Examining the leadership styles among High School teachers at Dominican schools in Indonesia

Agus Hermawan
Graduate School, University of Santo Tomas, Manila, Philippines
e-mail: agus.hermawan.gs@ust.edu.ph

Abstract

Spiritual leadership in the education field is not something new. However, it has not been deeply examined. The studies on spiritual leadership are more easily found in the non-educational than in educational fields (Scott & Tweed, 2016). For that reason, drawing on spiritual leadership and Dominican spirituality, the researcher examined how Dominican Schools in Indonesia integrate Dominican spirituality and leadership in their teaching performances. A leadership styles (Lewin’s leadership styles) questionnaire and collaborative leadership survey through Google form was conducted to collect data from 114 high school teachers of six Dominican Schools in Indonesia. The study results were a) Dominican spirituality provides unity of leadership styles among the high school teachers at Dominican Schools, b) leadership styles adopted by teachers are in line with Dominican spirituality leadership. Therefore, a positive correlation between Dominican spirituality and educational leadership was rooted in the values and vision of Dominican Educational Institution and became an educational leadership identity among high school teachers. The researcher suggests that curriculum designers and education facilitators collaborate to include and practice Dominican spiritual leadership as one of the principles and visions in Dominican educational institutions. It can also be used to describe other institutions with similar charisms. This study also advises that future researchers perform a poll on "Dominican Spiritual Leadership" using quantitative research methodologies. It is necessary to investigate the relationship between Dominican spiritual leadership and other educational characteristics in-depth. Educational levels, teaching experience, gender, community culture, and other factors may influence stakeholders in Dominican schools and other educational institutions worldwide.

Keywords:
Spiritual leadership; Dominican spirituality; Dominican spiritual leadership; Lewin’s leadership styles; collaborative leadership.

1 Introduction

Dominican Spirituality derives from the spirituality of Saint Dominic de Guzman, the founder of the Dominican Order in 1216. It is a special charism in which the life of the members of the Order of Preachers (Dominicans) are directed. Saint Dominic recognized that a higher authority should never arrogate to itself decisions that are rightly the purview of a lower authority. He called his friars (brothers) to be accountable, and he asked them to carry out their tasks responsibly. With St. Dominic as their guide and example, Dominicans understand that leadership has a goal. The goal is not the glorification or the personal enrichment of the leader. The characteristic of Dominican spiritual leadership is democratic and collaborative (Peddicord, 2018). It is democratic leadership because it is rooted in community life and for the sake of the common good. Then, it is collaborative leadership since no one can have the capacity to do all tasks or to solve all the problems.

In the present time, this legacy is continued by his friars and sisters of the Order of Preachers (Dominican Order). Dominican Spirituality still flourishes and manifests in the leadership style of the leader of the communities, especially in their apostolate (ministry). One of the significant ministries of the Order is education which was implicitly described in the Book of Constitutions and Ordinations of the Friars of the Order of Preachers (LCO no. 103 and 122), as it is written:

“The brethren should be involved in universities, institutes, and scientific centers as well as in schools of a different type and level whether they belong to us or to others, especially as professors and as religious assistants. And, with special care, the brethren should promote the education of children and youths because this contributes greatly among developing nations to raising the level of human dignity and to preparing for more humane conditions of life (LCO, 2018).”

This statement shows that education and its developments are the responsibility and significant task of all the members of the Order. The Order also highlights the role of the superior or leader to take the first step in leading the community and ministries as well. Through supervisory leadership, the Order can have successful and meaningful ministries, just as it stated, “together with the members of the Order and under the leadership of superiors representing God in their human ministry, we are dedicated for the common good of the Church and of the Order. ” (LCO no.18, 2018).

Furthermore, the study will explore leadership styles such as Lewin’s leadership styles and collaborative leadership styles and relate to Dominican spiritual leadership. To get the comprehensive data and develop this study, the researcher collected primary data from high school teachers at six Dominican Schools in Indonesia. The Dominican Sisters of the Congregation of Dominican Sisters of Indonesia ran these schools under Saint Dominic Foundation (Yayasan Santo Dominikus). Since the name of Saint Dominic implies the patron, the Dominican spirituality was embedded and developed by the stakeholders throughout teaching and learning activities. For instance, Dominican Spirituality has been included in the curriculum by Dominican Schools in Indonesia. A series of retreats and leadership training related to Dominican Spirituality was also conducted for school principals and teachers. It is necessary because teachers are leaders of the learners. Teachers lead by example in the way they act and talk. Teachers lead their students through learning and activities in the school or classroom setting. For that reason, this study purports to analyze how the teachers at Dominican Schools in Indonesia integrate Dominican spirituality and leadership in their teaching performances.
2 LITERATURE REVIEW

2.1 Spiritual Leadership

Spiritual leadership styles refer to ethical leadership, which are identified based on the behavior or disposition of leaders (Dey & Sood, 2018). Responding to the need to define the four holistic leadership styles, Fry (2003) introduced spiritual leadership. Spiritual leadership emphasizes how a leader motivates oneself and his/her subordinates by implementing the institution’s values and disposition. “Spiritual leadership involves three major elements, vision, hope or faith, and selfless love.” These three elements, first and foremost, should be embedded in the leader’s values, disposition, and example (Fry, 2003). According to Confucianism, spiritual leadership provides straightforward instruction and a distinctive approach to safeguard institution sources and decrease subordinates’ misconduct (Wang et al., 2018).

Through the guidance of spiritual leadership, school leaders and learners will not only meet the psychological needs (Guillén et al., 2015). However, they will receive basic spiritual persistence requirements, including spirituality, values, and practices. They will be encouraged to inspire people to seek exciting and significant work (Fry, 2003). Nevertheless, spiritual leadership is not the same as for irrational or super-rational leadership. Spiritual leadership refers to leadership that relies more on spiritual intelligence in leadership activities. In this case, spiritual intelligence inspires human thinking, moral guidance, and the ability to distinguish between right and wrong. In other words, the spiritual leadership style gives importance to the spiritual aspects of people in leading others in an institution or community.

According to Wang (2019), spiritual leadership has two positive impacts on leader presentation. Firstly, spiritual leadership serves as an efficacious approach to fuel subordinates’ enthusiasm. In this case, spiritual leadership aims to motivate subordinates through the real example of the leader who promotes spiritual values and shows selfless love in the workplace. Some researchers have suggested that subordinates’ motivation directly relates to performance and understanding (Menges et al., 2017). Secondly, spiritual leadership will help leaders and subordinates perform better because of certain visions and missions. Spiritual leadership will inspire subordinates by enduring challenges and anticipating the future. A leader who has a specific goal will lead subordinates to perform higher quality outcomes than those assigned without any specific goal (Corgnet et al., 2015). Therefore, spiritual leadership transforms hope and faith into spiritual-based and creates subordinates’ vision. The leaders should inspire subordinates to demonstrate their skills and pursue better outcomes by showing their role as models and making the best efforts to achieve institution goals (Yang et al., 2017).

2.2 Dominican Spirituality and Leadership

Nowadays, the legacy of Saint Dominic is sustained through the ministry of education spread worldwide. The Dominican educational institutions always integrate Dominican spirituality in leading and managing the schools and universities. In this chapter, the literature will explore more about Dominican spirituality and Dominican spiritual leadership.

2.2.1 Dominican spirituality

The Dominican Order (Ordo Praedicatorum or Order of Preachers) was founded in Spain by Saint Dominic de Guzman. It is a religious Order for the friars (priests, cooperator brothers, and brothers) in 1216 (Ashley, 1995) and the nuns (sisters) in 1206 (Vicaire, 1964). Over the journey of eight hundred years, the Order has been lived out in many forms of changes and development. This development was inspired by St. Dominic de Guzman’s charisma and spirituality, especially in the way of prayer, study, preaching (ministry), and community life which are known as the “four pillars of the Dominican’s spiritual life” (Hurley, 2005).

Prayer is a way to sustain our relationship with God. In prayer, we deeply get in touch with the love of our God and compassion toward our neighbor. The study develops our knowledge and understanding of God to help others know Him. Community is the place where we share God’s love through fellowship with others because we can recognize God in others. We are called to use our talents and knowledge to serve God and our neighbors through the community. We serve and work for God’s Kingdom through the ministry or apostolate life, both personal and communal. In addition, the spirituality taught by St. Dominic combines elements that are common to that of all Christians, lay, and religious alike. His successors united and preserved these elements in an original, balanced, and unique way (“Charism,” n.d.).

For the Order, the four pillars also provide the foundation and support for stability and offer a balance of direction for living out St. Dominic’s vision. The four pillars are the special charisma in which the life of the members of the Order is separated. Nevertheless, a Dominican’s life is not scattered to some extent. The practice of the four pillars should be integrated faithfully by all the members to enrich and accomplish the ‘holy preaching’ of the Order (Central Province of the Order of Preachers, 2018). The Order should strive to balance these four pillars to serve God and proclaim the Good News of Jesus Christ in the most appropriate ways. It proves that the four pillars are essential elements of Dominican spirituality.

2.2.2 Dominican Spiritual Leadership

Dominican spiritual leadership derives from Dominican spirituality. It is a special charisma in which the life of the members of the Order of Preachers (Dominicans) are directed. The Order recognized that a higher authority should never arrogate to itself decisions that are rightly the purview of a lower authority. Dominican spiritual leadership is a comprehensive model for performing development in an educational institution. The Order can combine Dominican spirituality and the four pillars with supporting the leadership in education as part of the Order’s ministry. It is important because the Order’s journey from the beginning until the present time always experiences many changes either caused by internal or external factors.
The four pillars and the organization leadership of the Order were implicitly described in the Book of Constitutions and Ordinances of the Friars of the Order of Preachers (LCO, VII), as it is written:

“The communion and universality of our religious life shape its government as well. Its government is noted for an organic and balanced participation of all its members for pursuing the special end of the Order. For the Order is not restricted to a conventional fraternity even though this is its fundamental unit but extends to the communion of convents which constitutes a province, and to the communion of provinces which constitutes it as a whole.” (LCO, 2018).

This statement shows that organizational development and leadership in the Dominican Order is a process and task involving all the Order’s members (community). The Order has a structure of hierarchy and government that highlights the future development of the Order. There are several steps that the Master of the Order and his assistants must consider for an organization to have a successful result when they go through a transition. In this modern era, the Order could maximize the use of social media to extend the connection and communication among the convents and provinces. In addition, the organization development of the Order must identify what needs to change and address the challenge and difficulty to the community through the discussion. It is very advisable to put everything in common to help with the process to guarantee that everything operates appropriately. For instance, the pandemic COVID-19 also has affected the Order in many ways. Luckily, the four pillars strongly support the ‘building’ of the Order. The Order needs to be equipped with a clear and deep understanding of Dominican spiritual leadership and at the same time respond to them on a priority basis. As a result, the Order can still do the ministry properly and serve others faithfully.

For that reason, St. Dominic called his brothers and sisters to be accountable, and he asked them to carry out their tasks responsibly. With St. Dominic as their guide and example, Dominicans understand that leadership has a goal. The goal is not the glorification or the personal enrichment of the leader. The characteristic of Dominican leadership is democratic and collaborative. It is democratic because it is rooted in community life and for the sake of the common good. Then, everyone in the community was welcome to express their voices and arguments. It is collaborative since no one can have the capacity to do all tasks or to solve all the problems. In other words, all the community members had a role to play (Peddicord, 2018).

2.3 Collaborative Leadership
Collaborative leadership is an effective leadership style because collaborative leaders can deal with change through collaboration, listening, inspiration, and adaptation. According to Harvard Business Review, collaborative leadership always looks for a variety of thoughts and ideas among leaders and subordinates to make a good plan and solve problems. As a result, on the one hand, subordinates are more involved, feel trustworthy, and are more expected to have a sense of belonging to their work (Samur, 2019). On the other hand, leader and management could establish a conducive atmosphere that energizes subordinates, release innovation, and cultivate an ethos of working hard that is both fruitful and friendly.

Nowadays, the collaborative style has become widespread among leaders or managers of any organization, replacing the standard top-down leadership style. Collaborative leadership will help high-level executives or top management become more aware of their decisions, especially for the organizations and their subordinates. According to Maalouf (2019), collaborative leadership includes the capacity of a leader to attain health mentality, reduce procedure charges, have a vision beyond the limitations, create harmony, maintain a good relationship, and manage the differences in the organization. Goman (2015) also found that the collaborative leadership style was able to replace the command-and-control by responsibility and active presence. It happened because collaborative leadership encourages the subordinates to realize that they have value, skills, knowledge, networks, and creative ideas to contribute to their success.

In order to achieve an ideal collaborative leadership style which beyond the command-and-control approach, Samur (2009) gives five strategies or steps of implementation; make clear the purpose of the organization, maintain communication lines accessible, build cooperation skills, observe proper time management, and do not be afraid to show the limitation. These strategies are expected to be done for organizations to have transitioned and become more collaborative workplaces. Therefore, collaborative leadership involves structured methods, autonomy with clear directions, and a vision to achieve the common goal. In collaborative leadership, one will not find the leader alone at the top of a pyramid, but the leader will walk with the subordinates toward the same goal. In this case, the study will focus on collaborative leadership skills in developing people. In the education field, a leader or teacher is tasked to develop students’ knowledge and skills in all aspects of their life. As a result, the student will obtain the same knowledge and skills as their teachers.

2.4 Lewin’s Leadership Styles
Kurt Lewin lived around 1890 – 1947, and he was a pioneer of social psychologist introduced three styles of leadership and later known as Lewin’s leadership styles. He developed the concept of leadership styles based on comprehensive leadership, team dynamics manners, and experiments. Lewin described his leadership styles as “autocratic (referred to as authoritarian), democratic (also called participative), and laissez-faire” (Lewin et al., 1939).

2.4.1 Autocratic leadership
Autocratic leadership is a leadership approach in which a leader has complete control to determine policies, decide the goals, and set organizational activities without the participation of subordinates. Autocratic leadership also was referred to as the authoritarian leadership style (Cherry, 2018 a). According to Jdetawy (2018), the characters of authoritarian leadership are that a leader is alone on the top of the organization’s hierarchy, makes almost all the decisions, and dictates
all the subordinates’ work. While the subordinates have no involvement in the decision-making process, they are rarely trusted with essential responsibilities or high-risk tasks. In addition, there is a strict structure in the organization. Innovation and out-of-the-box thinking have a tendency to be depressed in this style.

The autocratic style has both advantages and disadvantages. Autocratic leadership is appropriately applied for an institution with special characters. For example, the institution always consists of new subordinates or members, limited decision-making time or resources, decisions that need to be made quickly without any interruption, and when there is a need for extensive expertise with other institutions. On the contrary, autocratic leadership is not appropriate to the set-up where subordinates are willing to share their ideas and contribute to decision-making (Cherry, 2018 a). Therefore, autocratic leaders are more likely to tell their subordinates to follow instructions, “Do as I tell you!” or “Come on, follow me!” If the organization is successful, most appreciation and respect go to the leader and vice versa. The autocratic leadership style has a strict supervisory system by putting pressure and control on subordinates to keep the leader highly involved in all activities and decision-making of the organization.

2.4.2 Democratic leadership
Democratic leadership is a leadership approach in which a leader can inspire subordinates and work together to achieve goals. A democratic leader will accept opinions or suggestions from subordinates in decision-making. Cherry (2018 b) stated that “democratic leadership is also known as participative leadership or shared leadership.” The character of democratic leadership is that the subordinates can participate in the decision-making process, or the decisions are made jointly between leaders and subordinates. In this style, subordinates will have the opportunity to share their insights and opinions, although the leader has the final say. There is subordinates’ engagement in daily activities of an organization, distribution of tasks and authority by the leaders to their subordinates, and the appreciation for the subordinates’ contribution or creativity by the leader.

The benefits of democratic leadership can be applied to any organization (such as company, industry, private organization, educational and government institutions). Both leader and subordinate are allowed to participate since there is the freedom to express ideas and opinions. There is equality because the organization leader presents to guide and manage. Therefore, democratic leadership is one of the most appropriate models that can lead the organization to higher outcomes, active participation from subordinates, and increased team confidence. Jdetawy (2018) suggests that a democratic leader has a good personality or character in life, especially acquiring the values of integrity, intelligence, patience, courage, innovation, competence, and justice. In other words, democratic leadership generally puts people or organization interests above the leader. It follows the slogan "from the people, by the people, and for the people,” where every goal and decision benefits the subordinates and organization.

2.4.3 Laissez-faire Leadership
Laissez-faire originally derives from French, which means “let them do.” So, Laissez-faire leadership is a leadership style in which a leader gives total freedom to everyone (subordinates) he leads, both in doing work or making important decisions. The leader only appears at the beginning of the process and then gives authority to their subordinates to work in their way (Becker, 2021). According to Cherry, K. (2018), “Laissez-faire leadership, also known as delegative leadership.” It is a leadership model in which everyone in the organization can work in a way they think is right, without any pressure or limitations from the leader. The leader is hands-off and will only give extraordinarily little participation in the organization. Even in some cases, the leader will not be involved in determining the tasks that must be done by the subordinates, which means the subordinates can freely choose which tasks they like.

Generally, there are three characteristics of a leader with a Laissez-faire leadership style: the leader allows the subordinates to govern themselves, the leader only provides little guidance, the tools and resources needed, and subordinates can take relevant decisions to achieve goals in any way they consider suitable. This leadership style is fit for start-ups leaders who trust their subordinates. Laissez-faire leadership can benefit teams composed of skilled professionals needing freedom and creativity. On the other hand, this model would not work well for institutions with the required capabilities, motivation, or faithfulness to the timelines, because it might cause poor performance. In addition to the attitude that seems no care for subordinates, the leader of Laissez-faire is quite demanding that every subordinate should be ready and able to provide information when he asks for it. From these limitations of this style, the researchers suggest that the Laissez-faire leadership style is not recommended for institutions that demand high productivity and excellent performance among the subordinates (Jdetawy, 2018).

3 METHOD
Following the literature review, this section presents the methodology employed in this study, research design, respondent of the study, instruments, data gathering procedure, research questions, and data analysis.

3.1 Research Design
The study used the quantitative method (e.g., survey or questionnaire) as the research design. The result is mostly numerical data, and the study utilized a percentage system to calculate the data. This study examines high school teachers’ leadership style related to the Dominican Spiritual Leadership at Dominican Schools in Indonesia. According to Jdetawy (2018), the research method outlines how the related literature will be retrieved, data gathered, and analyzed instruments. The quantitative research utilized in this study involves the questionnaire or survey method. The researcher assumes that the quantitative method is suitable for this study because it moved from particular studies towards more comprehensive concepts.
3.2 Respondents
The respondents of the study were 114 teachers from both junior and senior high school teachers at Dominican Schools in Indonesia, which constitute eighty-three percent of the total high school teachers at Dominican High School in Indonesia. Six Dominican high schools are located in four different regions (cities) in Indonesia involved in this study. They were selected to answer the questionnaire since their experience as teachers at Dominican Schools and at the same time as teachers of higher education who face more mature students than students in the basic education.

3.3 Instrument and Data Gathering Procedure
In this study, a survey or questionnaire via Google Form was conducted to gather the respondents' empirical (primary) data. A survey questionnaire was conducted to determine the teachers’ leadership style related to the subject of the study. The researcher started by studying the background of the problem and then selected the questionnaire to determine the teachers' leadership style. The researcher used the ‘Leadership Styles Questionnaire’ developed by Northouse, P.G (2009) and ‘Collaborative Leadership Developing People Self-Assessment Exercise’ developed by Turning Point (n.d.). The survey has three parts: Part one intended to gather data about the basic profile of the respondents. Part two concerns “Lewin’s leadership styles: Autocratic, Democratic, and Laissez-faire leadership style questions.” The study used the Likert five scales, and the values were 1-5, representing: strongly disagree, disagree, neutral, agree, and strongly agree. Lastly, part three is concerned with the Collaborative leadership style, which used seven degrees scale between 1-7: seldom to almost always. The researcher analyzed the feedbacks by using an excel spreadsheet from Google Form. The researcher compiled all the responses and carefully studied them before making analysis statements and conclusions at the end of the research.

3.4 Research Question
Spiritual leadership in the education field is not new, especially for the Dominican Schools, which have included the Dominican Spirituality in the curriculum, retreats, and leadership training modules. In this case, the characteristic of Dominican spiritual leadership is democratic and collaborative (Peddicord, 2018). However, no study on teachers’ leadership style integrating Dominican Spirituality in educational leadership at Dominican Schools in Indonesia has been found. For that reason, the need for a study about this subject will fill the gap in the educational field as well. The following research questions will guide this study:
- How does Dominican spiritual leadership manifest in teacher’s democratic leadership style?
- How does Dominican spiritual leadership manifest in teacher’s collaborative leadership style?
- And how can teachers at Dominican schools be united based on their spiritual leadership perceptions?

3.5 Ethical Consideration
Prior to the study, the researcher asked permission from four Dominican Sisters who are the head of Saint Dominic Foundations in the six Dominican High Schools. Dominican high school principals, both junior and senior high school, were notified about the purpose of the study and researcher hopes. The original questionnaire was translated into Bahasa as the formal language in Indonesia. A questionnaire survey was conducted through Google Form, and the link was distributed to the school principals through WhatsApp’s application. And then, the school principals shared the link with all high school teachers in their restrictive region. Lastly, the researcher analyzed the feedbacks of the respondent using an excel spreadsheet, scoring, and percentage as a tool of measurement.

4 RESULTS AND DISCUSSION
4.1 Profiles of the Respondents
Table 1 shows the participants' profiles based on the questionnaire's feedback. From the 114 respondents in this research, 47 (41.2%) were teachers from Dominican School in Cirebon, 39 (34.2%) were teachers from Dominican School in Yogyakarta, 16 (14%) were teachers from Dominican School in Cimahi, and 12 (10.53%) were teachers from Dominican School in Purwokerto. In terms of teaching experience, most teachers are teaching in Dominican School for 0-5 years (34.21%), followed by those teaching for more than 20 years (24.56%), and those teaching about 11-15 years (16.67%).

<table>
<thead>
<tr>
<th>Name of Dominican School</th>
<th>Teaching Experience (year)</th>
<th>Total</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>0-5</td>
<td>6-10</td>
<td>11-15</td>
</tr>
<tr>
<td>Senior High School Santa Maria 1, Cirebon</td>
<td>8</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Junior High School Santa Maria, Cirebon</td>
<td>7</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Senior High School Santo Dominikus, Yogyakarta</td>
<td>8</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>Junior High School Joannes Bosco, Yogyakarta</td>
<td>10</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Junior High School Santo Mikael, Cimahi</td>
<td>5</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Junior High School Susteran, Purwokerto</td>
<td>1</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Total Participants</td>
<td>39</td>
<td>13</td>
<td>19</td>
</tr>
<tr>
<td>Percentage</td>
<td>34.21%</td>
<td>11.40%</td>
<td>16.67%</td>
</tr>
</tbody>
</table>

4.2 Senior High School Santa Maria 1 Cirebon
Figure 1 shows the result of the ‘Leadership Styles Questionnaire’. Out of the total 114 respondents, 101 respondents (88.60 %) were democratic, 8 respondents (7.02 %) were autocratic, and 5 respondents (4.39 %) were Laissez-faire. In
other words, among three of Lewin’s leadership styles, the most dominant leadership style of high school teachers at Dominican Schools in Indonesia is democratic styles (88.60%).

Furthermore, Table 2 shows the level or score interpretation of the most dominant leadership style. Out of the total 101 respondents of democratic leadership style, 35 respondents (34.65%) are in the very high range, and 66 respondents (65.35%) are in the high range of democratic score. Therefore, these findings present how Dominican spiritual leadership manifested in teacher’s democratic leadership style. The high school teachers at Dominican Schools in Indonesia highly embraced democratic characteristics in their leadership style.

4.3 Collaborative Leadership Developing People Self-Assessment Analysis

Figure 2 shows the result of the Collaborative Leadership Developing People Self-Assessment Questionnaire. Out of the 114 respondents, 82 respondents (72%) had an excellent score, and 32 respondents (28%) had a stronger collaborative leadership score. Therefore, this finding presents how Dominican spiritual leadership manifested in teacher’s collaborative leadership style. The high school teachers at Dominican Schools in Indonesia fully embraced collaborative leadership in developing people characteristics in their leadership style.

4.4 Dominican Spiritual Leadership Perceptions

Table 3 summarizes the results of the Leadership Styles Questionnaire and Collaborative Leadership Developing People Self-Assessment. Six Dominican Schools from four regions in Indonesia shared the same commonality in a survey questionnaire. Every Dominican high school has more than 80% of teachers who embrace a democratic leadership style. In the same way, all high school teachers of six Dominican schools have very satisfying (stronger and excellent) scores in the collaborative leadership style. Therefore, this finding proves that a strong correlation between Dominican spirituality and educational leadership was rooted in the values and vision of Dominican Educational Institution and became an educational leadership identity among high school teachers. In addition, Dominican spiritual leadership’s
characteristic has united the Dominican high schools in Indonesia by encouraging the teachers to become democratic and collaborative leaders and teachers.

Table 3. Summary of survey questionnaire result

<table>
<thead>
<tr>
<th>Name of Dominican School</th>
<th>Teaching Experience (year)</th>
<th>Collaborative Leadership</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Autocratic</td>
<td>Democratic</td>
</tr>
<tr>
<td>Senior High School Santa Maria 1, Cirebon</td>
<td>2</td>
<td>23</td>
</tr>
<tr>
<td>Junior High School Santa Maria, Cirebon</td>
<td>1</td>
<td>19</td>
</tr>
<tr>
<td>Senior High School Santo Dominikus, Yogyakarta</td>
<td>1</td>
<td>15</td>
</tr>
<tr>
<td>Junior High School Joannes Bosco, Yogyakarta</td>
<td>2</td>
<td>18</td>
</tr>
<tr>
<td>Junior High School Santo Mikael, Cimahi</td>
<td>1</td>
<td>15</td>
</tr>
<tr>
<td>Junior High School Susteran, Purwokerto</td>
<td>1</td>
<td>11</td>
</tr>
<tr>
<td><strong>Total Participants</strong></td>
<td><strong>8</strong></td>
<td><strong>101</strong></td>
</tr>
<tr>
<td><strong>Percentage</strong></td>
<td><strong>7.02%</strong></td>
<td><strong>88.60%</strong></td>
</tr>
</tbody>
</table>

5 CONCLUSION AND RECOMMENDATION

Dominican spirituality provides one approach to conceptualizing democratic and collaborative leadership styles. The study offers the significance of spiritual leadership to promote Dominican spiritual leadership of Dominican educational institutions in Indonesia. It can serve as guidance to preserve the good spirit of all school leaders, teachers, and administrators to achieve academic goals. Dominican spiritual leadership is an essential element of leadership because it contributes to developing more integrated democratic and collaborative leadership styles. Teachers who carry their good spirituality in the classroom could motivate students regarding the purpose and goal in education.

The researcher recommends the curriculum designers' collaborative efforts and education facilitators to incorporate and practice Dominican spiritual leadership as one of the principles and visions in Dominican educational institutions. It can be applied to other institutions with similar charisms as well. This study also suggests that future researchers use quantitative research methods by conducting a survey about “Dominican Spiritual Leadership”. It is needed to deeply explore the correlation between Dominican spiritual leadership and other variables in education fields. Those variables could be the educational levels, teaching experience, gender, community culture, etc., that impact the stakeholders in selected Dominican schools and other educational institutions worldwide.

REFERENCES


