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The servant of god as a proactive manager: A team service solution model for meeting COVID-19 challenges in Indonesia

Muner Daliman^{1*} and Jonathan James²

Abstract: Hundreds of thousands of people from all walks of life have died in Indonesia from Covid-19; work practices have been disrupted and various changes have occurred, including the sphere of service in churches, foundations, schools, and universities. The study aims to understand the concept of the proactive manager as a servant of God: a representative and spokesman for God who is obliged to plan, implement, and evaluate what he/she is doing in carrying out what God wills during the challenges of the Covid-19 era in Indonesia. The research method used was content analysis from secular and biblical texts. The results showed that: (1) A proactive person identifies opportunities, takes initiatives, and perseveres in bringing about positive changes to the environment. (2) As a servant of God, a proactive manager is a representative and spokesman for God who plans, implements, and assesses his/her actions to carry out God's purpose. Proactive leaders associated with God consistently develop team motivation, anticipate, and respond to the various challenges ahead, and make strategic decisions. Proactive leaders are transformative.

Subjects: Christian spirituality

Keywords: Servant of God; Proactive Manager; Team Service; Covid-19 Challenges; Indonesia

1. Introduction

Over the past 72 years, scientists have discovered that corona viruses can infect mice, rats, dogs, cats, turkeys, horses, pigs, and livestock, which can transmit the coronavirus to humans. This was exemplified in the severe acute respiratory syndrome (SARS) pandemic of 2002–2003 and in the Middle East respiratory syndrome (MERS) outbreak in South Korea in 2015 (Lee & Jung, 2015). But these pandemics were eclipsed by the corona virus (Covid-19) which emerged in China in December 2019, quickly spread to various countries and was declared by WHO to be a global pandemic (Mardatila, 2020). Only three months later, on 2 March 2020, Covid-19 entered Indonesia (Damaleda, 2021).

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Then, in late December 2021, the Omicron variant of Covid-19 appeared in Indonesia (Santoso et al., 2021). Hundreds of thousands of people in Indonesia from various walks of life have died from Covid-19. Normal human life has stopped because people were obliged to work at home, and various other changes have occurred, including the ceasing of services in churches, foundations, and schools. Now cultural civilization is controlled by the latest digital technology referred to as the Industrial Revolution era 5.0 (Damaledo, 2021). Tjandrawinata (2016), argued that the rapid development of information technology is happening in all fields, technologies and new approaches that are fundamentally utilizing digitalization. The industrial revolution 4.0 introduced challenges faced by the business world, namely the lack of adequate HR skills, the problem of security of communication technology, the reliability and stability of production machines, the inability to change by stakeholders, and the number of job losses due to automation. Society 5.0 offers a human-centered society that strikes a balance between economic progress and the resolution of social problems through a system that is highly connected through cyberspace and the real world. The concepts of the industrial revolution 4.0 and society 5.0 share similarities. The industrial revolution 4.0 used automation while society 5.0 focuses on artificial intelligence. The concept of society 5.0 has become the latest innovation.

Globalization encourages the emergence of fundamental changes in different fields such as service, work, and organization, among others. The concept of digital technology grows in the world of service, shifting the role of the building (place) as a service facility. According to Cascio (1978), businesses undergo five types of changes: (1) changes in the market for production and services, (2) changes in technology, (3) changes in organizational structure and design, (4) changes in manager responsibilities, and (5) changes in job functions. The present trend in responding to and following the acceleration of global change is to restructure organizational forms in order to anticipate the organizational forms of the twenty-first century. Globalization's effect stimulates the creation of significant changes (Cascio, 1978).

A proactive personality is one component that influences the creation of innovative work behavior. Firdaus and Handoyo (2021) conducted a quantitative study on proactive personalities and organizational culture in the East Java tourism industry which yielded the following findings: the innovative work behavior of East Java tourism sector participants is influenced by proactive personality and organizational culture. Future research is expected to define the role of each division or department in the tourism sector, as each division or department may have various proportions in terms of innovation. More research is also proposed to broaden the population coverage by doing studies in other tourism locations, in order to acquire a more accurate picture of the population (Firdaus & Handoyo, 2021).

The foregoing studies relate to our research objectives, to overcome the challenges of the service world in the Covid-19 period and the corresponding increase in the use of digital technology. This shift in our civilizational order necessitates the study of a proactive approach to life. Whilst Church service is not equated with business, successful Christian leaders exhibit many of the traits necessary for spiritual entrepreneurship (albeit in partnership with God).

In this research, we seek to understand the proactive personality in the context of Christian leadership. The following questions will be addressed in this research: What does it mean to be proactive? What about a pro-active manager who is a servant of God? How do pro-active leaders model team service development? This research helps readers to understand the concept of the proactive manager as a servant of God: a representative and spokesman for God who is obliged to plan, implement, and evaluate what he/she is doing in carrying out what God wills during the challenges of the Covid-19 era in Indonesia.

2. Method

In this study, the authors employ the content analysis method—a research technique used to systematically explain and analyze the content of writings such as books, newspapers, and journal

articles and to make valid conclusions from text to the applied context (Krippendorff, 1980). Using content analysis, a critical and reflective study is conducted regarding the concept of a proactive manager who is a servant of God and proactive leaders who model team service development. Using content analysis, we seek to find answers to questions such as: What does it mean to be proactive? What about a proactive manager who is a servant of God? How do proactive leaders model team service development?

The content analysis method used in this study involves two steps. *First*, the author selects texts that are relevant to the purpose of the research, based on a literature review that seeks to obtain representative texts related to the prescriptive (“what ought to be”) part and the descriptive (“what is”) part. The *second* step involves the coding of messages embedded in the text according to the concept of proactive management. At this stage, the author first unites or identifies the appropriate message unit for creating the code, using a technique suggested by Krippendorff (2004), which identified the number of books and main articles. These other sources come from references used to support primary data and in identifying words, sentences, statements and arguments related to the topic of this research.

3. The concept of a pro-active manager

According to Covey, being proactive is the attitude of taking charge of one’s own life. A person’s life is shaped by the various types of decisions he/she makes and, as human beings, servants bear obligations and take on numerous initiatives to make things happen (S. R. Covey, 1977). Thus, the term proactive has a deeper and broader meaning than simply taking initiative (popularly interpreted as picking up the ball). A proactive person, according to Covey, is someone who accepts responsibility for what he/she does because every action is founded on the values, he/she believes in (S. R. Covey, 1977). In the Christian context, God calls leaders to lead regardless of the spiritual gift(s) given by the Holy Spirit. In the Bible, Paul the apostle encourages believers to exercise their gifts: “Since we have gifts ... each of us is to exercise them accordingly ...” (Romans 12:6). Making use of our gifts and leading with our gifts is considered a proactive phenomenon. Common expectations can allow us to exhaust an entire career in caring, reactive service to God’s people, but such service does not qualify us as leaders if we fail to guide the members of the body into thoughtfully and proactively considering God’s high calling for each of them. Proverbs 4:23–27 say: (23) Guard your heart with all vigilance, for from it flow the springs of life. (24) Take away your filthy mouth and keep your arrogant lips away from you. (25) Keep your eyes straight forward and keep your gaze straight ahead. (26) Stay on a level route and keep all of your options open. (27) Keep your feet from evil by avoiding turning to the right or left. According to the Scripture above, a servant of God is someone who keeps his/her heart fixed on his/her master, God. If servants keep their heart clean, they will train themselves to keep their words pure as well, so that they do not speak to pull others down or ruin them. They walk straight. Psalm 94:19 says: “When I have many thoughts within me, your consolations please my soul”. This refers to restful attitude of a proactive person who invites God into his/her thought life and therefore God gives His peace and clarification. A proactive personality refers to a person’s mental attitude and actions that are defined by the traits mentioned by Covey. These traits include: (1) taking responsibility for one’s attitudes and behavior, (2) concentrating energy by focusing and working on the circle of influence (influence circle), (3) using an inside-out approach, (4) prioritizing principles or values over social moods, conditions, or pressures, and (5) developing and using our human gifts wisely (S. R. Covey, 1977). Therefore, being proactive means acting with a mercy mentality, which is what God desires. According to Romans 8:5–6, “those who live by the flesh think about the things of the flesh, while those who live by the spirit think about the things of the spirit. For the body yearns for death, but the spirit yearns for life and peace.” Thus, according to Seibert et al. (1999), “a proactive personality is defined as an attitude that is profit-oriented, takes initiative, dares to do something diligently, and is accountable for what has been done to make environmental improvements”. “We break every man’s stratagem and destroy every stronghold established by human hubris against the knowledge of God,” 2 Corinthians 10:5. This text implies that, every mind enslaved can be freed when surrendered to Christ. Firdaus and Handoyo (2021) asserted that people with a proactive

disposition act to better the current situation (status quo) or to create something new. Individual qualities that are proactive include having the ability to guide oneself, create changes to oneself and the surroundings, and have a future orientation. The behavior of a proactive personality can effect environmental change through finding possibilities, taking initiative, and persisting in making positive changes in the environment. Individuals with proactive personalities also have a strong belief in their ability to solve difficulties by using situational strengths and spotting opportunities. Hence, being proactive is a mindset that constantly purifies one's thoughts to develop various answers and innovations in tackling service problems related to institutions and human resources. And, in the Christian context, a proactive leader is one who listens to God and brings God's will into a given situation.

4. Factors affecting a proactive personality

There are several factors, both negative and positive that can affect a proactive personality. Bateman and Crant (1992), said that from the negative standpoint, the factors that influence a pro-active personality are: (1) Neuroticism, namely emotional instability that is contrary to adjustment. (2) Extraversion, which is a need for stimulus, activity, assertiveness, quantity, and the level of intensity of interaction between individuals (Bateman & Crant, 1992). The characteristics that can affect the proactive personality come from both internal and environmental aspects, according to S. Covey (2001). Internal elements that can positively influence a proactive personality comprise: (1) Trust and openness (especially in an organization) together with a willingness to communicate readily. (2) Motivation—the desire to engage in learning activities (3) Good habits—useful behavior that has become repetitive. (4) Good attitude—a positive regard for tasks, colleagues, and events (S. Covey, 2001). On the other hand, the following behaviours deter or distract a person from being proactive and from keeping the purity of Christ's mind: (1) Ignoring our relationship with Christ on the inside while focusing on outward appearance (Luke 11:39; 1 Sam. 16:7). (2) Attempting to achieve success by distancing ourselves from Christ's body, namely the local church (1 Cor. 12:12–27; Heb. 10:24–25). (3) Failing to incorporate Christ into every element of our lives (Luke 16:13) and thus having a “double heart” (James 1:8; 4:4). (4) Underestimating the impact of external factors on our spiritual progress (1 Cor 4:4–15); in other words, walking beside the wicked, standing in the way of sinners, and sitting with scorn. (5) Not believing. According to John R. Rice, the consequences of allowing sin to remain in one's life are as follows: sin brings punishment (Heb 12:5–8), (1 Cor 11:28–32); sin takes away joy from the believer and destroys fellowship with God (Ps 51:10–11); sin causes loss of the Holy Spirit's guidance; sin can prevent God from hearing one's prayers (Isa. 59:1–2); sin destroys the believer's spirit to win souls (Rice, 2019).

5. God's servant as a proactive leadership

God's servant is called to glorify God and serve in His sphere of service. The Hebrew word *eved* which means “slave, servant,” in the Old Testament, denotes someone who works for the needs of others and carries out their will. The servant of God from Isaiah's prophecy has been hotly contested, particularly the substance of the prophecy concerning the suffering that replaces and reconciles. Jesus is a representation of God's servant. Paul referred to himself as “*pais theou*” (servant of God—as the term was applied to Jesus, Acts 3:13). A servant is someone who chooses to witness, suffer, and bless the Church's life (Thomson, 2015).

The term “leader” appears just six times in the King James translation of the Bible, three times in the singular and three times in the plural; however, this does not negate the importance of the concept of leadership or leading figures in the Bible. The Greek words: “*doulos*”, “*diakonos*”, and “*huperetes*” (servant) are used in the Bible (Thomson, 2015).

In the Old Testament, we see that God's servants are entrusted as God's spokespersons. Because a servant of God is an instrument of God, he/she must plan, implement, and assess his/her actions to ensure that they are in line with God's wishes. God's servant is also God's manager. As God's manager, he/she must be proactive.

God always inspires His managers to perform at their best in their jobs. Servant managers motivate their employees like God motivates His servants. Leadership style and service motivation are inextricably linked because leading is motivating and motivation is vital in the leadership process. A leader (God's servant) must collaborate with others, including his/her subordinates, which necessitates the capacity to motivate subordinates.

The following are the numerous leadership styles that are now being discussed in leadership theory: (1) A democratic leader is one who is always eager to consult his/her subordinates before deciding. (2) Visionaries are executives who can give ideas and strategies that can be implemented for the company's future. (3) Multicultural leadership is a leadership style used in organizations with a multicultural workforce. (4) Strategic leadership is a leadership style like that of the research team since it may create dynamic patterns to fit market changes. (5) Supportive leadership has a variety of features that might help subordinates. (6) An autocratic leadership style is one in which the leader has complete control over the situation (John, 2015). In the Bible, we see how Nehemiah, the servant of God first defined the problem, then he articulated his solution/vision to others and later he built a team to rebuild the walls of Jerusalem using different people with different talents to work on different sections of the building and continually encouraged the people to commit themselves to the common cause (Nehemiah 3 1–32). The qualities of planning, implementing, motivating, and ensuring quality in workmanship are all significant leadership traits exhibited in Nehemiah's leadership.

Tampi (2014), conducted research on hypothesis testing using the *t*-test that leadership style and motivation had a positive and significant effect on employee performance. The results of the study, simultaneously using the *f*-test, showed that all independent variables had a significant effect on employee performance. *R-square* value of 0.637 which means that the influence of variable X (leadership style and motivation) on variable Y (employee performance) is 63.7%, whereas the remaining 36.3% is influenced by other variables (Tampi, 2014). Thus, it is necessary to formulate a leadership model in the context of the industrial revolution era 0.5, because leadership style is a pattern of behavior and strategies that are preferred and often applied by a leader to achieve organizational goals (Rivai & Mulyadi, 2009).

There are various viewpoints regarding what causes leaders to develop, including: (1) The genetic hypothesis that highlights the following: (a) The leader is essentially born as a leader and has existed since birth. (b) It is destined to be a leader from the start. (2) The genetic theory is unsubstantiated; therefore, it can be assumed that leaders are not born, and anyone can be a leader. (3) As an alternative to the two ideas above, the ecological theory asserts that a person may be born with leadership aptitude, which is then developed via experience, educational endeavors, and in accordance with the demands of the job (Scholachudin, 2021). In the study "The influence of strategic leadership and organizational culture on work motivation and its impact on improving medical employee performance", Winerungan and Suharti (2014) found that: (1) Strategic leadership has a beneficial effect on medical employees' work motivation. (2) Organizational culture has a favorable impact on the motivation of medical staff. (3) Employee motivation has a favorable impact on the performance of medical staff. (4) Strategic leadership has a good impact on the performance of medical staff in hospitals, which is mediated by employee motivation. (5) Hospital organizational culture has a good impact on the performance of medical staff when it comes to job motivation (Winerungan, 2014).

Jesus, who practiced shared leadership, picked followers whom He would train and enable to carry on His work after His death. The disciples were given permission by Jesus to carry out His ministry of curing the sick and spreading the good news (Troftgruben, 2013, p. 392). Although the disciples actively participated in Jesus' ministry and did not simply observe it, they did pick up some of His methods. Jesus offered his followers both authority and power (in Greek, power or *dunamis*, means "capacity" and "the right to use power," respectively). Jesus sent the disciples, but

He also invested them with authority and power, which was crucial for them to be able to work miracles to support their teaching.

Jesus came and humbled Himself, even going so far as to wash His disciples' feet (Mt 20:28; Lk 22:27; Jn 13:14). The act of washing the disciples' feet was perceived as a superiority act; typically, the one receiving the washing was superior to the person performing it. The Greek term *diakon*, which meaning "one who serves in a lowly fashion," is used in John 13 to refer to a "servant." It appears that Jesus was conveying the ideal that what was not beneath their Master should not be beneath His servants, according to Constable (2017b:323). Jesus exhibited comprehension, foresight, and vigilance toward the Father's will. Jesus demonstrated unity by acting in accordance with the Father's wishes.

6. Proactive spiritual care leader: Model for developing service in teams

Proactive care leadership theories (Roman et al., 2020) focus on the ability of a manager to influence a group to achieve its goals (Paul, 1993). Leadership theory, in the main consists of studies from trait theories, behaviorist theories of leadership, contingency/situational theories, attribution theory, charismatic leadership theory, and transactional-transformational leadership theory. According to Brozik there are: authoritarian leaders, participatory leaders, and democratic leaders (Dallas, 1994). In the context of a proactive leader model for developing services in a team, the indicators point towards the following:

6.1. Proactive leaders associate with god

Proactive leaders are continually in close contact with God. Everything the proactive leader does is in accordance with God's will. He lives by God's voice, and whatever he will do, is doing, or has done is within the scope of the task God has assigned to him. In this context, "associates with God" refers to having a daily relationship with God and honouring God in all aspects of one's life. In the Bible, God said of His servant Moses, "With him will I speak face to face, clearly not in riddles; he sees the form of the LORD." (Numbers 12:8, NIV). A leader receives grace from God as a result of his or her lifelong association with Him. Communing with God is not a gift or calling. A person who associates with God is always near to God and involved in His ongoing plans. Technical competence, commercial competence, disciplined competence in managing all components of service and self-regulation, and collaborative competence are all characteristics of proactive leaders who associate with God (Miles et al., 1996). This social competence is not just cooperation with God but fulfilling His work. Moses rose to show the managerial aspect of God's servant position in the congregation of Israel by standing up for the Israelites, even at the expense of losing his place in Pharaoh's palace. God revealed his calling through the burning bush incident, and empowered him with authority and power to do miracles. Through courage, power and authority, Moses and Aaron went to Egypt and did signs and wonders that eventually persuaded Pharaoh to release the people. As they journeyed in the desert, Moses listened to the instructions of God and communicated that to the people. Moses initially took responsibility for all cases, and because he could not attend to everyone on time, the people became disruptive (Constable 2017a:109). Jethro advised Moses to delegate functions to leaders in the congregation of Israel. Moses listened and took Jethro's advice (Ex 18). In this incident, Moses demonstrated listening skills and subsequently, displayed the managerial qualities of God's servant. Moses received instructions for building the tabernacle, conceptualised it and instructed the people to do the work. He also called for a contribution, and when it was enough, he stopped the people from giving more than required, which was an act of integrity in managing finances and resources (Ex 36:6–7). Moses pleaded to God for the people, demonstrating empathy and compassion, though they complained, murmured and disobeyed (Ex 32:10). When God offered Moses the promised Land instead of the people, Moses arose as God's servant leader and put the people first. Various principles of God's servant can be identified from the above discussion of the leadership of Moses: God Himself calls people—sinful and frequently unwilling people—as God's servant leaders in His work, not for their own benefit but to serve others. On the one hand, He endows them with leadership qualities, prepares them, supports them and equips them in such a way that they can act with authority and wisdom.

God expects them to be patient with their followers, to have compassion for them, to learn to deal with criticism and to obey and trust Him. He expects leaders to follow his religious prescriptions and rites, thereby showing and promising visually and tangibly that His people belong to Him and that He will free them from bondage, physically and spiritually. Servant leadership characteristics are for instance obedience to God, trust in God, wisdom, courage, authority, integrity compassion, empathy, patience, dealing with criticism, selflessness, perseverance, managerial qualities and foresight.

6.2. Proactive leaders consistently develop team motivation

With a consistent management method, a leader who is proactive will be able to generate team motivation. The manager who encourages team members to plan, implement, and assess together is the great leader. The distinction between leaders and managers is based on various levels of expertise and roles. The leader is the person who can accurately assess what needs to be done (the big picture), while the manager is the person who can correctly carry out all of the assigned tasks and responsibilities (Bennis & Goldsmith, 2010). Leaders and managers, on the other hand, are 'one and the same' when it comes to serving God. Managers are able to "implement, copy, nurture, control, think short term, ask how, keep an eye on the bottom line, accept the status quo, be good warriors, do the right thing," whereas leaders can "manage, create, develop, inspire trust, think long term, ask what and why, see the horizon, challenge the status quo, are their own people, do the right thing" (Siswanto, 2017). As a result, leaders and managers are members of God's work team who are always developing new ideas in order to attain certain objectives. They are dedicated to God's vision. As a result, leaders and managers are continually on the lookout for new ideas. They ensure that the boss (himself) and his subordinates are managed consistently (manager). In order to provide the best possible service, they both use an effective management system (Schuller Randall & Jackson Susan, 1998).

6.3. Proactive leaders respond to the challenges ahead

On the role of the leader: his/her task, regardless of era, is to deliver knowledgeable, effective, and productive responses to the different issues and problems faced, which are tied to the internal and external challenges of the organization he/she leads. This is done in collaboration with the people they lead, in line with their individual positions and functions from and within the organization they head, as well as with the human and civilization ideals that enrich the lives of the people and the nation.

Proactive leaders explain how changes in their environment affect them. A proactive leader has the ability to forecast future conditions and design the next strategy in a changing environment. People who are proactive leaders have a strong desire to help others (Mille & Friesen & Peter, 1998). Thus, the proactive leader's role is to build management that is responsible for planning, organizing, leading, staffing, coordinating, and controlling. The planning function is a management function concerned with developing plans or programs that will be implemented in order to meet service objectives. The organizing function is concerned with the preparation of services, namely identifying the responsibilities of each member and service element in relation to their particular organizational roles. The leading function is concerned with directing subordinates in the performance of service responsibilities. The staffing function is concerned with the deployment of human resources in roles within the service organization, taking into account their strengths and qualities (Allen, 2022).

6.4. Proactive leaders make strategic decisions

On many levels, decision-making is a strategic endeavor. Sometimes a leader's strategy is not carried out or is ineffective. For example, managers may be stressed when making strategic decisions because they are working with limited information and time. Leaders are confronted with two types of decision-making: ordinary decision-making and strategic decision-making. From time to time, ordinary decision-making is indistinguishable from strategic decision-making, despite the leader being well-versed in historical facts and the conditions they face. Because the decision's

shape already has a standard form, there are limited possibilities for using strategic decision-making (Siswanto, 2017).

Mintzberg, Quinn, and Voyer explained that an organization will have an effective strategy if the leader in formulating strategies considers these seven factors: (1) strategy, (2) structure, (3) system, (4) style, (5) ability/skill, (6) staff, and (7) superordinate goals (Henry et al., 1995). While the elements of leadership effectiveness are: (1) basic leadership talent, (2) leader confidence, and (3) leader credibility, which includes: (a) credible records, and (b) leader tenure. The basic abilities or talents possessed by a leader are the ability to lead and the ability to implement strategic concepts or plans (Leavy, 2003).

Furthermore, Miller and Friesen (1984) researched strategy formulation, concluding that the success of a manager is influenced by the state of the service environment (Mille & Friesen & Peter, 1998). However, Miller and Friesen (1984) also explained that environmental conditions are not the only determinant of service success. The level of change is a moderating variable on the relationship between the strategy of the servant of God and the quality of proactive decisions.

6.5. Proactive leaders are transformative

The term “transformation” refers to significant changes in appearance, such as shape, nature, and function. A significant change, such as a change to an item, or a situation, or a culture, is referred to as transformation (Nurgiyantoro, 2010).

In their proactive research “Transformational leadership, proactive personality, and work design as predictors of innovative work behavior”, Khasanah and Himam (2019), found that a proactive personality can help increase innovative work behavior among employees in service development jobs. Individuals with a strong proactive personality were more inclined to use new inventions to try to solve difficulties and obstacles. And contextual or external factors influenced innovative work behavior in addition to factors attributable to the individual (Khasanah & Himam, 2019). In the Bible, we see the transformational leadership ability of Moses who listened to Jethro and initiated a new model of using middle-level leaders to deal with less important issues thus freeing Moses to concentrate on more strategic issues. (Exodus. 18:14–26).

Siagian said that transformation leaders were leaders who in the process of mobilizing subordinates always started from the opinion that humans were the noblest creatures in the world and therefore tried to synchronize the interests and goals of the organization with the personal interests and goals of their subordinates. Therefore, such a leader always prioritized cooperation and teamwork to achieve goals (Siagian, 1997). Thus, a proactive leader who is transformative is most able to deal with various services at all times.

7. Conclusion

A proactive personality is defined as an individual who can affect environmental change through identifying possibilities, taking initiative, and persevering until positive changes in the environment are achieved. He/she is confident in his/her ability to solve all of the challenges confronted. God’s servant serves as God’s spokesperson. He/she is a proactive manager in the performance of tasks. He/she must plan, implement, and assess his/her actions in order to carry out God’s purpose. God’s servant serves as God’s proactive manager, and God motivates His manager.

The proactive leader model for team service development is based on a person with the ability to persuade a group of others to achieve a common purpose. The following are the components of the proactive leader modes: (1) proactive leaders associate with God, (2) proactive leaders consistently develop team motivation, (3) proactive leaders respond to various challenges ahead, (4) proactive leaders make strategic decisions, and (5) proactive leaders are transformative. Whilst more research is needed, it appears from the literature that the team service model can offer hope for organizations and churches in Indonesia during the current Covid–19 crisis and beyond.

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