. (Thousand Oaks, CA: SAGE Publications, Inc., 2018), 213.

This study employed purposive sampling, a sampling technique based on specific objectives, wherein the selected participants served as key informants³⁴. The purposive sampling method involved selecting two teachers from each educational level who had been part of the school prior to the COVID-19 pandemic in Indonesia. Consequently, the total number of teachers observed and interviewed in this study was eight.

The next step is data collection. Yin recommends gathering six different types of information: documents (lesson plans), archival records, direct observations, participant observations, interviews, and various other forms of physical evidence³⁵. In case study data analysis, Yin states that the analysis can be conducted using either a holistic analysis or an embedded analysis approach³⁶. Embedded analysis involves collecting and analyzing quantitative data, such as through surveys³⁷. In contrast, holistic analysis requires the researcher to delve deeper into the information obtained from respondents, aiming for a comprehensive understanding of the case study to ensure a thorough grasp of the subject under investigation.

For this case study, the researcher has chosen a holistic analysis approach to thoroughly examine the research subject—namely, the shepherd leadership practiced by school principals at each educational level.

Discussion

Christian Worldview

As previously discussed, it is evident that XYZ School has teachers and principals from various denominational backgrounds. Therefore, the school recognizes the importance of equipping teachers with a biblical understanding that is aligned with school's vision and mission. This is crucial because teachers must first embody their teaching, serving as role models for their students so that classroom learning becomes meaningful through the integration of faith and knowledge. This statement was confirmed by teachers and principals during interviews.

Acquiring a correct Christian worldview is not an easy process. As a result, the school has made efforts to build a culture that fosters a proper Christian worldview through weekly spiritual programs. From the interviews and direct observations, it is clear that personal experiences are processed through feelings and beliefs, which then shape one's worldview and manifest as values in real-life actions and decision-making³⁸. Several teachers and principals stated that they experienced spiritual rebirth while working at the school and participating in its spiritual programs, which included daily devotional readings, reflection, and prayer. Therefore, the school's effort to cultivate a spiritual culture can be considered successful in helping teachers develop a proper Christian worldview.

As it was explained before, the formation of a Christian worldview is not solely shaped by human-constructed culture. Rather, it requires a continuous process of deep and reflective

³⁴ Sutanto Leo, *Kiat Jitu Menulis Skripsi, Tesis, dan Disertasi* (Bandung, Indonesia: Erlangga, 2013).

³⁵ Robert K. Yin, *Case Study Research: Design and Methods*, 4th ed. (Thousand Oaks, CA: Sage Publications, Inc., 2009).

³⁶ Yin, *Case Study Research*.

³⁷ Robert K. Yin, *Case Study Research and Applications: Design and Methods* (Thousand Oaks, California: Sage Publications, Inc., 2018).

³⁸ Hiebert, *Transforming Worldviews*, 25.

thinking. Additionally, a Christian worldview can only be obtained through God's Word³⁹. Based on the interview results, it is evident that both teachers and principals still struggle to maintain a consistent daily devotional practice with God—one that involves deep reflection on Scripture. Most of them engage in regular prayer, but some even mentioned that they pray while performing other tasks, such as driving or riding to the school.

Apart from a lack of consistent spiritual discipline, another concern is the teachers' and principals' understanding of spiritual rebirth. Many teachers equate spiritual rebirth with baptism, although these are fundamentally different. Spiritual rebirth is inseparable from its effects: faith, repentance, renewal of the heart, and renewal of the mind⁴⁰. These effects are impossible to achieve unless an individual has a genuine desire to read, reflect on, and deeply explore Scripture.

Thus, it can be concluded that the primary factors contributing to the weakness of teachers' Christian worldview at the school are a lack of understanding of spiritual rebirth and a lack of consistent spiritual discipline in maintaining daily devotional time for personal communion with God through His Word. As discussed before, these two indicators are crucial in shaping one's understanding of a Christian worldview.

Furthermore, based on the interview results with principals and teachers, it was confirmed that a proper Christian worldview, aligned with school's vision and mission which is Reformed theology, is essential and directly impacts classroom learning. For example, teachers with a strong Christian worldview can provide meaningful learning experiences, where students not only gain knowledge but also understand how to apply what they have learned in real-life actions within their communities. Conversely, the lack of a strong Christian worldview results in teachers struggling to integrate faith into their lessons, making learning less meaningful.

This issue was further confirmed through document analysis of lesson plans (RPP) conducted by the researcher. The faith integration section in the lesson plans contained general statements that did not explicitly connect faith with the subject matter being taught.

Additionally, teachers who lack a proper Christian worldview face challenges in serving as role models for their students. Moreover, they struggle to provide students with a well-rounded perspective on topics if they do not have a solid biblical worldview.

Shepherd Leadership

As explained before, both teachers and school principals demonstrated a similar understanding of the characteristics of a shepherd leader when they explained the term of shepherd leadership. These characteristics include being a role model, guiding subordinates to know Jesus Christ, understanding and caring for subordinates, fostering team harmony to achieve collective goals, and providing protection. All of these attributes closely align with Witmer's description of a shepherd leader, which consists of knowing, leading, and protecting⁴¹.

³⁹ Ryken, What Is the Christian Worldview?

⁴⁰ Fitra Syukur Iman Zai, "Kelahiran Baru," *Scribd*, March 4, 2025, https://www.scribd.com/document/562530227/PAPER-MANUSIA-BARU-2?doc_id=562530227&download=true&order=663137734.

⁴¹ Timothy Z. Witmer, *The Shepherd Leader: Achieving Effective Shepherding in Your Church* (Phillipsburg, NJ: P&R Publishing, 2010).

Furthermore, the respondents acknowledged that shepherd leadership is highly important and necessary at the school, given its identity as a Christian school. The significance of implementing shepherd leadership includes its impact on decision-making, its role in guiding subordinates to know God, fostering teamwork and workplace harmony to achieve common goals, enhancing work motivation, serving as an example for subordinates, and transforming teachers for the better through exemplary leadership. However, it is unfortunate that none of the respondents identified feeding as a characteristic of a shepherd leader. Feeding, in this context, is not limited to physical needs but also includes spiritual nourishment.

Therefore, shepherd leadership can serve as a solution for transforming teachers' Christian worldview by fostering a disciplined spiritual life. This, in turn, sets an example for teachers, motivating them to develop their own spiritual discipline. Additionally, as a shepherd leader, the school principal should be intentional in providing proper spiritual nourishment to teachers—both through structured spiritual programs and through informal conversations that occur in daily interactions between teachers and the principal.

Conclusion

Based on the findings of this study, the researcher found out that shepherd leadership concept is not something new for them. Some teachers also acknowledged that their principals tried their best to implement shepherd leadership, despite their weaknesses and limitations. However, the implementation of shepherd leadership in XYZ school has not yet achieved all indicators as shepherd leader. None of the teachers stated that their leader had fed spiritual food for them. Therefore, shepherd leadership implemented in XYZ school must improve not only in action but also in transforming teachers' Christian worldview by being their spiritual leader for them.

In order for principals to be able to feed teachers using spiritual food, principals must be equipped with correct understanding regarding Christian worldview which aligned with school's vision and mission. Accompanied by the Deputy and Spiritual Department, principals could discuss some issues or problems that happen in their level and explain the reason why she or he would react to such problems. With equipped Christian worldview, principals will gain more confident when they need to face such problems or answering some confusion regarding spiritual questions in the future, and they also can explain the reason of why he or she done such thing.

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