

Cultural Lens on Servant Leadership: Fostering Green Awareness and Environmental Protection at Heritage Site

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Abstract

The Pesanggrahan Dalem Paku Buwono IX (PB IX) is situated in Langenharjo Village, Sukoharjo Regency, Indonesia. The site was founded in 1870 by PB IX (1830-1893), but it is currently facing environmental degradation, despite its past pristine water and natural hot springs. However, with the new management takeover by GPH Wicaksono, a descendant of the Surakarta Royal Family, there is hope for the conservation of this heritage site. This research explores servant leadership practices within the cultural context of GPH Wicaksono as the manager of heritage site in Langenharjo village. Drawing on Greenleaf's servant leadership principles, it examines how Javanese culture, and the wisdom of the manager can foster collective engagement in environmental preservation. The study aimed to provide valuable insights into leadership's role in promoting sustainability for the heritage site and the local community. The identification of servant leadership implementation in the heritage site was using a qualitative approach. Data collection involves on-site observations and in-depth interviews with relevant stakeholders, including community leaders, members of the community, and cultural enthusiasts. The data is analyzed using phenomenology analysis to identify specific servant leadership behaviors of site manager and their role in fostering environmental preservation and sustainability within the community. The study's findings showed that the manager is dedicated to preserving the heritage site by promoting strong ties with Javanese culture and tradition. He encourages an eco-friendly mindset and collective participation to sustainably protect the environment. He also values effective communication and respects his colleagues, which in turn fosters trust and empowerment among the team. By following principles of Javanese culture, he leads and empowers communities toward environmental sustainability. This study contributes to the importance of incorporating cultural values in leadership practices to foster collective engagement and green awareness for long-term environmental preservation. It serves as an initial study for further research using quantitative analysis to deepen our understanding of servant leadership's effectiveness in diverse cultural contexts.

Keywords

community engagement, cultural values, heritage preservation, phenomenology analysis, servant leadership

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INTRODUCTION

The significance of addressing environmental concerns at heritage sites has grown substantially, as it plays a vital role in preserving their cultural importance and fostering green awareness (Lessard & Milián Ávila, 2005; Masini & Soldovieri, 2017; Xia, 2023). Communities involved in environmental protection often face cultural and collegial challenges, which can hinder the effectiveness of leading the green movement within society (Swensen, 2021). Leaders in communities, particularly within heritage sites, play a crucial role as respected figures who mobilize individuals and networks to embody and promote shared purposes, values, and actions. Their influence is not derived from formal structures but from the respect and trust they command within the community, driving valued outcomes for the public sphere (Babakus et al., 2011; Cook et al., 1997; Hartley, 2018).

Heritage has often been overlooked in mainstream sustainable development discourse, despite its significant importance to societies and its enormous potential to contribute to social, economic, and environmental goals. As time progresses, heritage sites frequently become neglected and poorly maintained, leading to threats to their sustainability. These problems include physical deterioration, environmental degradation, and a lack of resources for proper upkeep. Additionally, there can be cultural disconnection as younger generations may not feel as connected to the heritage, further exacerbating neglect. The preservation of cultural value and the advancement of environmental awareness are closely related. The role of heritage site managers has become more crucial than ever, as their influence can inspire communities to change their attitudes and take action to ensure the sustainability of these sites. (Woo & Kang, 2020; Yuan et al., 2022).

Servant leadership is a leadership style that emphasizes placing the needs of followers above those of the leader or the organization. Servant leaders are driven by the motivation to serve their followers, prioritizing the interests of the larger communi-

ty over their own (Bragger et al., 2021; Langhof & Guldenberg, 2020). Greenleaf (1970) prescribes the way servant leadership acts as a role model with empathy, altruistic values, and commitment to their group's goals. Servant leader calls for moral responsibility for the achievement and growth of the organization as well as for those of its stakeholders including its employees and community (Greenleaf, 1977). This approach provides a pathway for leaders to widen their viewpoints and actively support sustainable practices and community development.

Luu (2018) conceptualizes environmentally specific servant leadership (ESSL) which is leading driven by a motivation to encourage and serve the members of the organization to pursue the pro-environmental goals of the community. ESSL leaders tend to nurture green performance by providing necessary resources for employees to engage in green activities. ESSL leaders can build a shared mental model among the members of the community regarding the community's green goals and norms as well as reciprocal interactions around these green goals and norms. This shared mental model nurtures the formation of a green climate within the community (Siddiquei et al., 2021). Aboraman et al. (2022) researched the effect of servant leadership on employees' proactive and extra-role behaviors for green activities. Therefore, ESSL leadership might be considered as the context for green performance at individual and team levels (employees first, organization second) (Eva et al., 2019).

The Pesanggrahan Dalem Paku Buwono IX (PB IX) is a heritage site located in Langenharjo Village, Sukoharjo Regency, Indonesia, approximately 6 km south of Solo and about 1.5 km west from the Bacem Bridge. Established in 1870 by PB IX (1830-1893), the site is now protected under Indonesian Law No. 11/2010 concerning Cultural Heritage. Covering an area of about 1 hectare, the site includes an antique palace building that span approximately 3000 square meters, comparable to the size of a large mansion. The site's uniqueness lies in its original purpose as a villa for the Surakarta Sunanate royal family's vacations and spiritual activi-

ties. Situated alongside the Bengawan Solo River, the site was meticulously designed to harmonize with its river ecosystem and fertile plains. It features catchment and green areas, and even hot springs were discovered on the property. “Pesanggrahan” means a place for rest and leisure for the king and his family. Such retreats were commonly built by kings across Indonesia, particularly in Java. The selection of these sites was always done with great care and consideration. Comfortable air, a supportive environment, and often spiritual considerations were essential criteria in determining whether a location was suitable for a royal retreat.



Figure 1. The Pesanggrahan Dalem Langenharjo: (a) Front Yard of Pesanggrahan, (b) Signpost of Pesanggrahan as Heritage Site

In the past, Pesanggrahan Dalem Paku Buwono IX featured pristine water and natural hot springs, including a 100-meter-deep warm artesian water source and an eternal flame fueled by natural gas (interview with GPH Wicaksono, one of the site managers, 2019). However, over time, these features have significantly deteriorated. The quality of the water has declined due to equipment wear, environmental degradation, and the pressures of urban population growth nearby. Up until the 20th century, local residents continued to use the river water near the site for their daily needs. Unfortunately, the water quality has steadily worsened, impacting both the ecosystem and the community.

The evidence of ecosystem degradation around the site is revealed by the Historical imagery from Google Earth reveals that by 2011. As shown in Figure 2, the surrounding environment of the site was in a dire state. The once lush green areas had significantly diminished, and the land had become barren and desolate. In 2015, recognizing the urgent need for restoration and sustainab-

le management, the Surakarta royal family entrusted the management of Pesanggrahan Langenharjo to GPH Soeryo Wicaksono, a member of the royal family. Known affectionately as GPH Wicaksono, he began implementing transformative changes aimed at integrating the site with the surrounding community. One of his key initiatives was to eliminate the exclusivity of the site, making it more accessible to the local residents. He introduced a range of community activities to foster a sense of ownership and responsibility among the locals. Cultural performances were held to celebrate and preserve Javanese traditions, community discussions were organized to engage residents in the site's management and future planning, and regular river clean-up events were initiated to restore and protect the local water sources.



Figure 2. Historical Imagery of Pesanggrahan Langenharjo (a) 2011, (b) 2024 (Source: google earth, 2024)

When it comes to forming community values and behaviors related to heritage stewardship and sustainability, cultural perspectives and servant leadership are inextricably linked. Historically, scholarly literature highlights leadership as a vital factor influencing organizational strategies and outcomes. Research indicates that achieving sustainable development largely depends on effective leadership. Organizations must mobilize resources and capabilities to transition toward sustainability (Zhu et al., 2013; Andersson et al., 2013; Carmeli et al., 2017). Leaders must adopt a relational view of the world, fostering collective stakeholder efforts through a collaborative, inclusive, and reflective process rooted in shared responsibility. They need to develop capabilities, engage in continuous planning, implementation, and monitoring of strategies, be visionary, ethical, manage resources

effectively, and focus on long-term goals for improved economic results, environmental preservation, and social solidarity. Sustainable development requires collective action; thus, leadership cannot be reduced to just a visionary individual (Kanemasu et al., 2008). In this context, servant leadership is crucial for understanding the role of leadership in sustainability. The essence of servant leadership is to serve and care for others (Greenleaf, 1997). Servant leaders prioritize all organizational stakeholders (Graham, 1991) and aim to achieve broader organizational outcomes beyond profit alone. Servant leader can take advantage of cultural perspectives to strengthen a sense of green awareness and environmental protection. Servant leader can capitalize on the strong bond that exists between people and their environment by valuing and respecting the cultural history of the community. In turn, this reinforces the dedication to sustainable practices, such as prudent land use, resource conservation, and eco-friendly activities, which are in line with the fundamental ideas of servant leadership (Gu & Liu, 2022).

GPH Wicaksono's efforts at Pesanggrahan Dalem Paku Buwono IX exemplify how a servant leader can use cultural heritage to foster environmental stewardship. By opening the site to community activities, he not only preserved the historical significance of the site but also integrated environmental consciousness into the community's daily life. Cultural performances, community discussions, and river clean-up initiatives were all part of his strategy to instill a sense of responsibility and ownership among the locals. Through his work at Pesanggrahan Langenharjo, GPH Wicaksono demonstrated how the principles of ESSL could be effectively applied to heritage site management. His efforts not only preserved the site's historical and cultural significance but also promoted a sustainable future through community engagement and environmental stewardship.

As urbanization and environmental degradation increasingly threaten these sites, it becomes imperative to adopt sustainable management practices that can

safeguard their historical and ecological significance. The purpose of this research is to explore the unique case study of GPH Wicaksono's management of Pesanggrahan Langenharjo, particularly through the application of ESSL practices within the community, especially among the site managers, within the cultural context of the heritage site in Langenharjo village. To achieve these objectives, the paper will draw on the foundational works of Greenleaf (1970, 1977) concerning servant leadership styles. By examining his methods, this study aims to demonstrate how servant leadership, rooted in cultural values, can effectively mobilize communities to engage in sustainable practices. Furthermore, the findings of this research can provide valuable insights for policymakers, heritage site managers, and community leaders, offering a model for balancing cultural preservation with environmental sustainability.

METHOD

In this qualitative study, conducted at the heritage site of PB IX in Langenharjo Village, Sukoharjo City, Central Java, Indonesia, a phenomenological approach is employed to understand the underlying reasons, opinions, and motivations behind a particular phenomenon (Creswell, 2014). Phenomenology focuses on uncovering the essence of a phenomenon through the lived experiences of the subjects studied, revealing the true essence and meaning by examining how it is experienced and occurs (Neubauer et al., 2019; Van Manen, 2017). This approach is particularly useful for understanding how the concept of servant leadership is experienced and manifested in community leadership within a heritage site context. The research methodology combines theoretical understanding and field data collection to build a comprehensive analysis and synthesis of the phenomenon, applying descriptive and phenomenological analysis methods to accommodate dynamic processes and achieve targeted results. Interpretive methods emphasize the researcher's intentionality in interpreting the meaning

of the phenomenon, as leadership in the heritage site may not independently extract meaning from their experiences (Eddles-Hirsch, 2015). The researcher's role involves applying interpretative skills, particularly through the lens of servant leadership, to uncover meaning in the management experiences of the heritage site, highlighting simple yet significant aspects of informants' life experiences often overlooked (Wilson & Hutchinson, 1991). Servant leader behaviors identified in this research are based on specific characteristics and qualities described by Greenleaf (1970, 1977) and Hartmann (2013), including demonstrating respect towards colleagues, effective listening skills, self-restraint or self-effacement, and the embodiment of humility.

Data collection involved on-site observations and in-depth interviews with community members at Pesanggrahan Langenharjo, including university students, cultural community members, public officers, cultural actors, leaders of green community organizations, and local officials, selected through snowball sampling. These inter-

views provided diverse perspectives on the servant leadership of GPH Wicaksono, the heritage manager (Evans et al., 2022; Guest et al., 2013). The research also engaged with the cultural context of the heritage site, exploring how servant leadership principles promote green awareness and environmental protection, noting improvements in both physical (PB IX imperial house, rooms, pavilions) and environmental assets (Bandung wells, warm springs, Bengawan Solo River water quality, sulfur bath areas). Secondary data from academic journals, books, and relevant literature augmented the research's validity, reinforcing the case for environmental sustainability through servant leadership. Data analysis involved narrative analysis (Smith & Osborn, 2007) of stories from in-depth interviews, using an iterative and inductive approach essential to phenomenological studies. Systematic interpretive analysis identified manifest content related to servant leadership, including behaviors, actions, and initiatives by the heritage manager to promote environmental awareness. The analysis also considered under-

Table 1. Description of each characteristic of Servant Leadership

Characteristic	Description	Impact
Respect towards colleague	Values colleagues' opinions, ideas, and contributions; creates a dignified and supportive environment; fosters inclusivity and teamwork; enhances productivity and employee satisfaction.	Builds trust, encourages collaboration, increases engagement.
Effective listening	Dedicates time and effort to understanding others' perspectives; actively considers feedback and suggestions; demonstrates genuine interest in team members' needs and concerns.	Builds trust, improves communication, fosters mutual understanding.
Restraint and self-effacement	Makes decisions based on serving others, not personal gain; exhibits modesty and humility; avoids seeking attention or recognition.	Promotes collective success, minimizes ego, encourages collaboration.
Humility	Acknowledges limitations and seeks to learn from others; views themselves as part of a team; approachable and open to feedback.	Inspires trust and loyalty, creates a learning environment, encourages open communication.

Sources: Greenleaf (1970,1977); Farling et al. (1999); Dennis & Winston (2003); Barbuto & Wheeler (2006); Hartmann (2013).

lying Javanese cultural values shaping GPH Wicaksono's leadership, providing context for understanding servant leadership practice and perception within the community.



Figure 3. The dimensions of servant leadership Source: (Greenleaf, 1970, 1977; Hartmann, 2013)

RESULTS AND DISCUSSION

Given the over-density of the heritage site neighborhood, community members' pro-environmental behavior becomes essential to protect the environment from potential degradation. GPH Wicaksono as heritage manager embodies the notions of "*kopen lan kajen*" (dissent and respect), which inspire their dedication to the site and their commitment to sustainability within the neighborhood. They aspire to transform it into a destination and recreational area, reminiscent of its historical use by the Javanese royal family.

The Babad Langenharjo, the textual narratives of the heritage produced during the reign of Pakubuwono IX, describes the green living environment and the harmonious relationship between the site and the surrounding community. According to Babad Langenharjo, Pesanggrahan Langenharjo, located on the banks of the Bengawan Solo River, has historical significance as an area integrated with the river ecosystem. Historically, the estate featured a river port that connected the interior of Java with the northern coast and beyond (Figure 4). The estate also boasted hot sulfur springs and an

eternal flame emanating from the ground.



Figure 4. Pesanggrahan Langenharjo as described in Babad Langenharjo, Complete with its River Port.

Therefore, Indonesian Law No. 11/2010 concerning Cultural Heritage, the heritage site can be promoted as a tourism destination, encouraging community members and the site management to proactively commit to environmental protection behaviors. In this context, leader of the site not only serve the interests of the community towards the sustainability of their neighborhood but also promote continuous learning as a means for the community to evolve their behaviors in safeguarding the environment for future generations of the heritage site community. The leader respect to the "*leluhur*" by serving the descendants of the site founder, community, and society, and showing the "*bagusing ati*" or the good from within.

In pursuit of our research aim to explore the strategy that can augment the application of servant leadership within the cultural context of the heritage site in Langenharjo village, we conducted meticulous in-depth interviews from various stakeholders and observations on the leadership and green activities of the site managers and the community within the neighboring area of the heritage site. Throughout this investigation, it became evident that leader in the community play a pivotal role in serving the interests of the people and act as catalysts for initiating green activities in the heritage community. The concept of servant leadership emerged as a contextual lever, serving as a driving force for promoting green initiatives within the heritage site community. As we examined the observed characteristics of servant leadership, particularly focusing on

servant leadership as mentioned by (Greenleaf, 1970, 1977; Hartmann, 2013), several defining traits emerged, underscoring the significant role of servant leader in fostering environmentally friendly practices.

Respect towards colleagues

In the heritage community of Langenharjo village, the servant leadership demonstrated by GPH Wicaksono is characterized by a profound commitment to respecting his colleagues and fostering a work environment built on dignity, collaboration, and inclusivity. Based on interviews with stakeholders, it is evident that GPH Wicaksono actively cultivates a sense of belonging and encourages open communication. He creates an environment where every voice is heard and respected, ensuring that each community member feels valued and empowered.

For example, GPH Wicaksono regularly organizes inclusive meetings where everyone, from local officials to university students and cultural actors, is invited to share their thoughts and ideas. During these meetings, he attentively listens to each participant, acknowledges their contributions, and incorporates their feedback into the estate's management plans.



Figure 5. GPH Wicaksono is Delivering Speech

The heritage site facilities and environment require substantial funding for maintenance, repair, and reconstruction. While the leader, GPH Wicaksono, appreciates the government funding provided based on he-

ritage laws, he acknowledges that it is often insufficient to cover all expenses promptly due to bureaucratic processes and the funding prioritization policies of the provincial government. To address these challenges, GPH Wicaksono has spearheaded collaborative efforts involving various stakeholders. For instance, the reactivation and reinstallation of the spring waters required the involvement of multiple parties: universities contributed design and research expertise, technical experts handled the installation, and donors provided necessary funding. This multifaceted approach highlights the genuine appreciation and recognition of the contributions of others, a key characteristic of servant leadership within the heritage community (Spears, 2010).

GPH Wicaksono actively expresses gratitude for the efforts and commitment of cultural enthusiasts, colleagues, and team members who support green initiatives. He goes beyond mere acknowledgment, ensuring that their contributions are genuinely valued and publicly recognized. This practice not only boosts team morale but also encourages individuals to maintain their dedication to environmental sustainability. For example, after a successful project, GPH Wicaksono organizes appreciation events where he personally thanks each contributor, highlighting their specific roles and contributions. He also features their achievements in community newsletters and local media, ensuring their efforts are celebrated publicly. By recognizing and praising others' accomplishments, he fosters a culture of appreciation and continuous commitment to the shared goal of preserving and enhancing the heritage site.

GPH Wicaksono demonstrates a strong commitment to supporting and empowering his colleagues in the community. He provides the tools, information, and resources necessary for the community to actively participate in green initiatives (Ehrhart, 2004; Tran & Spears, 2020). By delegating tasks and promoting autonomy, he shows faith in the community's ability to contribute significantly to environmental preservation. This approach inspires a sense of ownership

and accountability, bringing the community closer to achieving common sustainability objectives (Winston, 2004).

One key practice that exemplifies his commitment to empowerment is “*musyawarah*,” a traditional Indonesian decision-making process that emphasizes consensus-building. When planning and implementing green initiatives, GPH Wicaksono involves all community members in the decision-making process. He encourages everyone to voice their opinions and suggestions, and through the “*musyawarah*” process, the community collectively decides on the best course of action. This participatory approach instills a sense of ownership and accountability among community members, as they actively contribute to shaping the direction of environmental preservation efforts.

The emphasis on “*musyawarah*” in the job of a servant leader as a community leader shows respect for colleagues by recognizing the opinions and viewpoints of every community member. The servant leader pays attention to the issues, opinions, and recommendations of their peers in the community as the dialog process, which is reflecting as “*bagusing ati*” the good from within and calling “*ngajeni*” or respect the colleagues such as the descendants (*leluhur*), people, living environment. He fosters an open, welcoming environment where people feel free to express their opinions, especially to rebuild the heritage site through environmental protection and green activities.

Effective listening

The manager of the site showed remarkable dedication to effective listening as a key component of their leadership style. GPH Wicaksono developed a safe and accessible atmosphere for community members to voice their opinions and worries about environmental protection because of their careful approach (Eva et al., 2019). Servant leader frequently conversed with the community to learn more about its environmental issues. He spent the time to understand the wants and requirements of the people, demonstrating a sincere concern for their

spiritual welfare “*sawab lan berkah*” from those who interested in protecting and respect the heritage. In this sense the servant leader learned a great deal about the environmental difficulties, such as the quality of living environment and protected facilities, such as Bandung dwell, as one of the respected facilities for the water and a place for spiritual reflection and mental health. Therefore, the manager of the heritage site and its surroundings faced by actively listening to the community’s concerns (Bruce et al., 1984; Crippen & Wallin, 2008). This information was crucial in creating focused and successful green efforts that considered the particular needs of the community.

An example of effective listening in Langenharjo village community, which has a strong bond “*kopen lan kaje*” phenomena, can be seen through the practice of “listening” or seeking advice and guidance from others, particularly from more experienced, wise individuals and outsiders. Asking for guidance from mature individuals or those with greater knowledge and experience is highly valued in Javanese culture and is regarded as a sign of respect. At the heritage site in Langenharjo village, servant leader regularly seeks feedback from colleagues, especially those who have linkages of the area for a long time or have a deep grasp of the local environment and those who have advantages from the existence of the site. This is an example of how they exemplify this cultural practice. For example, senior visitors that showing respect to the heritage, and teenagers who visit due to the heritage and historical value of the site, cultural enthusiast that inspired about the value of the site, as well as the visitor the mental healing due to the living and natural and heritage environmental exposure.

In this sense, the servant leader listens all these stakeholders and stay engage in conversations about cultural and environmental issues related to the site. By listening to the visitors, community and colleague, the leader respectfully listens to their stories, wisdom, and observations about changes in the landscape and ecosystem over time. The servant leader obtained insightful know-

ledge of the heritage site's historical and cultural significance through of practice of listening and make him more educated and culturally sensitive decisions for the preservation of the heritage site and its environment. A significant transformation occurred within the colleagues, visitors and community as the servant leader participated in listening through "*ngajeni*" colleagues and community. The leader developed a better grasp of the heritage site's value and the environmental difficulties it faced because of these respectful dialogues. The seniors' ideas and wisdom of "*kajen lan kopen*" became a source of inspiration for the leaders, motivating them to take more proactive actions to preserve the heritage site. As a result of these interactions, the Langenharjo heritage site became a focal point for village people. a living testament to the power of servant leadership and cultural knowledge in generating positive community development and environmental care.

Restraint and self-effacement

The servant leader within the heritage site at Langenharjo village exhibits restraint and self-effacement. The manager of heritage site continuously displayed an extraordinary degree of temperance in his choices and deeds. He made decisions based on what was best for the neighborhood and the environment rather than being motivated by personal gain or self-interest. For instance, the manager was careful to emphasize the community's general welfare rather than his own demands when providing resources for green initiatives (Canavesi & Minelli, 2022). As a member of a traditional royal family, GPH Wicaksono exemplifies self-control, humility, and selflessness, qualities that are evident throughout the heritage site. He demonstrates sincerity by respectfully staying out of the spotlight, allowing the contributions of his colleagues to shine. The social media presence of the heritage site, which includes a Facebook group and a YouTube channel, primarily highlights the work of the community members. Instead of focusing on his own achievements, GPH Wicaksono ensures that these platforms showcase

the collective efforts and successes of the team. Posts and videos often feature colleagues engaging in various activities, such as cultural performances, community discussions, and environmental clean-up efforts, celebrating their dedication and hard work. (Figure 6).

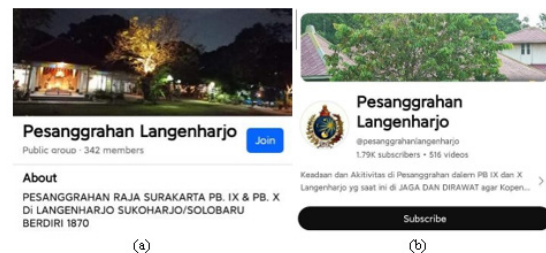


Figure 6. Social media of Langenharjo Community as media of content sharing: (a) Facebook' Group, (b) YouTube channel

Leader choses to appreciate the accomplishments of others over pursuing attention or praise for himself (Ebener & O'Connell, 2010). The community was inspired to feel a sense of collective accountability by this humility and lack of ego. For example, there were many voluntarisms involving in protecting the natural environment of heritage, Pro bono, and spontaneous actions of the people. Beyond the purview of the servant leaders, everyone felt appreciated and empowered to contribute to the preservation of the environment. He pioneered the way for an inclusive and cooperative approach to environmental protection of heritage with their humble leadership style.

The manager organizes regular community gatherings such as spiritual occasions, celebrations, and cultural events which follow the traditional Indonesian practice of cooperation known as "*gotong royong*". Community members are encouraged to actively participate in discussions, raise concerns, and share ideas on cultural insights, environmental preservation, and sustainability initiatives. As a platform for open discussion and knowledge exchange, a servant leader ensures that everyone has access to essential knowledge, which enables them to contribute significantly to green initiatives. Community leaders, working

hand-in-hand with the servant leader, take the initiative to plan recurring gatherings where sustainability and environmental preservation are addressed. They also organize group cleanups of nearby public areas, such as parks, riversides, and other parts of the heritage site, rallying the neighborhood to participate (Figure 7).



Figure 7. Gotong Royong Culture Within Community in Cleaning Up the Bengawan Solo River Neighborhood

During the gathering, community members will have the opportunity to engage in meaningful conversations about the value of environmental cleanliness and the detrimental effects of trash on both the ecosystem and the neighborhood. This is a fantastic chance for people to come together and learn from one another, exchange ideas, and gain a deeper understanding of the impact of their actions on the environment. To ensure that every member of the community could contribute to the cleanup effort, responsibilities will be assigned to different groups of participants. Some members will be tasked with collecting trash from designated areas, while others will assist with sorting and recycling the materials gathered. By involving everyone in this activity, the community leader can create a sense of shared responsibility for the environment and promote a greater sense of community among participants. This is a good opportunity to develop a sense of camaraderie while simultaneously working towards a shared goal for the betterment of the community and the environment.

Humility

Humility was a prominent trait observed in all three servant leaders. They appro-

ached their leadership roles with humility, acknowledging that they were part of a larger community with shared environmental goals (Parris & Peachey, 2013). These leaders never attempted to control the discussion or force their opinions on others. Instead, they actively sought out community members' ideas and opinions, appreciating their knowledge and input. The servant leader would adopt a modest and listening stance at community gatherings and discussions, enabling everyone to contribute their thoughts and ideas in an open manner (Aarum Andersen, 2009). The servant leader of heritage frequently expressed appreciation for the important insights provided by community members, promoting a climate of respect and admiration. In addition, the servant leader showed a readiness to pick up knowledge from others, regardless of their standing or experience. he humbly welcomed chances to deepen their own understanding since they understood that everyone had something special to share with the world in terms of knowledge and experiences. This strategy not only increased the leaders' understanding of environmental protection, but it also motivated the populace to actively participate in the decision-making process (Figure 8). Community members felt valued and respected as active participants in the heritage site's sustainability path because to these leaders' humility, which generated trust and loyalty.



Figure 8. Community empowerment towards environmental sustainability

Initiate by servant leader of heritage, the community in Langenharjo village believe in the essence of "sumur sinaba" philosophy which translates to "humble well" or

“humble source”. This cultural lens emphasizes the importance of being modest and unassuming rather than vying for attention or recognition. By continually deflecting acclaim and recognition to the entire community, the servant leader in the historic site exemplified “sumur sinaba”. They acknowledged the community’s combined successes in environmental protection and credited everyone’s interdisciplinary efforts with making a difference. The community members felt inspired to contribute their ideas and efforts toward environmental sustainability because of the humility and modesty displayed by the leadership.

They actively interact with community members in a humble and approachable way, which is an example of “sumur sinaba”. Instead of staking out their position or asserting their authority, they pay close attention to the issues and suggestions of the neighborhood. They refrain from claiming personal glory or praise for the accomplishments of the neighborhood. Instead, they emphasize and commend the community’s ongoing efforts to save the environment. They frequently employ inclusive terminology, such as “we” and “us,” to emphasize that everyone’s contributions are what make environmental programs successful. Community leader inspire residents to actively engage in green activities and take ownership of environmental preservation by emulating “sumur sinaba” and fostering a sense of unity and shared responsibility.

Discussion

Based on the depth interviews and observations on the leadership and green activities within the manager of heritage site, this research revealed that the manager/leader of heritage site plays a crucial role in serving the interests of the people, serving as a catalyst for initiating green activities to support environmental sustainability in the heritage community. The concept of servant leadership emerged as a contextual lever for promoting green initiatives within the heritage site community.

In the community of Langenharjo village, the leader promotes their members to

build green- related resource knowledge, such as the understanding of the symbiotic river and management of organic waste to upgrade the quality of river underground water, as well as the landfill quality. The activity of the community is constructed as the pool of green resource knowledge, that the community is able to cultivate, develop and share positive perceptions of green value and learn new norms of relations community and the natural environment. The community also testify the advantage of the activities for the heritage site as well as the neighborhood. This learning of green-related resource knowledge promotes a change of behavior in the community toward pro-environmentally specific behavior.

The site manager’ embodiment of servant leadership was critical in influencing other community leaders in the community of Langenharjo village. His self-effacing and humble approach established a tremendous example for others to emulate. Community leaders were motivated to adopt similar characteristics after observing how the site managers tackled his responsibilities with a focus on the collective. The site manager’ position as a Surakarta Kasunanan courtier was culturally significant. His royal family connections gave him a sense of tradition and wisdom in his leadership approach. Humility, cooperation, and respect for others are highly valued in Javanese culture. The presence of a well in Langenharjo heritage site exemplifies the servant leaders’ dedication to the well-being of the community. Despite its importance as a valuable resource, the leaders made it open to all citizens. This act of offering free water without any specific remuneration illustrates their altruism and concern for the needs of the community. Similarly, the availability of Bandung well as decent high quality water and sulfur contained water springs in the area is considered relatively valuable environmentally and socially. And the leader ensured that it could be used by the residents without any additional cost. By making these resources readily available and affordable, the servant leader fostered a sense of care and support within the community. They showcased an

exemplary model of restraint and self-effacement, as they chose to use their influence to benefit others rather than seeking personal advantages.

In this sense demonstrating empathy, altruism, and orientation towards others and the sustainability of a larger community, might confirm the collectivism in most Asian countries, including the importance of collectivism in Javanese “Langenharjo” cultures. In short, the leaders’ moral call to demonstrate pro-environment behavior can be characterized by inspiring the community to be pro-environmental citizens and demonstrating authenticity, humility, interpersonal acceptance, and stewardship towards members community’s pro-environmental contributions (Luu, 2018). With such leadership attributes, ESS leaders might serve a green-related resource knowledge becoming a pearl of green-related wisdom in the community, that is the wisdom of symbiotic relationships between humans and the environment at the heritage site. These moral climates, foster the call for green activities, as well as foster their pride in their pro-environmental contributions to the heritage site they belong to.

Serving the heritage community, which is focused on various outcomes, leader willing to serve as role models, empathic, altruistic, and committed type of leadership (Bass, 2000; Buchen, 1998). The common interest to preserve the functioning of heritage sites would be the underlying common interest to protect the environment of heritage from degradation. Specific target embedded in the uniqueness of the geographic resources of heritage site. Stopping the degradation and revitalizing the heritage as it used to be: the catchment area, hot springs, and natural eternal flames to the Earth’s surface from underground (Arini et al., 2016). This specific target might be achieved by involving the community in the domestic greener process of the households, such as a targeted attempt to reduce the domestic substance or waste of the community, while maintaining the river environment as well as the heritage site’s physical environment. As Ehrhart (2004) suggests extending the

focus of servant leadership to the environmental target, the leadership behaviors at heritage communities, therefore, focused on promoting green behaviors; to the degree to which people within the community might demonstrate willingness and commitment to endorse green practices in heritage site communities.

Therefore, to mobilize green activities to protect the environment, the leader not only does focus on improving the capacity of individual actors but also on delivering processes and practices which shape the attention of other stakeholders. It is the leadership that would be the leveraging promoting green performance, that is a leader-follower relationship that promotes the interest and awareness of the sustainable green resources of the community (Luu, 2018). Leaders might pay attention to the cultural senses: the self-awareness of people in heritage site, and the common interest to perform new ways of protecting the environment that should be delivered by their own community (Syatori, 2023). Environmentally-specific servant leadership might conceptualize the style of leading by serving the community, empowering people in the community to be involved in protecting the environment, such as: maintaining the domestic waste, groundwater, drainage, canal, and main river environment quality improvement.

Adopting Javanese wisdom can prove to be a transformative strategy in order to strengthen environmental protection efforts and preserve the heritage sites in Langenharjo Village. Starting at the local level, the community can take the lead by raising awareness among the public and the government (Prasetya, 2022). A potent technique to promote environmental stewardship is through involving high school students and neighborhood groups like RT (Rukun Tetangga), TW (Tunas Wredatama), and Karang Taruna. Teaching the next generation, the importance of conserving their culture and natural resources will give them a sense of pride and responsibility for doing so. The coordination of efforts for environmental preservation will be strengthened through cooperation with rural assistant officers,

district, and regency officers who can efficiently promote communication between the people. Through this partnership, planning and funding for conservation projects may be directed, ensuring that programs are well-coordinated and in line with the needs and goals of the community.

CONCLUSION

In conclusion, the study highlights the pivotal role of GPH Wicaksono in preserving Pesanggrahan Dalem Langenharjo through servant leadership deeply rooted in Javanese culture. By exemplifying respect towards colleagues, effective listening skills, self-restraint, and humility, he has fostered a strong sense of community and collective responsibility. Through practices like “*musyawarah*” (consensus-building) and “*gotong royong*” (communal cooperation), GPH Wicaksono has created an inclusive environment where every voice is heard and valued, promoting active participation in heritage preservation and sustainability initiatives.

GPH Wicaksono’s emphasis on “*sumur sinaba*” (wellspring of knowledge) and effective listening has empowered the community with the skills and information needed for environmental conservation. By actively listening to the ideas, concerns, and suggestions of community members, he has strengthened trust and promoted continuous learning and knowledge-sharing. This participatory approach has instilled a sense of ownership and accountability among community members, encouraging them to contribute to green initiatives and the maintenance of green spaces.

Demonstrating self-restraint and humility, GPH Wicaksono often stays out of the spotlight, allowing the contributions of his colleagues to be highlighted. This humility fosters a culture of mutual respect and recognition, reinforcing the shared commitment to sustainability. His leadership style has mobilized collective efforts for environmental initiatives, such as river clean-up campaigns, enhancing both the physical environment and community bonds. This

culturally rooted servant leadership model offers valuable insights for other heritage sites, highlighting the importance of humility, respect, and collaboration in achieving sustainable development goals and promoting environmental protection.

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