

# Navigating Leadership Succession and Regeneration in a Private Christian School: A Case Study

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## Abstract

*This study explores the complexity of leadership succession and regeneration in a private Christian school in West Jakarta and possible ways to navigate the challenges, as the school has experienced a high turnover rate in its leadership in the past five years. Using a qualitative case study approach, this research collected the data through in-depth interviews, observations, and document analysis. Principals as well as heads of schools participated and the research results revealed a discrepancy between the educational philosophy of Christian schools and the practices of leadership succession and regeneration, lacking a specific system or strategy. Moreover, there is no formal succession and inadequate spiritual mentoring for the school leader candidates. Therefore, considering that succession is also a spiritual mandate, this study offers a contextual and values-based pathway for leadership regeneration, which includes early-stage talent mapping, structured leadership development, spiritual mentorship, and alignment with the school's Christian philosophy to ensure the continuity of biblically grounded leadership.*

**Keywords:** case study, Christian education, leadership succession, private Christian school.

## Introduction

Leadership succession is a natural and ongoing reality in the life of organizations, including in the field of education. Bush explains that leadership transitions are inevitable due to the emergence of new leaders, organizational development, and external pressures that demand adaptation and change.<sup>1</sup> In the context of Christian private schools, the succession and regeneration process present even greater challenges, such as the difficulty of finding leaders who not only possess managerial competence but also embody spiritual maturity, internalize the school's Christian philosophy, and are committed to long-term service within the faith-based educational mission.<sup>2</sup> Although leadership transitions occur, the institution's vision, mission, and Christian values often remain constant, forming the core identity of the school.<sup>3</sup> However, high turnover in leadership is common in Christian schools, and new

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<sup>1</sup> Tony Bush, *Theories of Educational Leadership and Management*, 4th ed. (London: SAGE Publications, 2011), 117–120.

<sup>2</sup> Allan Walker and Clive Dimmock, "Leading the Multiethnic School: Research, Policy, Practice," *The Educational Forum* 69, no. 3 (Spring 2005). <https://doi.org/10.1080/00131720508984697>.

<sup>3</sup> Anthony S. Bryk, Valerie E. Lee, and Peter B. Holland, *Catholic Schools and the Common Good* (Cambridge, MA: Harvard University Press, 1993), 25–30.

leaders are frequently unprepared to understand or engage with the school's founding philosophy.

In many instances, principals and vice principals are under immense pressure not only to carry out numerous administrative responsibilities but also to serve as guardians of the school's spiritual and cultural heritage.<sup>4</sup> Among the pressures faced by school leaders are the responsibilities of evaluating staff members' spiritual maturity in relation to their professional conduct and enforcing top-down, non-negotiable directives issued by senior leadership, such as the imposition of mandatory theological training for employees who do not belong to the school's affiliated denominational tradition. It is a fact that leadership regeneration is not always smooth. Some new leaders lack a deep grasp of the school's foundational values, and others have not received sufficient mentoring and training to carry the mantle effectively.<sup>5</sup> These gaps often lead to a diminishing of the institution's identity and a general decline in leadership quality.<sup>6</sup>

Such challenges are reflected in the case of a private Christian school located in West Jakarta, which has undergone significant turnover in its leadership team. In the past five years, the head of school position has changed three times, with the possibility of further transitions ahead. The reasons for these changes include resignations, internal transfers, and retirements. Notably, all trained cadres—including the head of school and vice principals—have stepped down. Despite its establishment in the late 1970s, the school does not yet have formalized written guidelines or a structured leadership regeneration program. Therefore, it is urgent to investigate deeper and suggest a pathway for leadership regeneration, so this study aims to explore the how to navigate the challenges faced and propose a possible pathway for Christian school leaders.

## The Theological Basis of Leadership Succession and Regeneration

While the Old Testament (OT) presents examples of leadership regeneration, such as Moses to Joshua, Elijah to Elisha, and David to Solomon, these narratives highlight intentional preparation, relational closeness, and divine calling in the transfer of leadership. In the New Testament, leadership regeneration is further affirmed as a theological mandate rooted in the example of Jesus Christ, who invested deeply in His disciples through relational mentoring, spiritual formation, and mission-oriented accompaniment, ultimately preparing them to continue His ministry and establish the early Church. Instead of building rigid institutional structures, Jesus intentionally shaped people—His disciples. He invited them into a deep learning relationship, as written in Mark 3:13-15, where He appointed twelve disciples "to be with Him" and "to be sent out to preach the Gospel." This model emphasizes the importance of relational investment and mission-oriented mentoring.<sup>7</sup>

Recent studies emphasize the necessity of intentional succession planning in Christian educational institutions. Barton proposes the 5Cs model—Culture, Champions, Communication, Competency-based, and Continuous—as a strategic framework for

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<sup>4</sup> Thomas H. Groome, *Educating for Life: A Spiritual Vision for Every Teacher and Parent* (Allen, TX: Thomas More, 1998), 144–147.

<sup>5</sup> Kenneth Leithwood, et al., *Successful School Leadership: What It Is and How It Influences Pupil Learning* (Nottingham, UK: National College for School Leadership, 2006).

<sup>6</sup> Michael Fullan, *Leading in a Culture of Change* (San Francisco, CA: Jossey-Bass, 2001), 49–53.

<sup>7</sup> David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 2011), 56.

developing future leaders aligned with the institution's spiritual values.<sup>8</sup> Similarly, Sanou highlights that deliberate mentoring is crucial in addressing leadership development and succession challenges at all organizational levels.<sup>9</sup> Quist draws from the Gospel of Matthew to outline biblical principles of leadership succession, emphasizing that it begins with honourable leaders, is an ongoing process, and centres on Christ's authority with leaders serving as His agents.<sup>10</sup>

The Great Commission (Matthew 28:18-20) emphasizes the importance of the process of leadership multiplication. Leadership, in Jesus' view, is not about maintaining power but continuing God's mission. David Bosch explains that the church is inherently missionary, and the regeneration of leadership is part of the ongoing process of commissioning. Therefore, we call Christian schools to implement this pattern as part of ecclesiastical service by nurturing cadres who inherit the institution's spiritual values.<sup>11</sup> In this context, the pattern of leadership regeneration involves intentional discipleship, spiritual formation, and the passing on of mission-driven values. Therefore, Christian schools are called to implement this pattern as an extension of ecclesiastical service—by nurturing future leaders who not only inherit the institution's spiritual values but are also prepared to carry out God's mission in their educational and community contexts. It is also a fact that some churches in Indonesia establish and are affiliated with Christian schools as a way to support the congregation to lead their children in God's way and at the same time can be a way of evangelism for the surrounding community.

In John 13, Jesus exemplified servant leadership by washing the students' feet. Henri Nouwen said that this is the essence of Christian leadership, which must be rooted in humility, sacrifice, and spiritual integrity.<sup>12</sup> For a school leader, this means carrying out the duty and cultivating the values of life through exemplary behaviours. Thus, leadership development is not only an institutional strategy but also a form of spiritual calling. John C. Maxwell asserts that "the enduring value of a leader is measured by their success in regeneration."<sup>13</sup> This perspective emphasizes the importance of a structured cadre development plan rooted in Christian philosophy.

## The Impact of Leadership Turnover in School Leadership

Grissom, Bartanen, and Rogers found that "school achievement is reduced by an average of 0.03 SD in the subsequent year as a result of principal turnover." The term "0.03 SD" refers

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<sup>8</sup> Andrew Barton, "Preparing for Leadership Turnover in Christian Higher Education: Best Practices in Succession Planning," *Christian Higher Education* 18, no. 1–2 (January 2019): 37–53, <https://doi.org/10.1080/15363759.2018.1554353>.

<sup>9</sup> Boubakar Sanou, "Leadership Development and Succession: A Review of Best Practices with Insights for Mission Leadership," *Journal of Applied Christian Leadership* 15, no. 1 (Spring 2021): 28–53, <https://digitalcommons.andrews.edu/jacl/vol15/iss1/5/>.

<sup>10</sup> Allen H. Quist, "Leadership Succession from Matthew's Gospel: Passing the Baton of Leadership to the Next Generation," *Great Commission Research Journal* 1, no. 1 (Summer 2009): 50–57, <https://place.asburyseminary.edu/gcrj/vol1/iss1/5/>.

<sup>11</sup> Quist, "Leadership Succession from Matthew's Gospel."

<sup>12</sup> Henri J. M. Nouwen, *In the Name of Jesus: Reflections on Christian Leadership* (New York: Crossroad Publishing Company, 1989), 25.

<sup>13</sup> John C. Maxwell, *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You* (Nashville, TN: Thomas Nelson, 2007), 34.

to a decline of 0.03 standard deviations, which is a statistical measure of variation in student achievement. In education, standard deviation is used to assess the spread of student scores on assessments. A decrease of 0.03 SD is roughly equivalent to an average drop of 0.3 points, assuming a standard deviation of 10 points. Although this decline may seem small on an individual level, its cumulative effect across many schools can be quite substantial. When principal turnover happens frequently, the impact on overall student performance can become more pronounced. However, these negative effects of principal turnover can be significantly mitigated when a qualified and experienced successor is appointed.<sup>14</sup> Guthery and Bailes argue that principal experience contributes significantly to teacher retention and school performance.<sup>15</sup>

Studies highlight the need to match leadership development initiatives with national and state leadership criteria to guarantee that leaders have the required competencies to negotiate the complexity of the educational scene. In the framework of Christian schools, this kind of alignment becomes especially relevant since it guarantees that leaders not only satisfy administrative and intellectual requirements but also coincide with the special ideals and goals of Christian education. Effective leadership development initiatives, according to Fusarelli and Fusarelli, must be created to fit accepted state and national leadership criteria. These criteria guarantee that educational leaders are ready to lead in various and demanding surroundings, guiding their expectations. Particularly in high-need schools, the authors contend that the revamped principal preparation program at North Carolina State University shows how such alignment can result in enhanced principal placement, teacher retention, and superior school performance. Their results imply that leadership initiatives following national and state guidelines offer a clear, organized route for producing leaders able to handle both academic and community-based issues. In the framework of Christian schools, this congruence with national and state criteria becomes essential in guaranteeing that leaders are not only ready to handle the operational and educational requirements of the school but also maintain the principles essential to Christian education. Christian school leaders must negotiate the junction of religion and knowledge so that spiritual development and academic success take center stage. Using a framework, the alignment with more general leadership criteria guarantees that these leaders possess the necessary competencies to propel academic development while nevertheless honoring the spiritual goal of the institution.<sup>16</sup>

Moreover, studies by Darling-Hammond et al.<sup>17</sup> Show that programs for preparing leaders who fit state and national criteria are more likely to generate leaders who can adapt to the changing needs of the school community, apply creative educational practices, and support a positive school environment. These elements are especially crucial in Christian

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<sup>14</sup> Brendan Bartanen, Jason A. Grissom, and Laura K. Rogers, "The Impacts of Principal Turnover," *Educational Evaluation and Policy Analysis* 41, no. 3 (June 2019): 350–374, <https://doi.org/10.3102/0162373719855044>.

<sup>15</sup> Sarah Guthery and Lauren P. Bailes, "Building Experience and Retention: The Influence of Principal Tenure on Teacher Retention Rates," *Journal of Educational Administration* 60, no.4 (May 2022): 439–455, <https://doi.org/10.1108/JEA-09-2021-0172>.

<sup>16</sup> Bonnie C. Fusarelli and Lance D. Fusarelli, "Leadership for the Future: Enhancing Principal Preparation through Standards and Innovation," *Education Sciences* 14, no. 12 (December 2024): 1–11, <https://doi.org/10.3390/educsci14121403>.

<sup>17</sup> Darling-Hammond, L., Wechsler, M. E., Levin, S., Leung-Gagné, M., & Tozer, S "Developing Effective Principals: What Kind of Learning Matters?" Report, Learning Policy Institute, last modified September 14, 2023, <https://doi.org/10.54300/641.201>.

schools, where the moral development and spiritual development of the students depend on the leadership in addition to their academic success.

Leithwood et al. further underline the need to match leadership initiatives with criteria, since well-prepared leaders who follow exact, well-defined standards are more successful in promoting high-performance schools. This is especially pertinent to Christian schools, where the leader's responsibility goes beyond conventional school administration to encompass staff members' ethical and spiritual direction as well as that of the students. In essence, making sure school leaders are ready to handle the various issues of education depends on matching leadership development initiatives with national and state criteria. This alignment also helps Christian schools to integrate religion with academic performance so that leaders can maintain the ideals of the institution and lead successfully in an environment of fast-changing education.<sup>18</sup>

## Methodology

This study implemented a qualitative research approach using a single instrumental case study design to explore the dynamics of leadership succession and regeneration in a private Christian school in West Jakarta. The study was carried out in a Christian private school in West Jakarta, where changes in the head of school and all vice principals indicate notable leadership turnover within the preceding five years, since academic year 2019-2020 up to academic year 2024-2025. As Creswell stated that in qualitative research, we identify our participants and sites on purposeful sampling, based on places and people that can best help us understand our central phenomenon. The authors chose the participants through purposive sampling to ensure rich and pertinent data. The participants comprised vice principals, senior teachers, school board members, or foundation representatives actively engaged in or impacted by the leadership transitions, as well as the current and past heads of school.<sup>19</sup> Christian spiritual formation pertains to the reliable ways and means that conform one to Christ's image, especially the ways and means of cultivating relatedness to God the Father by the Holy Spirit and the resultant change process.<sup>20</sup>

The data collection was conducted through face-to-face in-depth interviews, document analysis, and observations. Key sources—including current school officials (principals and vice principals), the head of school, and school board members—were interviewed using a semi-structured format, which combined a set of predetermined questions with the flexibility to explore emerging themes during the conversation. These interviews probe their point of view and experiences on leadership changes, the difficulties they encounter, and how the philosophy of the school and the Christian values have been internalized and give meaning to the succession and regeneration. Document analysis is done on the school's vision and mission, school curriculum, strategic planning, leadership policies, job descriptions for vice principals and principals, organizational structure of the past five academic years, standard operating procedure of succession and regeneration, culture statement, and the handbook for teachers and staff. The purpose is to understand the leadership philosophy and succession planning methods, if any. Observations have also been conducted in the context of staff

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<sup>18</sup> Kenneth Leithwood et al., *Successful School Leadership*.

<sup>19</sup> John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 4th ed. (Thousand Oaks, CA: Sage Publications, 2018), 148.

<sup>20</sup> Steve L. Porter, "The Future of Christian Spiritual Formation," *Journal of Spiritual Formation and Soul Care* 16, no. 1 (May 2023): 3–13, <https://doi.org/10.1177/19397909231173908>.



meetings, when usually done once a week for a faculty meeting and a committee meeting that accordingly to the events, school activities, and leadership changes. The researchers collect observational data by noting how the primary leadership team interacts with staff, students, and the wider school community. This observation will provide an overview of the relational aspects in leadership succession as well as the role of leadership in maintaining Christian values within the institution.

This research uses a thematic analysis approach to manage the collected data. The author identifies the themes and patterns of the collected data, focusing on certain aspects, including the factors that ignite the high turnover rate of the leadership and how the institution responds to that situation.

This study investigates how well the Christian mission aligns with institutional values and leadership approaches in Christian schools. It also looks into stakeholders' perceptions of the effectiveness of leadership renewal programs and examines how leadership transitions affect both the academic and spiritual climate of the institution. The data will be coded to identify trends about leadership issues, spiritual integrity, and the long-term survival of leadership regeneration at a Christian school.

This study has followed the ethical guidance in research that involved human subjects. Printed informed consent was given to all participants to ensure they understood the purpose of the study and that their privacy would be safe. The final report ensures the safety of the participants; all results of the interview will be anonymous.

### **The Challenge of Leadership Regeneration in Christian Schools: The Discrepancy between Philosophy and Practice**

Research results show a significant disparity between the Christian education philosophy promoted by the school and the implementation of leadership regeneration. The school has affirmed Christian values such as service, integrity, and exemplary conduct as the foundation of the institution's identity. However, in practice, leadership regeneration proceeds without a structured direction, lacking a standardized documentation system or succession policy. This observation aligns with findings by Winardi et al., who highlight that many Christian schools do not yet have a planned regeneration system, resulting in a leadership sustainability crisis.<sup>21</sup> In the past five years, three changes in school principals occurred without a clear transition pattern. The causes include resignations, internal rotations, and retirements. All the leaders who were previously internal cadres have resigned without leaving behind a ready successor. Given that full-bodied love of God and neighbour are, according to Jesus, the two greatest commandments (Matt 22:34–40), it would not be odd to think that every Christian educational setting would have information readily available on what these commands entail and how to develop the capacity to fulfil them.<sup>22</sup>

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<sup>21</sup> Yonathan Winardi, Oh Yen Nie, Wiputra Cendana, dan Christina Dwi Putri, "Servant Leadership Informed by Christian Worldview: A Case Study in Lentera Harapan Schools," dalam *Proceedings of International Conference on Christian Education 2022* (Tangerang, Indonesia: Universitas Pelita Harapan, 2022), 211–219.

<sup>22</sup> Sandy Ariawan et al., "The Long and Winding Road of Christian Education Teachers in Fulfilling the Divine Vocation: Should You Run Away from Reality or Give Up with Circumstances?" *Regula Fidei: Jurnal Pendidikan Agama Kristen* 6, no. 2 (September 2021): 128, <https://doi.org/10.33541/rfidei.v6i2.119>.

## Perception towards Regeneration: Lack of Preparation and Mentoring

Most respondents, including former vice principals and senior teachers, stated that they had never undergone systematic training or mentoring before assuming leadership responsibilities. One of the respondents shared, "I was approached only three months before the new academic year to be assigned as the vice principal. There is no written document that I can use as guidance. I managed to solve most of the challenges I encountered along the way. Another respondent said that "I have never been in the leadership development program; what I have had experience with was a sudden appointment and learning by doing."

Effective leadership development within theological education should prioritize the formation of character and spirituality, which are often sidelined in favour of administrative processes. True leadership, as exemplified by the model of Jesus, is rooted in the transformation of the individual's character, rather than merely fulfilling organizational roles or filling positions.<sup>23</sup> True leadership, as exemplified by the model of Jesus, is rooted in the transformation of a person's inner life—shaping humility, integrity, compassion, and a servant's heart. In the context of Christian schools, this means that leaders are not only expected to manage operations but also to embody and transmit the school's spiritual values through daily decisions, interactions, and mentoring relationships. Leadership thus becomes a formative influence that reflects Christ's example, focusing on shaping people, not just managing systems. True leadership, as exemplified by the model of Jesus, is rooted in the transformation of an individual's inner life—shaping humility, integrity, compassion, and a servant's heart. In the context of Christian schools, this means that leaders are not only expected to manage operations but also to embody and transmit the school's spiritual values through daily decisions, interactions, and mentoring relationships. Leadership thus becomes a formative influence that reflects Christ's example, focusing on shaping people, not just managing systems. As Hartshorne argues, character formation and leadership development have a symbiotic relationship, essential for producing effective leaders in both church and community contexts.<sup>24</sup> Regeneration is more administrative—filling positions—than a process of character and spirituality formation, as exemplified in the leadership model of Jesus. Career development plays a critical role in enhancing organizational performance, even in faith-based institutions like the Catholic Archdiocese of Nairobi.<sup>25</sup>

Leithwood et al. assert that the success of leadership regeneration is closely correlated with a system for developing the capacity of prospective leaders, which involves continuous training, mentoring, and contextual learning.<sup>26</sup> However, in this study, these aspects have not been consistently implemented. Nouwen emphasizes the importance of relational accompaniment in Christian leadership, where spiritual transformation must be at the center of leader formation. He then also emphasizes the importance of relational accompaniment in Christian leadership, where spiritual transformation must be at the center of leader

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<sup>23</sup> Vhumani Magezi and Walter Madimutsa, "Character Formation and Leadership Development: A Symbiotic Bond for the Practice of Theological Education," *Theologia Viatorum* 47, no. 1 (June 2023): 1–12, <https://doi.org/10.4102/tv.v47i1.206>.

<sup>24</sup> Magezi and Madimutsa, "Character Formation and Leadership Development,"

<sup>25</sup> Eli Brigita Purba, Elvan Vivian, and Merrick Jonathan, "A Theological Review of Strategic Human Resource Development Management for Christian Leadership," *KINAA: Jurnal Kepemimpinan Kristen dan Pemberdayaan Jemaat* 5, no. 2 (December 2024): 79–92, <https://kinaa.iakn-toraja.ac.id/index.php/ojsdatakinaa/article/view/173>.

<sup>26</sup> Kenneth Leithwood, et al., *Successful School Leadership*.

formation.<sup>27</sup> Effective succession planning ensures leadership continuity and minimizes disruptions that could affect institutional stability.

The consequence of the absence of this maturation process is the emergence of leaders who are administratively active but not yet spiritually and philosophically prepared. Cadre development is based on pragmatic considerations, not on spiritual quality and understanding of the school's vision. The process of cadre formation is based on pragmatic considerations, not on spiritual quality and understanding of the school's vision. Structured selection procedures are significantly associated with improved organizational outcomes, highlighting the need for clear criteria in leadership regeneration processes.<sup>28</sup>

### Leadership Changes Affect School Climate and Culture

Organizational culture plays a pivotal role in leadership development, influencing how succession planning is perceived and implemented within faith-based organizations.<sup>29</sup> Regular leadership transitions devoid of a comprehensive transition procedure also influence the spiritual environment and organizational culture of the institution. Every new leader offers a unique vision, approach, and emphasis. This reduces community cohesiveness and results in conflicting directions. Unplanned principal transition can reduce student academic performance and cause organizational instability, as research by Grissom, Bartanen, and Rogers shows. According to research by Grissom, Bartanen, and Rogers, an unplanned principal change can result in organizational instability and lower student academic performance.<sup>30</sup> Within a Christian school, the influence is spiritual as much as administrative. Faith development suffers when leaders lack awareness of the values and past of the society.

Groome says that part of their mission is to preserve the institution's spiritual legacy, so Christian education leaders are responsible. Groome underlines that part of their ministerial calling: Christian educational leaders are responsible for safeguarding and upholding the spiritual legacy of the institution.<sup>31</sup> Some of the interviewees noted that spiritual events, such as leadership reflections, and regular spiritual development, which once were common, have become infrequent. One respondent (Vice Principal) noticed that "The leadership conference used to be held once a year, but now it has been three years absent and just did it again last January." The other respondent (Principal) said that "the conference focused mainly on administrative matters, with limited exploration of theological reviews. We seldom discuss how biblical leaders like Paul mentored Timothy and Titus or how Jesus guided John and Peter through effective regeneration strategies." One of the senior teachers also shared, "Spiritual development is not deliberately preparing us to become leaders. There is no specific session of spiritual development that focuses on and discusses the importance of spiritual growth, significantly affecting the regeneration process."

This strengthens the case that keeping the school's spiritual identity depends on the continuity of leadership, not only for administrative efficiency but also for its effectiveness.

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<sup>27</sup> Nouwen, *In the Name of Jesus*, 31.

<sup>28</sup> Michael B Miller, "Mentoring Spiritual Leaders: Discerning Effective Practices," (Doctor of Ministry diss., Asbury Theological Seminary, 2023).

<sup>29</sup> Michael Wise, "A Biblical Model for Leadership Succession," National Association of Evangelicals, accessed April 20, 2025, [National Academy of Engineering](#).

<sup>30</sup> Bartanen, Grissom, and Rogers, "The Impacts of Principal Turnover."

<sup>31</sup> Groome, *Educating for Life*.



This supports the case that continuity of leadership is not only necessary for administrative efficiency but also for preserving the faithful character of the institution.<sup>32</sup>

### Contextual and Christian Values-Based Leadership Regeneration

The study result has shown the urgency of creating a systemized regeneration plan that not only focuses on the continuity of the role but also the formation of spiritual growth and a profound understanding of the philosophy of the school and foundation. Regeneration should be considered a vital part of the discipleship journey that emphasizes character building, spiritual healthiness, and professional competence in accordance.

Some of the informants suggest the need for an official document that explains in detail the framework of succession, professional development plans for leaders, and the mentoring mechanism. The results also indicated that it is important for the school to build a reflective culture and a consistent spiritual mentorship as a regeneration ecosystem.<sup>33</sup> This approach is by the servanthood leadership in Christian leadership that puts the leaders as servants who shape others through positive examples, mentoring, and love.<sup>34</sup> Extensive studies done by Greenleaf emphasize that an ideal leader is one who "first serves, then leads." In the school context, this means a leader must prepare a candidate who is not only excellent in administrative skills but also masters the theological and moral capacity to inherit the service vision.

A leadership model like the one developed by the National Institute for Christian Education and the Association of Christian Schools International (ACSI) can be used as a reference. They pointed out the leadership training curriculum, which covers faith reflection, biblical values integration in decision-making, and the daily spiritual practices.<sup>35</sup>

Below is the pathway that the authors propose

**Table 1. Suggested Pathway for Regeneration**

<b>Years of Work in School</b>	<b>Preparation for Regeneration</b>	<b>Tools Needed</b>	<b>PiC</b>
0-3 (Novice Teachers)	1. Talents, passion, and working style mapping.	1. Talent's and passion assessment tools such as: Strong Interest Inventory (SII), CliftonStrengths by Gallup, Myers-Briggs Type Indicator (MBTI), Realistic,	1. HRD – Talent Development Specialist/Learning & Development (L&D) Officer

<sup>32</sup> William Vanderbloemen and Warren Bird, *Next: Pastoral Succession That Works* (Grand Rapids, MI: Baker Books, 2014).

<sup>33</sup> Wise, "A Biblical Model for Leadership Succession."

<sup>34</sup> Todd Adkins, "Church Leadership and Succession," *Lifeway Leadership*, <https://leadership.lifeway.com/2017/05/11/church-leadership-and-succession/>.

<sup>35</sup> Association of Christian Schools International (ACSI). (2020). *Christian school leadership framework*. Retrieved from <https://www.acsi.org/docs/default-source/website-publishing/school-services/steps-to-school-improvement/standard-2/christian-school-leadership-framework-hos-360-eval.pdf>.

	2. Introduction to the organization's culture and foundational Christian leadership values	Investigative, Artistic, Social, Enterprising, Conventional. Working style assessment tools, such as: The 6 Types of Working Genius (by Patrick Lencioni), DiSC Personality Profile, Insights Discovery, Kolbe A Index.  2. Integrated onboarding, foundation philosophy modules, early-stage mentoring, personal reflection tools	2. HRD– Organization al Development / Head of People, Culture and Spiritual Formation Team/ Foundation Representative
4-9 (Junior Teacher)	Capacity building for leadership and readiness for intermediate managerial challenges through the integration of Christian values such as servanthood, humility, integrity, and accountability.	Intermediate leadership training, decision-making simulations, regular coaching, leadership shadowing	Head of School, Principal, Vice Principals
> = 10 (Senior Teacher)	Concrete preparation for regeneration and transition into strategic leadership roles	Re-onboarding program, advanced leadership development, strategic project assignments, decision-making involvement	Board, Foundation, Head of School, Principal, Vice Principals

Building a contextual regeneration system means understanding the specific needs of the school community and digging into the candidates from the internal community. This

involves not only identifying leadership potential from within the existing internal community—such as teachers, staff, or even alumni—but also nurturing that potential in a way that reflects the school's Christian ethos. In this context, regeneration is not merely a succession strategy, but a discipleship process that cultivates spiritual maturity, character formation, and alignment with the institution's vision and values.<sup>36</sup> This means that prospective leaders are mentored and guided in their spiritual journeys, emphasizing character formation, spiritual maturity, and alignment with the institution's mission and values. As Hollis notes, school leaders are expected to be role models of Christ-like behavior, guiding staff and students through deep and spiritual relationships.<sup>37</sup> The integration of biblical wisdom literature, the teachings of Jesus Christ, and the work of the Holy Spirit play a central role in this process, especially within educational and leadership contexts. These elements help shape the discipleship journey, ensuring that leaders not only manage effectively but also reflect Christian values in their leadership.<sup>38</sup> This entails designing structured programs that go beyond technical training, incorporating spiritual mentorship, character assessment, and value-based decision-making.<sup>39</sup> Effective leadership development programs must go beyond competencies and include introspective processes that foster value-based reasoning and moral judgment.<sup>40</sup> The Christian school must intentionally, consistently, and faithfully carry out this process based on Christian values. This highlights the need for Christian educational institutions to embed spiritual mentorship and value-based decision-making into their leadership development systems. By embedding these elements into the leadership pipeline, schools can ensure that future leaders are not only competent in management and pedagogy but also grounded in a biblical worldview and servant leadership principles.<sup>41</sup>

## Conclusion

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<sup>36</sup> Judith A. Neal, "Leadership and Spirituality in the Workplace," in *Handbook of the Psychology of Religion and Spirituality*, ed. Raymond F. Paloutzian and Crystal L. Park (New York: Guilford Press, 2006), 419–32.

<sup>37</sup> Deborah Hollis, "How Christian School Leadership Practices Impact the Creation of a School Environment Where Spiritual Nurture Can Occur in Students: A Phenomenological Investigation" (EdD diss., Liberty University, 2019), <https://digitalcommons.liberty.edu/doctoral/2025>.

<sup>38</sup> Esa Hukkinen, Johannes M. Luetz, and Tony Dowden, "Heutagogy as a Framework for Christian Discipleship: The Triadic Role of Biblical Wisdom Literature, the Teachings of Jesus Christ, and the Work of the Holy Spirit," *Journal of Religious Education* 73, no. 1 (September 2025): 95–114, <https://doi.org/10.1007/s40839-024-00236-1>.

<sup>39</sup> Wayne Grudem, *Business for the Glory of God: The Bible's Teaching on the Moral Goodness of Business* (Wheaton, IL: Crossway, 2012); James C. Wilhoit, *Christian Education and the Search for Meaning* (Grand Rapids, MI: Baker Book House, 1986).

<sup>40</sup> Christa Kiersch and Nicole Gullekson, "Developing Character-Based Leadership Through Guided Self-Reflection," *The International Journal of Management Education* 19, no. 3 (November 2021), <https://doi.org/10.1016/j.ijme.2021.100573>.

<sup>41</sup> Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*, 25th Anniversary ed. (Mahwah, NJ: Paulist Press, 2002); Association of Christian Schools International (ACSI), *Christian School Leadership Framework* (Colorado Springs, CO: ACSI, 2020), <https://www.acsi.org/docs/default-source/website-publishing/school-services/steps-to-school-improvement/standard-2/christian-school-leadership-framework-hos-360-eval.pdf>.

This study highlights the complexity of leadership regeneration in the context of a private Christian school in West Jakarta. The disparity between Christian philosophy and the regeneration practices that have occurred thus far indicates that the success of leadership transition cannot be achieved solely through an administrative approach. A structured, contextual, and spirituality-rooted regeneration system is needed.

Effective leadership renewal necessitates the documenting of ideology, character development, and ongoing collaborative learning. Christian schools, as faith-based communities, must perceive regeneration not solely as the fulfilment of roles but as a process of embracing the vision of the Kingdom of God within the realm of education. Therefore, in this private Christian school in West Jakarta, leadership regeneration and succession must be considered both a theological mission and a deliberately planned institutional strategy. In this sense, the success of regeneration is not only about who succeeds whom but also about how Christian ideals still shape and support leadership that spans decades.

The suggested pathway hopefully can be a consideration for school leaders to plan and execute a more clear and intentional regeneration. A solid collaboration is then needed among school leaders, human resource development (HRD), and the foundation to ensure the process can be fruitful.

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