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The Role Of Servant and Hypno Leadership In Creating Student Service Innovation

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Abstract

This study is situated within the growing emphasis on service innovation in faith-based higher education, where leadership practices shape students' moral orientation and service engagement. Within Buddhist higher education contexts, leadership formation involves not only organizational management but also the internalization of spiritual and ethical values. This study provides an interpretive exploration of how Servant Leadership and Hypno Leadership are enacted and experienced in fostering service-oriented leadership practices among students. A qualitative descriptive design was employed, drawing on observations, in-depth interviews, and documentation involving lecturers, Buddhist religious counselors, temple leaders, and active students. Data were analyzed using the interactive model of Miles and Huberman through processes of condensation, categorization, and thematic interpretation. The findings illuminate that leadership formation occurs through interconnected processes of academic learning, experiential training, role modeling, and socio-religious engagement. These processes are understood as cultivating empathy, responsibility, collaborative orientation, persuasive communication, emotional regulation, and adaptive service practices grounded in Buddhist ethical principles. Rather than establishing causal relationships, this study offers contextually embedded insights into how spiritual–moral leadership values and psychologically informed communication practices interact in supporting service-oriented innovation within a faith-based higher education setting.

Keywords: *Servant Leadership; Hypno Leadership; Student Service Innovation; Leadership Development; Buddhist Education*

Abstrak

Penelitian ini berangkat dari meningkatnya perhatian terhadap inovasi pelayanan dalam pendidikan tinggi berbasis keagamaan, di mana praktik kepemimpinan berperan membentuk orientasi moral dan keterlibatan pelayanan mahasiswa. Dalam konteks pendidikan tinggi Buddhis, pembentukan kepemimpinan tidak hanya berkaitan dengan pengelolaan organisasi, tetapi juga internalisasi nilai-nilai spiritual dan etika. Penelitian ini bertujuan mengeksplorasi secara interpretif bagaimana Servant Leadership dan Hypno Leadership dijalankan dan dimaknai dalam membentuk praktik kepemimpinan berorientasi pelayanan pada mahasiswa. Penelitian menggunakan pendekatan deskriptif kualitatif dengan teknik pengumpulan data melalui observasi, wawancara mendalam, dan dokumentasi yang melibatkan dosen, penyuluh agama Buddha, pimpinan vihara, dan mahasiswa aktif. Analisis data dilakukan menggunakan model interaktif Miles dan Huberman melalui proses kondensasi data, kategorisasi, dan interpretasi tematik. Hasil penelitian menunjukkan bahwa pembentukan kepemimpinan berlangsung melalui proses terintegrasi, meliputi pembelajaran akademik, pelatihan berbasis pengalaman, keteladanan dosen dan pembimbing, serta keterlibatan dalam aktivitas sosial-keagamaan. Proses tersebut dipahami sebagai upaya menumbuhkan empati, tanggung jawab, orientasi kolaboratif, komunikasi persuasif, regulasi emosi, dan praktik pelayanan adaptif berlandaskan nilai-nilai etika Buddhis. Penelitian ini tidak bertujuan melakukan generalisasi statistik, melainkan memberikan pemahaman kontekstual dan analitis mengenai bagaimana nilai kepemimpinan spiritual-moral dan pendekatan komunikasi psikologis berinteraksi dalam mendukung inovasi pelayanan di lingkungan pendidikan tinggi berbasis keagamaan.

Kata Kunci: Servant Leadership; Hypno Leadership; Inovasi Layanan Masyarakat; Pengembangan Kepemimpinan; Pendidikan Buddha

INTRODUCTION

Innovation in public service has become a central determinant of service quality, public value creation, and organizational sustainability (Mulgan & Albury, 2003; Witell *et al*., 2016). According to Rogers (2003), innovation refers to the adoption and implementation of new ideas, processes, or practices that improve effectiveness and responsiveness to societal change. However, despite increasing demands for innovation, many faith-based higher education institutions continue to experience difficulties in cultivating sustainable service innovation among students. Organizational dependence on dominant authority figures, limited empowerment structures, risk-averse cultures, and low tolerance for dissent often constrain innovation development (Mulgan & Albury, 2003). These structural and cultural barriers indicate that innovation sustainability is fundamentally a leadership issue. Leadership functions as a strategic driver that stimulates creativity, adaptive capacity, and collective engagement (Northouse, 2013).

Leadership style reflects consistent behavioral patterns through which leaders influence and motivate followers toward organizational goals (Covey, 1997; Dubrin, 2005; Northouse, 2013). Among various typologies—including autocratic, transactional, transformational, and situational leadership (Kartono, 2002)—servant leadership emphasizes moral–spiritual orientation, empathy, and the prioritization of followers' growth. Empirical research demonstrates that servant leadership positively influences engagement, service quality, and innovative behavior (Eva *et al*., 2019; Liden *et al*., 2021; Prabowo *et al*., 2024). By positioning service as the foundation of authority, servant leadership aligns organizational performance with ethical responsibility (Canavesi & Minelli, 2022; Hai & Van, 2021).

Concurrently, contemporary leadership discourse increasingly recognizes the role of psychological communication and emotional regulation in shaping behavioral transformation. Hypnosis, defined as focused attention and heightened suggestibility, has been applied as a persuasive communication strategy influencing attitudes and motivation (Budihardjo & Cokki, 2023; Nabila & Nirwana, 2025). Hypno Leadership integrates conscious and subconscious communication mechanisms—such as suggestion, imagination, emotional anchoring, and persuasive interaction—to foster confidence, resilience, and behavioral change. This model emphasizes trust-building, empathy, delegation, and constructive reinforcement, thereby unlocking individual creativity and service potential.

Within religious-based educational institutions, innovation cannot be detached from moral and spiritual identity. Spiritual Leadership Theory posits that organizational sustainability depends on value-based leadership that integrates calling, membership, and ethical commitment (Fry, 2003). From a Buddhist ethical perspective, leadership is grounded in compassion, generosity, patience, non-violence, and justice, as articulated in moral teachings such as the *Dasa Raja Dhamma* (Angela *et al*., 2024; Keown, 2005; Ngailia *et al*., 2024). These principles provide a normative foundation for servant-oriented leadership and ethical innovation practices. In Buddhist Higher Education Institutions—where students are prepared as future religious counselors and public service agents—the challenge lies in fostering innovation while maintaining doctrinal integrity and moral discipline.

Although public service innovation theory emphasizes leadership as a catalyst for creativity and risk-taking (Mulgan & Albury, 2003), the dominant literature largely examines innovation within governmental or corporate environments. Theoretically, limited integration exists between spiritual-based leadership frameworks and psychological communication approaches within innovation discourse. Empirically, prior studies tend to investigate servant leadership or transformational leadership independently, predominantly in business or public-sector contexts (Eva *et al*., 2019; Liden *et al*., 2021). Qualitative research examining the integration of servant leadership and hypno leadership within faith-based higher education remains scarce. Furthermore, studies explicitly addressing student service innovation grounded in Buddhist values are still limited. This theoretical and empirical gap highlights the absence of an integrative leadership framework that simultaneously incorporates moral–spiritual orientation and psychological communication strategies to cultivate innovation among students.

Addressing this gap is urgent, particularly as Buddhist Higher Education Institutions face increasing expectations to produce graduates capable of delivering innovative, ethical, and community-oriented services. Accordingly, this study investigates the following research questions: (1) How is servant

leadership implemented in a Buddhist higher education context? (2) How is hypno leadership applied to foster student character and service innovation? (3) How does the integration of servant leadership and hypno leadership influence student service innovation? The objectives are to analyze the implementation of servant leadership, examine the application of hypno leadership, and explore their integrative contribution to shaping service-oriented behavior and innovation capacity among students.

This study offers several contributions. Theoretically, it advances public service innovation theory by proposing an integrative spiritual–psychological leadership framework linking servant leadership and hypno leadership. Empirically, it provides qualitative evidence from a Buddhist higher education institution, extending leadership research beyond dominant corporate and governmental settings. Managerially, it offers practical guidance for leadership development programs and student empowerment strategies aimed at strengthening innovative and value-based service practices. By bridging innovation theory, spiritual leadership, and psychological communication approaches, this research proposes a novel and contextually grounded model for enhancing sustainable service innovation in faith-based higher education institutions.

LITERATURE REVIEW

Public Service Innovation

Public service innovation is broadly defined as the implementation of new ideas, processes, services, or institutional arrangements that create public value and improve organizational effectiveness (Mulgan & Albury, 2003; Witell *et al*., 2016). Unlike private-sector innovation, public service innovation operates within normative, regulatory, and accountability constraints, making leadership a central enabler of adaptive capacity. Rogers (2003) argues that innovation adoption depends not only on perceived usefulness but also on organizational climate and leadership endorsement.

Chen *et al*. (2020) classify public innovation based on its focus—strategic, capacity-building, or operational—and its locus, whether internal or external to the organization. However, while these classifications clarify types of innovation, they insufficiently explain the behavioral mechanisms that sustain innovation culture. Gustafsson *et al*. (2020) emphasize that rigid authority structures, low tolerance for dissent, and hierarchical dominance inhibit innovative behavior. This indicates that public service innovation is not merely structural but fundamentally relational and behavioral.

Despite its theoretical maturity, public service innovation literature predominantly emphasizes institutional reform and managerial processes, with limited attention to moral–spiritual dimensions and psychological communication strategies as drivers of sustainable innovation. This conceptual limitation suggests the need to integrate ethical leadership perspectives and behavioral influence mechanisms into innovation discourse, particularly within value-oriented institutions such as faith-based higher education.

Servant Leadership

Servant leadership, originally conceptualized by Greenleaf (1977), positions service to others as the primary motive of leadership. Unlike authority-centered or performance-dominant models, servant leadership emphasizes empathy, stewardship, empowerment, and community building. Eva *et al*. (2019) conceptualize servant leadership as a relational leadership approach that prioritizes follower growth and collective well-being.

Empirical findings demonstrate that servant leadership enhances organizational commitment, psychological safety, and innovative behavior (Liden *et al*., 2021; Prabowo *et al*., 2024). Canavesi & Minelli (2022) further argue that servant leadership fosters intrinsic motivation by aligning organizational goals with ethical responsibility. However, although servant leadership has been widely examined in corporate and public-sector settings, its application in faith-based higher education remains underexplored.

Moreover, while servant leadership strengthens moral orientation and relational trust, existing literature pays limited attention to the internal psychological mechanisms through which behavioral transformation occurs. This gap suggests that servant leadership alone may provide ethical grounding but may require complementary communication strategies to optimize innovation capacity.

Hypno Leadership

Hypno Leadership emerges from the application of psychological influence principles derived from hypnosis theory, particularly focused attention, suggestibility, and emotional anchoring (Budihardjo & Cokki, 2023). Unlike manipulative persuasion, contemporary interpretations emphasize constructive suggestion, motivational reinforcement, and confidence-building (Nabila & Nirwana, 2025).

This leadership model integrates conscious and subconscious communication processes to shape attitudes and behavioral readiness for change. By leveraging imagination, emotional regulation, and persuasive dialogue, Hypno Leadership enhances self-efficacy and openness to innovation. Psychological readiness is a critical determinant of innovative behavior, as individuals must overcome fear of failure and uncertainty to engage in experimentation.

However, Hypno Leadership remains conceptually underdeveloped in mainstream leadership scholarship and is rarely examined within public service innovation contexts. Existing studies tend to focus on motivational outcomes rather than innovation performance. This empirical limitation underscores the importance of examining Hypno Leadership not merely as a motivational tool but as a behavioral catalyst for sustainable service innovation.

Buddhist Ethical Leadership and Value-Based Innovation

Within Buddhist philosophy, leadership is inseparable from moral discipline and compassion. Ethical principles such as generosity (*dāna*), patience (*khanti*), non-violence (*avihimsa*), and justice are articulated in teachings such as the *Dasa Raja Dhamma* (Angela *et al*., 2024; Ngailia *et al*., 2024). Keown (2005) explains that Buddhist ethics emphasizes intentionality and moral responsibility as foundations of action.

In educational institutions grounded in Buddhist values, innovation cannot be value-neutral. Instead, it must align with ethical integrity and communal well-being. This moral framework resonates with servant leadership's emphasis on service and stewardship, while simultaneously demanding disciplined behavioral regulation.

Nevertheless, current innovation literature seldom incorporates religious-ethical frameworks as constitutive elements of innovation processes. The absence of Buddhist ethical integration in leadership–innovation studies represents both a theoretical and contextual gap, particularly for institutions preparing students as future religious counselors and public service agents.

Toward an Integrative Spiritual–Psychological Leadership Framework

Existing literature demonstrates that leadership is central to innovation sustainability. However, three critical gaps remain. First, public service innovation theory insufficiently integrates moral–spiritual leadership perspectives. Second, servant leadership literature rarely engages psychological communication mechanisms as drivers of behavioral transformation. Third, Hypno Leadership research lacks integration within innovation and faith-based educational contexts.

These theoretical and empirical gaps indicate the absence of a comprehensive framework that simultaneously incorporates ethical orientation (servant leadership), psychological communication (Hypno Leadership), and value-based institutional context (Buddhist ethics) to foster student service innovation.

By integrating these perspectives, leadership can be conceptualized as a multidimensional construct encompassing:

1. Moral legitimacy (servant leadership),
2. Psychological influence and behavioral readiness (Hypno Leadership), and
3. Ethical alignment within religious educational contexts (Buddhist values).

Such integration offers a more holistic explanation of how innovation emerges and is sustained in faith-based higher education institutions.

Research Propositions

Based on the critical synthesis above, this study advances the following propositions:

Proposition 1 (P1): Servant leadership fosters ethical commitment and relational trust that enable service-oriented innovation behavior.

Proposition 2 (P2): Hypno Leadership enhances psychological readiness, confidence, and openness to change, thereby supporting innovation engagement.

Proposition 3 (P3): The integration of servant leadership and Hypno Leadership within a Buddhist ethical framework strengthens sustainable student service innovation in faith-based higher education institutions.

RESERACH METHOD

This study was conducted at Dhammadipa Arama Monastery, Batu, East Java, Indonesia, located at Jl. Ir. Soekarno No. 311, Batu City. The site was selected due to its close institutional collaboration with a Buddhist higher education institution and its active involvement in student leadership development and character formation programs. The research focused on students participating in seminars and leadership training designed to strengthen ethical orientation and service innovation capacity. The institution was chosen because student public service innovation frequently encounters challenges related to communication confidence, adaptive problem-solving, and service effectiveness in community engagement. The diversity of leadership actors and students within this Buddhist higher education context provided a relevant setting for examining the integration of servant leadership and Hypno Leadership in fostering service innovation.

This study adopted a qualitative descriptive design grounded in an interpretivist paradigm. Qualitative inquiry seeks to understand social phenomena within their natural context, emphasizing meaning construction, lived experience, and process rather than statistical generalization (Creswell & Poth, 2018; Merriam & Tisdell, 2016). The objective of this study was not to generalize findings to a broader population but to obtain analytical depth and contextual understanding of leadership practices and behavioral transformation. The researcher served as the primary research instrument, engaging directly with participants through interviews, observation, and document analysis.

Data were collected using semi-structured in-depth interviews, participant observation, documentation review, and structured discussion forums. Semi-structured interviews were selected to allow flexibility in probing emerging insights while maintaining alignment with the study's theoretical constructs (Kvale & Brinkmann, 2009). This format enabled participants to articulate reflective experiences regarding servant leadership practices, Hypno Leadership communication strategies, and innovation engagement. Participant observation was conducted during leadership seminars, training programs, and student service activities to capture authentic interaction patterns and behavioral manifestations. Documentation included institutional reports, training materials, interview transcripts, activity archives, and relevant Buddhist ethical references supporting leadership values. Discussion forums were organized to compare students' reflections before and after participation in leadership training programs.

The study involved 22 informants selected through purposive sampling. Purposive sampling is appropriate in qualitative research when selecting information-rich participants who possess direct experience with the phenomenon under investigation (Patton, 2015). Informants were categorized into three groups to ensure analytical clarity and source triangulation: (1) three key informants consisting of the Head of the Higher Education Institution, the Head of the Monastery, and a lecturer responsible for student development; (2) four main informants including Buddhist religious counselors and educators directly supervising service activities; and (3) fifteen supporting informants comprising active students from semesters 1, 3, 5, and 7 who had participated in leadership and service programs. Inclusion criteria required active involvement in leadership or service activities, participation in institutional development programs, and willingness to provide in-depth reflective accounts. Data collection continued until

thematic saturation was achieved, indicated by the absence of substantially new themes across successive interviews (Guest *et al*., 2006).

Data analysis followed the interactive model of Miles, Huberman, & Saldaña (2014), consisting of data condensation, data display, and conclusion drawing and verification. Analysis was iterative and conducted concurrently with data collection. The coding process combined inductive theme identification with theoretical sensitivity to the constructs of servant leadership, Hypno Leadership, and service innovation. To ensure research rigor, this study applied credibility, transferability, dependability, and confirmability criteria (Lincoln & Guba, 1985). Credibility was strengthened through methodological triangulation and source triangulation, as well as member checking to verify interpretive accuracy. Transferability was supported through detailed contextual description, while dependability and confirmability were reinforced through systematic documentation and audit trails.

This study focused on three main analytical constructs. Servant Leadership was defined as leadership behavior emphasizing service orientation, empathy, ethical responsibility, and commitment to followers' growth (Eva *et al*., 2019; Yuliani *et al*., 2024). Hypno Leadership was conceptualized as psychologically informed persuasive communication utilizing suggestion, emotional awareness, and motivational reinforcement to shape behavioral confidence (Nabila & Nirwana, 2025). Service Innovation referred to new or improved service practices, adaptive problem-solving approaches, and creative initiatives demonstrated by students in academic, religious, and community contexts (Zulinda & Wibowo, 2023). These constructs were interpreted through thematic analysis to understand their interaction within a Buddhist higher education environment.

RESULT AND DISCUSSION

The findings are presented based on a thematic analysis approach guided by the interactive model of Miles, Huberman, and Saldaña (2014), as outlined in the Research Method section. Data from interviews, observations, documentation, and discussion forums were coded inductively through processes of data condensation, categorization, and pattern identification. The findings indicate that the implementation of Servant Leadership and Hypno Leadership at STAB Kertarajasa is realized through three interconnected processes: academic learning, leadership training, and role modeling. These processes collectively shape students' leadership attitudes, service motivation, and service innovation behavior. This finding is consistent with previous studies indicating that leadership development in higher education is most effective when cognitive learning is integrated with experiential practice and moral exemplification (Eva *et al*., 2019; Prabowo *et al*., 2024).

Academic learning provides students with a conceptual understanding of leadership grounded in Buddhist ethics, such as compassion, responsibility, and moral discipline. However, in line with earlier research, theoretical understanding alone does not automatically translate into innovative service behavior (Liden *et al*., 2021). Leadership values become internalized when students are given opportunities to apply, reflect, and practice them in real service contexts. As one lecturer stated, *"Leadership concepts become meaningful for students when they are practiced directly in service activities, not only discussed in class."* Thematic analysis further shows that role modeling functions as a mediating mechanism, reinforcing leadership values through observational learning processes, consistent with social learning theory (Tarsono, 2018).

A second dominant theme concerns behavioral transformation through Hypno Leadership–based programs. Coding of interview narratives reveals recurring categories related to emotional awareness, self-regulation, confidence building, and intentional communication. These elements indicate that Hypno Leadership operates as a psychological activation mechanism, transforming cognitive understanding into behavioral practice. This finding supports research emphasizing emotional regulation and psychological awareness as critical components of leadership effectiveness (Goleman, 2017; Suryati, 2021). A Buddhist religious counselor noted, "*Hypno Leadership training helps students manage their emotions and communicate more gently, which is essential in service and leadership*." From an analytical perspective, Hypno Leadership complements Servant Leadership by strengthening the internal psychological readiness required for innovation engagement.

Influence of Servant Leadership and Hypno Leadership on Student Service Innovation

Addressing the second research question, thematic findings demonstrate that the integration of Servant Leadership and Hypno Leadership positively influences student service innovation. As summarized in Table 1, students demonstrate increased empathy, responsibility, humility, confidence, and teamwork, which contribute to improved service responsiveness and adaptive problem-solving.

Servant Leadership fosters a service-oriented mindset grounded in collective well-being and ethical responsibility. This finding aligns with prior studies demonstrating that servant leadership enhances innovation through empowerment and shared moral commitment (Eva *et al*., 2019; Hai & Van, 2021; Purnomo & Sunaryo, 2024; van Dierendonck *et al*., 2001). As Li and Chang (2025) suggest, leadership centered on service to others is closely linked to innovative behavior in service contexts.

Meanwhile, Hypno Leadership strengthens emotional control and persuasive communication, enabling students to respond creatively to service challenges. The thematic pattern indicates that innovation outcomes emerge not merely from structural training but from integrated moral and psychological reinforcement.

Table 1. Effects of Servant Leadership and Hypno Leadership on Student Service Innovation

Leadership Dimension	Observed Changes in Students	Service Innovation Outcomes
Servant Leadership	Increased empathy, responsibility, humility and teamwork	Improved responsiveness and ethical service practices
Hypno Leadership	Enchanced confidence, persuasive communication, emotional control	Creative problem-solving and adaptive service behavior
Integrated Practice	Strong service motivation and self-awarness	Sustainable service innovation aligned with Buddhist value

Source : data processed by researchers, 2026

Hypno Leadership on Humility and Responsibility in Student Service Innovation

The results show that Hypno Leadership training significantly contributes to the formation of humility and responsibility in student service activities. Humility manifests as ego control, openness to feedback, and prioritization of collective goals. Responsibility develops as moral commitment rather than procedural obligation. These findings are consistent with prior studies indicating that servant-oriented leadership enhances ethical awareness and accountability (Eva *et al*., 2019; Yuliani *et al*, 2024).

A lecturer stated: "*Hypno Leadership training shapes students' character so they can suppress ego, work with sincerity, and take responsibility in service*." This transformation also resonates with Buddhist leadership principles emphasizing *dāna* (generosity) and *karuṇā* (compassion), reinforcing earlier findings that spiritual values strengthen service motivation and moral consistency (Agusta & Sutanto, 2013; Widya, 2012; Salutondok & Soegoto, 2015). A student confirmed: "*After the training, I feel a stronger sense of responsibility and greater awareness to act with humility*."

These findings support previous studies indicating that leadership approaches emphasizing self-awareness and emotional regulation contribute to ethical behavior and responsible service (Eva *et al*., 2019). Within a Buddhist context, humility and responsibility are also understood as spiritual practices aligned with *dāna* (generosity) and *karuṇā* (compassion), reinforcing the moral dimension of service innovation.

Enhancement of Persuasive Communication and Positive Influence

The study further reveals that Hypno Leadership enhances students' persuasive communication skills, which are essential for service innovation. Students demonstrate improved emotional control, clarity of speech, empathetic listening, and non-confrontational body language in academic, organizational, and religious service contexts.

A lecturer noted: "*Students become more confident and structured in expressing ideas. Their communication reflects emotional and spiritual maturity*" (Herman, interview, October 14, 2024). Similarly, institutional leaders observed that students increasingly influence others through inspiration rather than authority: "*Effective communication is not about dominating but inspiring. Students now engage in dialogue that is calm and solution-oriented*" (Santacitto Sentot, interview, October 6, 2024).

This finding aligns with research highlighting the role of emotional intelligence and persuasive communication in leadership effectiveness and innovation (Kiishi, 2024; Roy & Narula, 2017). Communication studies examine how individuals interact and exchange meaning within groups, teams, and organizational settings. In this context, persuasive communication becomes a key element of leadership effectiveness, as it enables leaders to influence decision-making, engage stakeholders, and motivate collective action (Banwart, 2020; Kazanskaia, 2025). Hypno Leadership enables students to communicate with intention and empathy, allowing service ideas to be conveyed persuasively and accepted more readily by communities (van Dierendonck *et al.*, 2001).

Collaboration and Team-Based Service Innovation

In response to the research question on collaborative behavior, the findings indicate that Servant Leadership fosters stronger teamwork and collaboration among students in organizational and religious service activities. Students demonstrate increased openness, mutual trust, and appreciation of diverse contributions. Leader–member exchange emphasizes the development of leadership relationships between leaders and members through continuous interaction, commitment, and supportive actions aimed at fostering strong relational bonds (Yusuf *et al*., 2023).

A monastery leader stated: "*Students learn to manage ego and respect differences. Collaboration becomes more harmonious after the training*" (Avuddhapanno Pendik, interview, October 21, 2024). Students also acknowledged changes in their teamwork orientation: "*I used to prefer working alone, but now I value collaboration because we can support and learn from one another*" (Rianda Bada Silo, interview, October 8, 2024).

These findings support earlier studies asserting that servant leadership promotes collective growth and collaborative innovation (Liden *et al*., 2021). Within the Buddhist framework, collaboration reflects the principle of interdependence (*paṭiccasamuppāda*), where collective success emerges from shared responsibility and mutual support. Also, indicate a causal mechanism in which Servant Leadership strengthens value orientation and collaboration (Mitchell & Boyle, 2019; Ren *et al*., 2024). While Hypno Leadership enhances emotional regulation and communication, collectively leading to improved service innovation.

Behavioral Changes in Managing Conflict and Differences

Finally, these findings demonstrate that leadership practices play a critical role in developing students' non-cognitive competencies, particularly in conflict management. Previous educational research has emphasized that academic success alone is insufficient without social, emotional, and behavioral skills that support self-regulation, empathy, and constructive interaction (Bespartochna, 2023; Eria, 2014). In line with this perspective, the present study shows that Hypno Leadership training enhances students' emotional maturity and mindfulness when managing disagreements, resulting in less reactive and more solution-oriented responses. Also, religious values have been implemented through an emphasis on tolerance, mutual respect for differences, inviting people to participate in joint activities, and understanding that religion teaches the values of goodness and peace (Azimi *et al*., 2025).

A lecturer explained: "Previously, small disagreements often escalated emotionally. After the training, students are calmer and more careful in choosing their words" (Herman, interview, October 14, 2024). Students confirmed these changes: "*Now I try to listen first and respond calmly when differences arise*" (Aka Umbara, interview, October 2, 2024). This behavioral transformation reflects the internalization of Buddhist values such as *mettā* (loving-kindness), *karuṇā* (compassion), and *upekkhā* (equanimity). Consistent with prior research, leadership approaches integrating emotional regulation and ethical awareness contribute to constructive conflict management and sustainable service innovation.

Overall, the thematic analysis demonstrates that the integration of Servant Leadership and Hypno Leadership generates a multidimensional mechanism for student service innovation. Servant Leadership provides moral legitimacy and service orientation, while Hypno Leadership activates psychological readiness and communicative competence. Within a Buddhist higher education context, these dimensions operate synergistically to foster humility, responsibility, collaboration, persuasive communication, and adaptive innovation behavior.

By explicitly grounding the findings in thematic qualitative analysis, this study clarifies the analytical model used and strengthens methodological coherence with the Research Method section. The results extend existing leadership literature by demonstrating how spiritual-ethical leadership and psychologically informed communication practices interact to foster sustainable service innovation in faith-based higher education.

CONCLUSION

This study provides an interpretive account of how the integration of Servant Leadership and Hypno Leadership is enacted within a Buddhist higher education context and how such integration shapes students' service-oriented leadership practices. Drawing on thematic qualitative analysis, the findings elucidate the processes through which leadership values are internalized through academic instruction, experiential training, and moral role modeling. Servant Leadership emerges as fostering empathy, responsibility, and collective orientation, whereas Hypno Leadership strengthens self-awareness, emotional regulation, confidence, and communicative intentionality. The interplay of these approaches cultivates humility, collaborative engagement, persuasive communication, and adaptive service practices grounded in Buddhist ethical principles. Situated within a qualitative interpretive paradigm, this study does not pursue statistical generalization; rather, it contributes contextually embedded and analytically transferable insights into how spiritual–moral leadership and psychologically informed communication practices interact to support service innovation in faith-based higher education settings.

SUGGESTION

Practical

To strengthen the integration of Servant Leadership and Hypno Leadership, STAB Kertarajasa Batu may institutionalize structured leadership development through several concrete strategies. First, leadership formation can be embedded into the curriculum through reflective service-learning modules that require students to engage in community service activities accompanied by guided reflection sessions linking practice with Buddhist ethical principles. Second, periodic Hypno Leadership workshops may be conducted with follow-up mentoring circles in which students discuss emotional regulation, communication challenges, and leadership experiences in real service contexts. Third, lecturers and mentors can operationalize role modeling by incorporating reflective dialogue, ethical case discussions, and collaborative decision-making practices within classroom and organizational settings, thereby making leadership values visible and observable in daily academic life.

In addition, student organizations may be encouraged to design team-based service projects that require shared responsibility, structured reflection, and peer feedback mechanisms. Such program designs would ensure that leadership development is not merely conceptual but enacted through sustained practice, interpersonal accountability, and experiential learning across academic, religious, and community engagement activities.

Theoretical

Given the qualitative and context-specific nature of this study, future research may explore how the integration of Servant Leadership and Hypno Leadership is interpreted and practiced in different institutional, cultural, or religious settings. Rather than seeking statistical generalization, subsequent studies could adopt comparative qualitative designs to deepen understanding of contextual variations and leadership meaning-making processes.

Further inquiry may also examine how students narrate their long-term leadership identity formation following participation in such programs, or how institutional cultures shape the enactment of service-oriented leadership. By focusing on process, experience, and contextual dynamics, future studies can

extend theoretical insight into the interaction between spiritual–moral leadership values and psychologically informed communication practices in educational environments.

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