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Implementation of Christian Leadership Values in Advocating for the Development of the Mesakada' Village Road in Pinrang Regency to the Central Government

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Abstract
Limited road infrastructure in Mesakada' Village, Pinrang Regency, has hindered community mobility and access to education, healthcare, and economic activities. This community service program aimed to implement Christian leadership values by advocating for road development to the central government, thereby strengthening collaboration among stakeholders. The method employed was participatory assistance, consisting of identifying community needs, coordination, preparing advocacy documents, facilitating communication with local and central government authorities, as well as monitoring and evaluation. All stages were carried out based on the principles of service, integrity, responsibility, justice, and collaboration as manifestations of Christian leadership. The results indicate increased advocacy capacity among the village government and community members, strengthened coordination among stakeholders, and central government support for road development. The impact was reflected in improved accessibility, increased opportunities for local economic development, easier access to public services, and greater community participation in village development. These findings demonstrate that Christian leadership values can serve as an effective approach to supporting community-based advocacy for infrastructure development.

Keywords: *Christian leadership; advocacy assistance; village road development; community service; central government; infrastructure.*

Introduction

Rural road infrastructure plays an important role in supporting community mobility, agricultural distribution, and access to public services. In rural areas, adequate transportation infrastructure is particularly important for facilitating economic activities and connecting communities with regional development centers. Mesakada' Village, located in Pinrang Regency, South Sulawesi, is an agricultural community whose economic activities depend

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partly on the availability of transportation infrastructure. Based on preliminary field observations and discussions with village representatives and community members, several road sections in the village were identified as requiring improvement to support daily mobility and the distribution of agricultural products. These conditions became a concern for the village government and community because inadequate road infrastructure could constrain local development activities and connectivity with surrounding areas.

The relationship between road infrastructure and rural development has been discussed in previous studies. Tukan et al. (2023), for example, examined the influence of road infrastructure on farmers' income in Leraboleng Village, East Flores Regency, highlighting the importance of transportation infrastructure in supporting agricultural economic activities. From a community empowerment perspective, Mardikanto and Soebianto (2012:42) emphasize the importance of strengthening community capacity to identify problems, participate in decision-making, and address development challenges. Similarly, Nugroho (2018) highlights coordination and collaboration among stakeholders as important elements in public policy implementation, while Eko (2014:11) emphasizes the importance of collaborative governance in strengthening village development. These perspectives indicate that rural infrastructure development requires not only physical investment but also community participation, institutional coordination, and effective advocacy.

In addition to development and governance perspectives, Christian leadership provides an ethical foundation for engaging in community development. The principle of servant leadership, as reflected in Mark 10:45 and John 13:12–17, emphasizes service, humility, and responsibility toward others. Tomatala (1997:31) explains that Christian leadership is oriented toward service and the development of others rather than the exercise of authority for personal interests. In the context of village infrastructure development, these principles can be translated into practical commitments to accompany communities, communicate their aspirations, promote fairness, and establish constructive relationships with relevant government institutions. Accordingly, Christian leadership can contribute an ethical dimension to participatory development advocacy.

Although previous literature has addressed rural infrastructure development, community empowerment, and collaborative governance, these perspectives have generally been discussed from their respective development, administrative, or policy orientations. The integration of Christian leadership values into a participatory advocacy assistance process involving village, regional, and central government stakeholders remains insufficiently documented, particularly in the context of rural road infrastructure development. This situation provides an opportunity to develop a practical approach that connects Christian ethical principles with community empowerment and collaborative advocacy. The contribution of this activity therefore lies in documenting how values such as service, integrity, responsibility, compassion, justice, and collaboration can guide the process of advocating for community infrastructure needs.

Based on this background, this community service activity aims to implement Christian leadership values in providing advocacy assistance for road development in Mesakada' Village, Pinrang Regency. Specifically, the activity seeks to strengthen the advocacy capacity of the village government and community in communicating infrastructure needs, facilitate coordination among relevant stakeholders, and apply Christian leadership principles as an ethical foundation throughout the advocacy process. Through this approach, the activity seeks to contribute a Christian Leadership-Based Advocacy Assistance Model that integrates ethical leadership, community participation, and institutional collaboration in supporting rural infrastructure development.

Methods

This community service activity was conducted in Mesakada' Village, Pinrang Regency, South Sulawesi, with the village government and local community serving as the primary partners. The activity employed a participatory assistance approach consisting of preparation, assistance, and monitoring and evaluation stages (Ismail et al., 2025:57). In addition, a descriptive qualitative approach was used to document and analyze the infrastructure problems, stakeholder participation, implementation of Christian leadership values, and progress of the road development advocacy process. Data were collected through field observations, semi-structured interviews, discussions, focus group discussions (FGDs), and documentation. Interviews and discussions involved village government representatives,

community leaders, and residents to identify infrastructure needs, previous advocacy efforts, and challenges encountered. Documentation included relevant village administrative records, planning documents, and road development advocacy materials. According to Sugiyono (2022:48), observation and interviews provide information about actual field conditions and support a comprehensive understanding of the issues being studied.

The collected data were analyzed descriptively through data reduction, data presentation, and conclusion drawing. Data reduction involved selecting information relevant to the activity's objectives. At the same time, data presentation organized the findings according to infrastructure conditions, stakeholder participation, implementation of Christian leadership values, and advocacy progress. Conclusions were formulated by examining relationships and patterns emerging from the collected information. Data credibility was maintained through source triangulation by comparing observations, interview results, FGD discussions, and available administrative documents.

The implementation consisted of three stages. *First, the preparation stage* involved preliminary observations, discussions with village representatives and community members, identification of road infrastructure needs, and examination of relevant administrative and village planning documents. *Second, the assistance stage* involved facilitating FGDs, coordinating with the village government, regency government, and relevant institutions, and assisting in preparing advocacy documents and communicating community infrastructure needs to the central government. These activities were guided by Christian leadership values, particularly service, integrity, responsibility, and collaboration. *Third, the monitoring and evaluation stage* involved documenting advocacy progress, stakeholder responses, coordination activities, and follow-up actions concerning the proposed road development. Evaluation was conducted using a descriptive process evaluation approach. It focused on four aspects: (1) the participation of the village government and community members in identifying infrastructure needs; (2) the effectiveness of coordination among stakeholders; (3) the availability and completeness of advocacy documents; and (4) the progress of follow-up actions by relevant government institutions. The evaluation instruments consisted of an observation checklist, interview guidelines, FGD documentation, and a document review checklist. Information obtained through these instruments

was compared to assess the consistency of the implementation findings and identify areas requiring further assistance. According to Widoyoko (2009:21), evaluation is a systematic process of collecting information to support decision-making and program improvement. Accordingly, the evaluation findings provided a basis for identifying achievements, supporting factors, implementation challenges, and recommendations for future assistance activities.

Result and Discussion

Initial Conditions and Identification of Problems

The initial assessment in Mesakada' Village, Pinrang Regency, identified several road sections that required improvement to support community mobility and local economic activities. These conditions were identified through preliminary field observations and discussions with village representatives, community leaders, and residents. The findings indicated that inadequate road infrastructure had become an important concern in the village development agenda, particularly in relation to transportation access, the distribution of agricultural products, and community access to public facilities.

Field observations indicated that several road sections were in inadequate condition and became more difficult to traverse during the rainy season. These circumstances created transportation difficulties for residents traveling between residential areas and public facilities. In addition to physical infrastructure constraints, the initial assessment identified limitations in the capacity of the village government and community to communicate infrastructure development needs through existing government mechanisms. The community therefore required assistance in organizing development priorities and strengthening communication with regional and central government institutions. These findings demonstrate that the infrastructure problem was accompanied by institutional and administrative challenges. The village government needed support in translating community aspirations into development priorities that could be communicated through appropriate government channels. This condition is consistent with Widjaja's (2003:21) perspective that effective village governance requires coordination, participation, and synergy between the government and the community in achieving development objectives.

The initial assessment consequently established two interconnected priorities: improving the communication of road infrastructure needs and strengthening the advocacy capacity of the village government and community. These priorities became the basis for the subsequent assistance activities.



Figure 1. Meeting with the Village Head and Community Leaders of Mesakada' Village.

Implementation of Advocacy Assistance

The advocacy assistance was implemented through a participatory process involving the community, village government, regency government, and relevant central government institutions. The initial activity involved discussions with village representatives and community members to identify road development priorities and establish a shared understanding of the infrastructure needs. These discussions provided an opportunity for community aspirations to be communicated and organized as a basis for subsequent advocacy. The next activity involved coordination with the village government to clarify development priorities and examine relevant administrative and planning documents. This process was followed by communication with the regency government to convey the infrastructure needs and explore institutional support for the proposed development. Coordination at this level was important in connecting the community's aspirations with regional development planning and the administrative requirements of infrastructure proposals. Based on the information obtained

through observations and coordination, advocacy documents were prepared to describe the existing road conditions, development requirements, and expected benefits for the community. The documents were intended to provide relevant information for communicating the village's infrastructure needs to the authorities responsible for supporting road development.

The subsequent activity involved facilitating communication and advocacy with the central government through relevant institutional channels. This process included conveying the development proposal, maintaining communication with relevant stakeholders, and supporting follow-up coordination. The involvement of the facilitator was directed toward assisting the village government and community in communicating their aspirations through a more organized process.



Figure 2. Coordination with the Regent of Pinrang.

Implementation of Christian Leadership Values

Christian leadership values were integrated into the advocacy assistance through six principles: service, integrity, responsibility, compassion, justice, and collaboration. These values provided an ethical foundation for the facilitator's involvement and guided the relationships established with the community and government institutions throughout the assistance process. The value of service was demonstrated through the facilitator's involvement

in accompanying the village government and community in communicating their development needs. Rather than positioning the facilitator as the primary decision-maker, the assistance process emphasized supporting community aspirations and facilitating constructive communication. This orientation reflects the understanding that leadership should prioritize the interests and welfare of those being served.

Integrity was demonstrated through efforts to present information about road infrastructure conditions and community needs responsibly. The preparation of advocacy documents was based on field observations, discussions, and available administrative information. Responsibility was reflected in maintaining communication and supporting follow-up activities throughout the advocacy process. Compassion was expressed through concern for the transportation difficulties experienced by residents as a consequence of inadequate infrastructure. This concern provided an ethical motivation for facilitating communication concerning the community's development priorities. Justice was reflected in the effort to communicate the need for more equitable infrastructure development, particularly in rural areas requiring improved access to public facilities.

Collaboration was implemented through communication and coordination involving community representatives, the village government, regency government, and relevant central government institutions. These relationships provided opportunities for the different stakeholders to participate in communicating and addressing the infrastructure problem. The implementation of these six values demonstrated how Christian leadership principles could be translated into practical actions within a community development activity.

Advocacy Progress and Follow-up

The advocacy process resulted in the communication of Mesakada' Village's road development needs to relevant government institutions. Coordination with the regency government and central government constituted important elements in conveying the community's infrastructure aspirations. The preparation and submission of advocacy documents also provided a more organized basis for presenting the existing road conditions and development priorities. The original activity documentation records subsequent government support for road development, followed by the implementation of construction activities. This development represents an

important follow-up in the advocacy process. The available documentation, including photographs of institutional meetings and visual documentation of the road after improvement, provides supporting evidence of the communication process and subsequent infrastructure development.



Figure 3. Meeting with the Head of Infrastructure of the Ministry of Public Works.

The progress described above indicates that the assistance facilitated communication between community representatives and government institutions and supported the advancement of the road development proposal. However, the extent of improvement in community accessibility, transportation costs, household income, and access to educational and healthcare services was not separately measured through quantitative instruments. Therefore, the documented achievement is primarily related to the advocacy process and the subsequent development of road infrastructure, rather than a comprehensive measurement of its long-term social and economic effects.

Supporting Factors and Challenges

The implementation of advocacy assistance was supported by several factors, particularly community participation, the commitment of the village government, and communication among stakeholders. Community involvement facilitated the identification of infrastructure priorities, while the village government's commitment supported the preparation and communication of development proposals. Coordination with the regency and central governments also provided opportunities to communicate the

village's needs through relevant institutional channels. These findings are consistent with Gaffar (1999:104), who emphasizes the importance of synergy, participation, and coordination among institutions in achieving governance and development objectives. In the context of Mesakada' Village, these factors contributed to the organization of community aspirations and the continuation of the advocacy process. Nevertheless, several challenges were encountered. These included administrative procedures involving multiple levels of government, limited financial resources, geographical distance from government institutions, and the time required to establish cross-institutional coordination. Such conditions required sustained communication and commitment from the stakeholders involved.

The experience demonstrates that community-based infrastructure advocacy requires both local participation and institutional cooperation. The supporting factors facilitated the process, while the challenges highlighted the importance of continuous coordination and appropriate administrative preparation. These findings provide a basis for understanding the implementation conditions of the Christian Leadership-Based Advocacy Assistance Model.

Christian Leadership as an Ethical Foundation for Advocacy

The findings demonstrate that Christian leadership values can provide an ethical foundation for facilitating community-based infrastructure advocacy. In this activity, leadership was not primarily expressed through formal authority or institutional position but through the willingness to accompany the community, facilitate communication, and support the articulation of development needs. This approach positions leadership as a form of service directed toward the interests and welfare of the community.

The implementation of service, integrity, responsibility, compassion, justice, and collaboration reflects the practical application of Christian leadership principles. Tomatala (1997:67) explains that Christian leadership is oriented toward service and the development of others. This understanding is consistent with the biblical principle in Mark 10:45, which presents service as an essential characteristic of Christian leadership. In the context of Mesakada' Village, this principle was expressed through the facilitator's commitment to supporting the village government's efforts to communicate infrastructure needs to relevant authorities. The implementation of service-oriented leadership also reflects Stott's (2019:28) perspective that leadership involves

influencing and directing individuals toward common objectives through constructive relationships. Such relationships are important in community development because the facilitator does not independently determine development priorities but assists the community in communicating its needs. Therefore, the advocacy process becomes an expression of leadership that emphasizes service, mutual responsibility, and collective interests.

Integrity and responsibility also constitute important elements in maintaining the credibility of the advocacy process. Dwiyanto (2021:69) emphasizes that accountability and transparency are fundamental to establishing public trust in governance. In this activity, these principles were relevant to the preparation and presentation of information concerning road conditions and community development priorities. The importance of responsibility is also consistent with Siagian (1979:53), who identifies commitment and responsibility as important elements in achieving organizational and development objectives. Furthermore, compassion and justice provide an ethical basis for responding to infrastructure inequalities. Soetomo (2011:39) emphasizes that community-oriented development should be based on the actual needs and interests of the community. This perspective reinforces the importance of listening to residents' experiences and considering their infrastructure priorities in development advocacy. The principle of justice, in particular, emphasizes that rural communities should have opportunities to obtain adequate public infrastructure and services.

The value of collaboration is equally important because infrastructure development involves institutional responsibilities extending beyond village administration. Syafiie (2022:165) emphasizes the importance of coordination and cooperation among institutions in government administration. The Mesakada' Village experience illustrates how collaboration among community representatives, village government, regency government, and central government institutions can support the communication of development priorities. These findings also relate to the perspectives of Clinton (2012:26), who understands leadership development in relation to the process of producing meaningful changes in the lives of others. Similarly, Gangel (1989:64) emphasizes the responsibility of Christian leaders to serve and promote community welfare. Munroe (2005:31) associates effective leadership with empowerment and the development of human potential. Blackaby and Blackaby (2001:74) further emphasize that spiritual leadership should be

centered on God and directed toward collective purposes, while Sanders (2007:30) highlights character, integrity, and exemplary conduct as essential foundations of spiritual leadership.

Taken together, these perspectives demonstrate that Christian leadership values can provide ethical direction for community-based advocacy. Nevertheless, their contribution in this activity should be understood primarily through the documented practices of service, responsibility, and collaboration rather than as evidence of independently measured spiritual transformation among community members.



https://youtu.be/OSms9-u0rZg?si=BYF5WByYjjFhlCSV

Figure 4. Documentation of the Mesakada' Village Road after Improvement.

Participatory Advocacy and Collaborative Governance

The assistance process illustrates the importance of community participation and collaboration in village infrastructure development. The involvement of community representatives and village government officials in identifying infrastructure priorities provided a basis for communicating development needs more systematically. This process also enabled local stakeholders to participate in articulating problems and establishing priorities relevant to their circumstances. This finding is consistent with Mardikanto and Soebianto (2012:58), who emphasize that community empowerment involves strengthening the capacity of communities to identify problems,

participate in decision-making, and develop solutions to development challenges. Similarly, Prijono and Pranarka (1996:63) explain that participation is a fundamental element in strengthening community empowerment. These perspectives indicate that communities should not merely function as recipients of development programs but should become active participants in identifying needs and communicating development priorities.

The experience in Mesakada' Village demonstrates the relevance of this principle through the involvement of community representatives in discussions concerning road infrastructure and the communication of development aspirations. The participatory approach provided an opportunity for local knowledge and community experiences to become part of the advocacy process. Consequently, assistance was directed not only toward preparing administrative documents but also toward strengthening the relationship between community aspirations and institutional decision-making. Collaborative governance provides another important perspective for interpreting these findings. Nugroho (2018:41) emphasizes the importance of coordination among stakeholders in the implementation of public policy, while Eko (2014:103) highlights collaboration as an important element in strengthening village development. In the context of Mesakada' Village, coordination between the village government, regency government, and central government was necessary because infrastructure development involved different administrative responsibilities and institutional capacities.

This relationship demonstrates that advocacy requires more than submitting development proposals. It also involves establishing communication, understanding administrative requirements, maintaining institutional relationships, and following up on development priorities. The coordination process therefore becomes an important mechanism for connecting community needs with government responsibilities. The findings also reinforce Widjaja's (2003:32) perspective concerning the importance of participation and synergy in village governance. Furthermore, Nurcholis (2011:41) emphasizes the importance of village government in organizing and implementing development responsibilities, while Ndraha (1990:67) highlights the role of community participation in broader development processes. These perspectives support the argument that the effectiveness of infrastructure advocacy depends on the relationship between institutional capacity and community involvement.

The experience in Mesakada' Village indicates that participatory advocacy can provide a framework for strengthening communication between local communities and government institutions. However, the process also demonstrates that coordination across different administrative levels may require considerable time and sustained institutional commitment. Therefore, collaborative governance should be understood as an ongoing process rather than a single administrative activity.

The Contribution of the Christian Leadership-Based Advocacy Assistance Model to Village Development

The main contribution of this activity is the integration of Christian leadership values into a participatory advocacy assistance process. The proposed Christian Leadership-Based Advocacy Assistance Model connects ethical principles with practical activities, including identifying community needs, facilitating coordination, preparing advocacy documents, communicating with government institutions, and monitoring follow-up actions. Unlike an exclusively administrative approach, this model places service, integrity, responsibility, compassion, justice, and collaboration at the center of the assistance process. These principles provide ethical direction for the facilitator's relationship with the community and public institutions. The model therefore emphasizes that development advocacy should not be evaluated solely through administrative procedures but should also consider the ethical responsibilities and collaborative relationships involved in communicating community needs.

The model also integrates the principles of community empowerment and collaborative governance. Community participation provides the basis for identifying infrastructure priorities, while institutional coordination facilitates the communication of these priorities to government authorities. Christian leadership values provide the ethical orientation that connects these activities and encourages the facilitator and stakeholders to prioritize community interests. Conceptually, the model consists of three interconnected dimensions. The first is the ethical dimension, represented by the six Christian leadership values. The second is the participatory dimension, which emphasizes the involvement of community members and village government representatives in identifying and communicating development needs. The third is the institutional dimension, which concerns coordination and advocacy involving the village, regency, and central governments. These

dimensions operate in a complementary manner to support a more organized and responsible advocacy process.

The contribution of this model is particularly relevant to rural communities whose infrastructure development needs require support from institutions beyond the village administration. By integrating ethical leadership with participatory advocacy, the model offers an approach for facilitating communication between local communities and government institutions while maintaining attention to community welfare and equitable development. Nevertheless, the findings should be interpreted within the scope of this community service activity. The documented advocacy process demonstrates the practical application of Christian leadership values and the strengthening of stakeholder coordination. It does not, by itself, establish that all subsequent social and economic changes were caused by the assistance. In particular, long-term changes in accessibility, household economic conditions, educational access, healthcare services, and community welfare would require further evaluation using appropriate indicators and data collection methods.

Accordingly, the Christian Leadership-Based Advocacy Assistance Model can be considered a practical framework for integrating Christian ethical values with participatory village development advocacy. Its application in other villages would require adaptation to local infrastructure conditions, institutional capacities, community characteristics, and development priorities. Further implementation and evaluation would also be necessary to assess its effectiveness and sustainability in different rural contexts.

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