

Research Article

# Church Ministry Participants' Learning Participation Motives Effect on Servant Leadership

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## Abstract

This study was conducted in order to investigate the structural relationship between the learning participation motive effect on servant leadership in the church family ministry program and the sense of community. First, analyzing previous studies, a structural model was developed. Then, in the effort of verifying the structural model, 607 responses out of 700 questionnaires distributed into nationwide churches and institutes participating in church family ministry program were collected as target data. Informations on learning participation motive, servant leadership, and sense of community were collected through the questionnaires after the church family ministry program. In order to study the structural relationship between the servant leadership effect on learning participation motive and the sense of community, the collected data were analyzed according to structure equation model analysis. As a result, the structural model this study suggested was found proper. Accordingly, it was verified that the sense of community carrying the effect of intrinsic and extrinsic motives, two of learning participation motives, affected servant leadership. Also, it was verified that the subfactors of the sense of community played important role in enhancing servant leadership in cause and effect relationship between learning participating motive and servant leadership. Therefore, in church family ministry program, it can be suggested that moderating sense of community under the consideration of participants' intrinsic and extrinsic motives makes moderating the level of learning participation motive possible.

## Keywords

Church Family Ministry, Learning Participation Motive, Servant Leadership, Sense of Community, Mediating Effect

## 1. Introduction

In a social environment full of shocks and constant changes, the family is the only place that can act as a buffer and stabilize the shocks. It is the most basic and essential form of group for human beings, members of society, to maintain their lives, and is the most basic and essential form of group for humans as members of society to maintain their lives. It is also an institution established by Himself [38, 77]. How-

ever, as we entered modern industrial society, families began to become distorted and broken, and many problems began at home. For families that are being broken in this way, the Church has an obligation to continuously make efforts to restore the family and maintain a buffering role through the family ministry program. To this end, studies related to the family ministry program began with the theme of a biblical

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theological approach to marriage and family. Afterwards, family ministry for church growth [14], family ministry to restore families as a community [26], church growth plan through family ministry [6], and healing ministry through family ministry Program [7], the family ministry program for newlyweds [6], and a study on education for couples preparing for marriage within the church [15].

However, previous studies were mainly focused on the preventive dimension of couples' knowledge and information transfer, and differences of opinion on the effectiveness and efficiency aspects were discussed [11, 48], and the focus was on improving relationships for couples' communication. There have been criticisms [18, 28, 42] and that although research has been conducted so far with a focus on improving couples' relationships, consistent effects have not been presented [19, 28]. Accordingly, it is judged that the topic of research should be expanded considering that the purpose of family ministry is to lay the foundation for changing the community called church, region, and society beyond the small community called family.

In response to the demand for expansion of family ministry, discussions on servant leadership have been taking place recently. Leadership is organizing members for the purposes and goals of an organization or community, and the influence of the leader or leadership in any organization is very significant. In particular, modern society is changing from authoritarian domination to horizontal leadership, from instructions to service, and from material satisfaction to spiritual emotion, in accordance with the changes of the times. There is mutual relationship through horizontal communication, internal change, performance, and consideration and service. Servant leadership, which presents the growth and vision of the community through practice, is attracting attention as a leadership that meets the needs of the times [57]. Even in the Christian field, research on servant leadership has been conducted targeting pastors [1, 17, 24, 40], suggesting that believers should also demonstrate servant leadership at home and in the world [37]. Especially at home, there is a growing need to exert good influence through servant leadership rather than authoritarian power leadership. Accordingly, as a result of family ministry, the formation of servant leadership became a very important goal. This is because all humans can be prepared as leaders who lead others through training, and were created as beings called to be leaders toward their families and the world [30].

Accordingly, this study seeks to explore variables that affect servant leadership in the family ministry program. The reason is that although the value of servant leadership as one of the results of family ministry is very great, it is very difficult to find studies that explore and report on variables that affect servant leadership among previous studies. In particular, this study seeks to verify the mediating effect of Sense of community on the influence of Learning participation motive on Servant leadership in the family ministry program. The reason is that the learning participation motive is reported as

a variable that has a great influence on servant leadership in the general education program area, not in the area of family ministry [5, 41, 43]. In addition, the learning participation motive is reported to have a positive effect on the sense of community [10, 45]. In particular, Sense of community is a variable related to personal satisfaction, quality of life, community participation activities, and citizen participation, and is reported to have a positive effect on servant leadership [70]. Learning participation motive is a variable that has stable characteristics, so it is not easy to control through treatment to improve servant leadership. However, Sense of community is a variable that is easier to control than Learning participation motive [75], and if the mediating effect of Sense of community is verified, it is expected that implications can be obtained for designing appropriate support measures to improve servant leadership. there is. Accordingly, the purpose of this study is to verify whether Sense of community mediates the influence of Learning participation motive on Servant leadership, targeting family ministry program participation.

## 2. Theoretical Background

### 2.1. Family Ministry and Servant Leadership

#### 2.1.1. Family Ministry

Family ministry aims to restore our families to the original state created by God. In addition, another purpose can be seen as not simply restoring Christians' families, but also accomplishing God's work in neighbors and communities. In addition, family ministry is a biblical program for the restoration of the family created by God, and it can be said to be a sanctification program that restores the family and creates the person God wants through practical application and training in life on a biblical basis. there is. Shingeun Jang (2011) argued that family ministry means ministry that includes family life education and family nurturing, which is a culmination of all creative efforts [38].

In other words, the ultimate goal of family ministry is the recovery and growth of the family. It is to establish the right relationship between God and me, and between God and our family. Family ministry in Korean churches remains at a very basic level, with one-dimensional interest in issues such as couples [36]. However, it is not limited to simply solving couples' problems, receiving treatment, or restoring relationships between parents and children, but the ultimate goal is to restore relationships with God and maintain a rich relationship with God through spiritual maturity through various programmatic approaches [53].

Education and training are necessary for successful family ministry. To this end, various educational institutions operate various educational programs (See Table 1). The success of a family ministry education program depends on the formation

of the learning participation motive of participants and whether sufficient learning results can be obtained and satisfaction. Therefore, it is necessary to conduct a preliminary survey on those who will participate in the study to carefully

investigate the program they want to participate in, the composition of the instructors and teaching methods, and the results they want to achieve, and reflect these aspects [47].

**Table 1.** Institutional family ministry Programs.

Classification	Operating Institution	Program Content
University-affiliated institution	Catholic University Counseling Office	Smooth conversation method for communication
	Kyung Hee University Family Counseling Education Center	Educational program to improve marital relationships
	Sungshin Women's University Psychological Health Research Center	Conversation skills training for intimate couples
	Ewha Womans University Social Welfare Center	Communication program to improve couples relationships
	Catholic Church (ME Headquarters)	ME (Marriage Encounter)
Religious institution	Korea Happy Family Movement Association	ME-linked marriage education, sex education, and family life education
	Christian Family Ministry Research Institute	couples growth education
	Jiguchon Family Ministry Center	Couples growth training, couples small group meetings
	Family Culture Research Institute 'House of Love'	Happy family ministry, couples seminar
	SaRang Church	couples small group programs and seminars
Social group	Onnuri Church	Beautiful companionship, family ministry, couples growth education
	Buddhist Social Welfare Liberal Arts College	couples are companions
	Seoul Family Counseling Center	Family conversation night
	Gwangjin Community Welfare Center	Happy Family Seminar
	Oksoo Community Welfare Center	Couple relationship strengthening program
	Korea Association for Community Education	couples growth communication program
	Korea Family Counseling Education Research Institute	Couples relationship improvement program, conversation methods, remarriage preparation education

To this end, various opportunities must be provided so that couples participating in church family ministry lifelong education programs can choose learning according to their needs, and educational purposes must be clearly set according to the participating learners. In addition, careful design is required from the initial planning stage, and the program must be re-organized so that learners can feel interest and satisfaction according to their characteristics, so that learners can lead their own learning activities [10, 47]. It is necessary to consider, as much as possible, the physical and mental characteristics according to the learner's age, as well as connections with realistic aspects such as the learner's life and employment, and leisure life. In particular, it should be a learning place that emphasizes openness and publicness so that not

only church members but also the general public can participate [23].

### 2.1.2. Servant Leadership

Greenleaf (1970), who first proposed the concept of servant leadership, also expressed as servant leadership or servant leadership, said that servant leadership starts from a pure desire to serve others and focuses on satisfying the needs of others through service to others [56]. It is defined as leadership that is devoted to the organization and its members. Servant leadership presented by Greenleaf can be said to be a model of service and sacrifice of Jesus Christ, which is the ultimate model for believers in Christianity [72]. The core principle of Servant leadership expressed in the Bible is,

“Whoever wants to become great among you must be your servant, and whoever wants to be first among you must be slave of all” (Mark 10: 43-45). It appears in the Bible. From a Christian perspective, Jesus lives a life of service that satisfies the needs and lives of the difficult and marginalized, and ultimately completes the spirit of service by setting an example of the ultimate sacrifice of death. Therefore, Jesus' leadership was realized by serving others through a life of thorough self-denial [30, 53]. Therefore, the servant leadership of church members can be said to be leadership that serves the saints as a vocation called by God and guides the saints to move forward according to God's will. In this way, servant leadership has been evaluated as providing a new perspective on leadership in that it focuses on the leader's service to others and the community and that those who serve exert influence [27].

Regarding the attributes of servant leadership, Hunter (2004) defined it as a skill that exerts influence on people so that they can work toward goals set for the best in the community, and also as a personality that builds trust among people [60]. He defined that leadership is not something one is born with, but can be learned through patience, patience, and training in the attributes of love, and that he did not focus on the leadership of a leader, but rather defined it as being human. His claim defines the attributes of Servant leadership as love and the act of loving itself. In response, Christianity says that the fundamental attribute of God is love (1 John 4: 16), and that loving one's neighbors and God is a commandment that believers must keep (Matthew 4: 16). This part is consistent with the explanation (22: 49). Therefore, servant leadership can be said to be the ability of church members to move people toward God's purpose [8].

In conclusion, a servant leader is a person who asks questions and strives to understand, a person who strives to create a comfortable atmosphere by encouraging and caring, a person who knows how to respect subordinates, a person who has moral character and is trustworthy, and a person who delegates authority to others and encourages learning. It can be described as a person who works hard, a person who trusts the potential of his subordinates, and a person who forms a community. This kind of servant leadership can be evaluated as the most suitable characteristic to embrace and serve the family and the world, and to create God's nation [70].

## 2.2. Learning Participation Motive and Sense of Community

### 2.2.1. Learning Participation Motive

Learning participation motive is a factor that determines the level or extent of an individual's behavior and is seen as a process of clarifying the intended behavioral goal and consistently and continuously guiding the direction of the induced behavior. In addition, this process not only promotes

all learning activities, but also increases the desire to learn, and is defined as having a positive and good influence on the inner state of an individual when participating in specific education [9, 39, 52, 59] explained the learning participation motive in three ways by relating expectations, values, and beliefs to self-regulated learning motivation factors. The first is self-efficacy as an expectation factor. This refers to children's beliefs about their abilities to perform a given task. The second is intrinsic value as a value element. It is the purpose and belief about the interest and importance of learning tasks that children have. The third defining factor is test anxiety. This is the affective response that children have when facing learning tasks. In other words, it can be seen that learning participation motive varies depending on self-efficacy, intrinsic value, and the level of test anxiety [71]. Therefore, the learning participation motive is defined as a concept that includes the learner's beliefs and efforts to continuously participate in learning in various learning situations and perform activity goals and tasks related to the learning content.

In addition to intrinsic motives, extrinsic motives, and continuous motivation, which are components of the learning participation motive, it is necessary to analyze and evaluate the learning motivation of adult learners in various ways to suit the purpose [9, 33]. First, intrinsic learning participation motive (intrinsic motivation) refers to intrinsic motives, in which learners choose learning activities on their own without external incentives, continue to participate densely, and show attention, appropriateness, challenge, and curiosity about all activities and tasks related to learning at a given school., refers to the willingness and belief to voluntarily invest effort according to complexity, interest, interest, etc. [63]. Therefore, intrinsic learning motivation aims to participate in the task itself, and because participation in the task gives learners a sense of aptitude, mastery, control, and self-determination, it encourages participation and effort [68]. Next, the extrinsic learning participation motive (extrinsic motivation) can be said to be a learning participation motive that is generated by the promise of reward, the expectation of evaluation from the surroundings, and external instructions when the learner performs learning. It also refers to the motivation to learn a certain amount for the purpose of satisfying others in order to receive a reward. Therefore, extrinsic motives appear when learners increase motivation and effort to obtain a required reward, and in this case, tasks involve actions performed to demonstrate an individual's abilities and aptitude to others [68]. Lastly, continuous learning participation motive (continuing motivation) is conceptualized based on the recent adult learning situation and includes both intrinsic learning participation motive factors and extrinsic learning participation motive factors, and allows learners to learn on their own without any external interference. It refers to the desire to continuously learn while recognizing the results. Continuous learning participation motive is a concept of motivation based on the learner's cognitive judgment to



continue learning even after leaving the adult learning situation, rather than motivation based on the material of the reward. It is a concept of motivation in which the learner wants to continue past learning results on his own without external interference. It refers to motivation [13, 29, 34, 35].

### 2.2.2. Sense of Community

The term “community” has many meanings. Looking at the linguistic meaning of community, the English word community has the meanings of com (together) and munus (gift giving), which are derived from the Latin communus, so it can be interpreted as a relationship of consideration and care while sharing gifts together [21]. The meaning of the Chinese character community, 共同體, can be interpreted as an organization that shares life and destiny. If you look up the general sense of community in the dictionary, first, in the basic sense, it is an organization of two or more people who share the same fate, life, or purpose. Second, in the social sense, it refers to the will that humans have by nature, such as social blood ties, ties, friendship, etc. It has social meaning as an organic unity formed along the lines [2].

Community involves collective activities that focus on the activities and relationships of individual members. Collective activities are about individual members, activities, and relationships with each other, and the important characteristics of collective activities are the community activities of members, meaningful social construction, interconnectedness, and negotiation and development of shared perspectives among members [78]. Additionally, communities emphasize tacit learning within the group and continuously negotiate and produce a shared body of knowledge and resources among members. Learning in the community is viewed as having a strong unstructured and informal aspect, unlike team learning [46].

The definition of sense of community has also been discussed from various perspectives. Hodsson (1996) defined God as a God who exists as one community in the Holy Spirit [58]. The church community is a community of the Holy Spirit and a spiritual community. Therefore, he argued that the church should not be viewed from an individual perspective, but rather as a community where God's people who are saved gather together and share their lives as a community. There are also scholars who define the sense of community as a collective consciousness formed within a stable, small-scale community based on the premise of living together, working together, and experiencing things together [69]. Sarason (1974) assumes that the sense of community is the conceptual center and topic of interest in community psychology, and is the feeling that members feel that their needs are being satisfied in an interdependent manner by belonging to a group or community that members recognize as similar to each other [73]. It was defined as: In domestic research, the sense of community has been defined in several studies. Among them, Gyeongjun Kim and Seongsoo Kim (1998)

define the sense of community as a sense of belonging to the community, a sense of solidarity shared with residents of the community, and It is defined as feeling mutual influence and intimacy with each other [4]. In addition, Sense of community was defined as an individual's sense of solidarity with members under the recognition that they belong to a community and have a common destiny, and that they satisfy their needs and participate in community activities within the community, ultimately feeling attached to the place and wanting to continue to reside there [32]. Hyosook Kim (2014) said that discussions on the key elements that make up a community have been conducted in fields such as public administration, education, and community psychology, and that the main key elements that make up a community are not the residential area or period of residence of the community, but the Sense of Community [16]. It is said that the claim has been confirmed through several studies. Therefore, she defined the sense of community as the sense of belonging that each member of the community feels, and the sense that they can provide important changes in the community based on the belief that the needs of the members will be satisfied through the community.

As seen above, the sense of community is a concept that implies openness and democracy, and can also be seen as meaning the collective consciousness of members who recognize all problems that arise in the community and participate with a sense of solidarity to solve them.

### 2.3. Structural Relationship Between Servant Leadership of Learning Participation Motive and Sense of Community

Learning participation motive has been studied to have a significant impact on an individual's sense of belonging, responsibility, bond, and solidarity with the community [3, 10]. In particular, learners' sense of community is formed more strongly when they actively participate in learning and experience a sense of common achievement [31], and learners who participated in education at institutions belonging to the local community were found to have a higher sense of community [25]. Learning participation motive improves Sense of community. The higher the age and education level, the better the Sense of community. Sense of community is found to have a positive effect on individual satisfaction, quality of life, community participation activities, and citizen participation. appeared [10, 45]. In addition, it is reported that when servant leadership is demonstrated, the individual continues to participate in learning and plays a role in helping to continue to lead voluntary behavior in a certain direction by clarifying the individual's behavioral goals [12].

Previous studies report that the higher the learning participation motive, the more it has a positive effect on changes in servant leadership [5, 41, 43]. In addition, people with a high sense of community actively participate in community activi-

ties, play an important role in helping community members solve problems in the community and increase participation activities, and have a positive impact on improving the quality of life for individuals and the community. It has been shown to be going crazy [55]. In addition, previous studies have reported that Learning participation motive, Sense of community, and Servant leadership are closely related to each other. Learning participation motive has a positive effect on attitude toward the organization through the learning process, and Learning participation motive As the tendency to participate in voluntary and continuous learning is maintained, the sense of community is evaluated to increase due to an increase in sense of responsibility and connection to the community [61]. In addition, as the sense of community increases, the value of goals for others or organizations rather than for individuals is recognized, and the individual's willingness to serve as a servant leader increases [75].

Today, in an era where the phenomenon of families breaking up is increasing and the trend of wanting to be served is increasing due to a decrease in sense of community and a strong tendency for individualism, the church is trying to exercise servant leadership by transforming the family ministry program into lifelong education. It can be said that training people to restore the families of the Church and the world is an urgent task. Therefore, supporting and supporting various family ministry programs can be considered an important part [74]. Considering the results of these previous studies, the structural relationship presented in this study is judged to be theoretically sound. Accordingly, this study seeks to verify the theoretically constructed structural relationships through empirical research.

### 3. Research Method

#### 3.1. Research Procedures

This study was conducted to explore the mediating influence of Sense of Community on the level of Servant leadership in church family ministry program activities. For this purpose, the Learning participation motive, Servant leadership, and Sense of community of couples who participated in the church family ministry program were measured. The measured data were organized, statistical analysis was performed, and the results were interpreted to derive research results.

#### 3.2. Research Subject

This study limited its target to couples participating in family ministry programs conducted by churches and organizations located across the country. From July 1 to September 30, 2019, 636 out of 700 copies were collected, showing a recovery rate of approximately 90.9%. Among the 636 collected questionnaires, 29 respondent questionnaires with

insincere responses, duplicate response data, etc. were excluded from the analysis, and a total of 607 questionnaires (recovery rate 95.4%) were used as research subject data for the final analysis.

### 3.3. Research Tools

#### 3.3.1. Learning Participation Motive Measurement Tool

Learning participation motive is based on the research of Pintrich & DeGroot (1990) [9], Yongrae Kim (2000) [71], and Sookja Lee (2010) [33]. The measurement tool refers to variables that have been important studies through previous research. It consists of a total of 15 questions, and the sub-questions are: The area, number of questions, and reliability are shown in Table 2.

**Table 2.** Learning participation motive Sub-variable and reliability.

sub-variable	number of questions	Cronbach's $\alpha$
continuous motivation	5	.85
intrinsic motives	5	.85
extrinsic motives	5	.84

#### 3.3.2. Servant Leadership Measurement Tool

Servant leadership is a measurement tool that refers to variables that have been important studies through previous studies such as Laub (1999) [65], Jaekyung Noh (2010) [17], and Jiyeon Yeon (2015) [27]. It consists of a total of 11 questions, and includes a sub-variable area and number of questions. Questions and reliability are shown in Table 3.

**Table 3.** Sub-variability and reliability of servant leadership.

sub-variable	number of questions	Cronbach's $\alpha$
growth support	2	.59
community formation	4	.82
presenting a vision	5	.88

#### 3.3.3. Sense of Community Measurement Tool

Sense of community is a measurement tool that refers to variables that have been important studies through previous studies such as Chavis & Wandersman (1986) [54], Knee (1999) [64], Youngin Kim (2002) [12], and Gana Park (2008) [20], and consists of a total of 13 questions. Sub-variable areas, number of questions, and reliability are shown in Table 4.

**Table 4.** Sub-variability and reliability of Sense of community.

sub-variable	number of questions	Cronbach's $\alpha$
sense of membership	3	.84
sense of mutual influence	4	.86
integration and satisfaction of needs	3	.84
emotional solidarity	3	.84

### 3.3.4. Church Family Ministry Program Activities and Assignment Contents

This study's family ministry program activities were conducted according to the following procedures. First, groups were organized to participate in the family ministry program, and lecture-style classes and participatory classes were operated to deliver the knowledge necessary to solve tasks. Next, the family ministry task was presented. The practical task of the family ministry program was to write an action plan in curriculum activities and put it into action.

Family Ministry Participation selected action items in their daily lives and worked through a coaching process. When class began, the coach announced the activities to the entire group, and then went into a small conference room to provide coaching for change, growth, and recovery. activity was carried out. Coaches frequently participated in face-to-face coaching with coachees and provided feedback on family ministry program activities.

## 3.4. Data Analysis

First, in order to analyze the data, mean and standard deviation, normality analysis, etc. were conducted through frequency analysis and descriptive statistics analysis to determine the general characteristics of the research subjects extracted from the population. Second, correlation analysis was performed to check the correlation between study variables, and AVE values and construct reliability were calculated to check multicollinearity. Lastly, to verify the research hypothesis, research model verification and mediating effect analysis were conducted using the Amos program.

## 4. Research Results

### 4.1. Descriptive Statistics and Normality Analysis Results

In order to verify the structural relationship between Servant leadership of the learning participation motive and Sense of community, Descriptive Statistics Analysis and Normality Analysis were performed with normality confirmed through characteristics, skewness, and kurtosis through Mean and Standard Deviation or Minimum Value or Maximum Value of sub-variables. The analysis results are shown in Table 5 below. In particular, Skewness and Kurtosis meet the assumption of normal distribution if their absolute value is less than 2. According to Table 5, all Skewness and Kurtosis were between -.420 and .727 and did not exceed the absolute value of 2, thus meeting the Normality criteria.

**Table 5.** Descriptive statistics and Normality Analysis Results of collected data.

study variable	sub-variable	mean	standard deviation	skewness	kurtosis
learning participation motive	Continuous motivation	3.51	.665	-.267	.261
	intrinsic motives	3.56	.640	-.290	.165
	extrinsic motives	3.86	.562	-.206	.338
sense of community	sense of membership	4.02	.571	-.055	-.098
	sense of mutual influence	3.76	.625	-.193	.164
	integration and satisfaction of needs	3.61	.650	-.201	.070
	emotional solidarity	3.68	.664	-.108	.016
	growth support	4.02	.552	-.420	.727
servant leadership	community formation	3.63	.631	-.201	.110
	presenting a vision	3.65	.638	.015	.231

## 4.2. Correlation Analysis Result

Pearson's correlation analysis was performed to determine the correlation between Study Variables. As a result of the analysis, all correlations were found to be significant at the significance level  $p < .01$ , and all were confirmed to have positive correlations. The correlation between measurement variables is shown in Table 6.

The overall correlation coefficient between variables was

confirmed to be .170 to .704, with Servant leadership presenting a vision being the highest at .704. This is interpreted as the fact that the research subjects of this study were couples who actually participated in the family ministry program, and the presenting a vision correlation coefficient of servant leadership was high through participation activities. As a result of correlation analysis, it was confirmed that all correlations between variables were positive.

**Table 6.** Correlation analysis result.

Classification	a1	a2	a3	b1	b2	b3	c1	c2	c3	c4
a1	1.00									
a2	.647**	1.00								
a3	.626**	.700**	1.00							
b1	.268**	.254**	.386**	1.00						
b2	.445**	.399**	.482**	.472**	1.00					
b3	.451**	.441**	.476**	.470**	.704**	1.00				
c1	.348**	.298**	.433**	.459**	.482**	.441**	1.00			
c2	.365**	.293**	.455**	.397**	.536**	.538**	.613**	1.00		
c3	.322**	.241**	.370**	.404**	.463**	.455**	.491**	.628**	1.00	
c4	.230**	.170**	.343**	.407**	.445**	.413**	.466**	.603**	.697**	1.00

\* $p < 0.05$ , \*\* $p < 0.01$

※ legend: Learning participation motive (Continuous motivation a1, intrinsic motives a2, extrinsic motives a3);

Servant leadership (growth support b1, community formation b2, presenting a vision b3);

Sense of community (sense of membership c1, sense of mutual influence c2, integration and satisfaction of needs c3, emotional solidarity c4).

When Construct Reliability is 0.7 or higher, it can be judged that Concentrated validity has been secured. As a result of the analysis, the construct reliability of the measurement variables is .895 - .941, which can all be judged to be higher than 0.7. As a result of calculating average variance extracted (AVE) values to verify discriminant validity,

the AVE values of each measurement variable were found to be .632 - .829, and the AVE values of all measurement variables were found to be .487. Since the AVE values of each measurement variable were higher than the AVE values of all variables, discriminant validity was also verified (see Table 7).

**Table 7.** Construct reliability and average variance extracted (AVE) values between sub-variables.

Classification	continuous motivation	intrinsic motives	extrinsic motives	sense of community	servant leadership
continuous motivation	1.00				
intrinsic motives	.593	1.00			
extrinsic motives	.626	.698	1.00		
sense of community	.371	.296	.477	1.00	
servant leadership	.489	.430	.524	.620	1.00



Classification	continuous motivation	intrinsic motives	extrinsic motives	sense of community	servant leadership
construct reliability	.895	.902	.916	.941	.935
AVE	.632	.699	.686	.800	.829

### 4.3. Structural Equation Model Analysis (Amos) Results for Verification of Structural Relationships

To verify the impact of Learning participation motive on Servant leadership and the structural relationship between Sense of community, the Structural Equation Research Model (Figure 1) is shown. The goodness-of-fit (GI) of this study model is  $\chi^2=642.544$  ( $p=.000$ ),  $RMR=.025$ ,  $SRMR=.045$ ,  $GFI=.905$ ,  $IFI=.935$ ,  $CFI=.935$ ,  $TLI=.923$  and  $RMSEA=.065$ , it was found to be a model goodness-of-fit (GI) that satisfies all conditions as an equivalent model iden-

tical to the goodness-of-fit (GI) of the Measurement Model. The Structural Model proposed in this study can be judged to be statistically valid. Accordingly, the structural model verified through this study is presented as follows.

Using the model of this study, the statistical significance level ( $=.05$ ) of the standardized path coefficient was used to verify the influence relationship between Continuous motivation, intrinsic motives, extrinsic motives, Sense of community, and Servant leadership of Learning participation motive suggested in the research hypothesis. and confidence level ( $C.R.=\pm 1.96$ ) were verified (see Table 8).

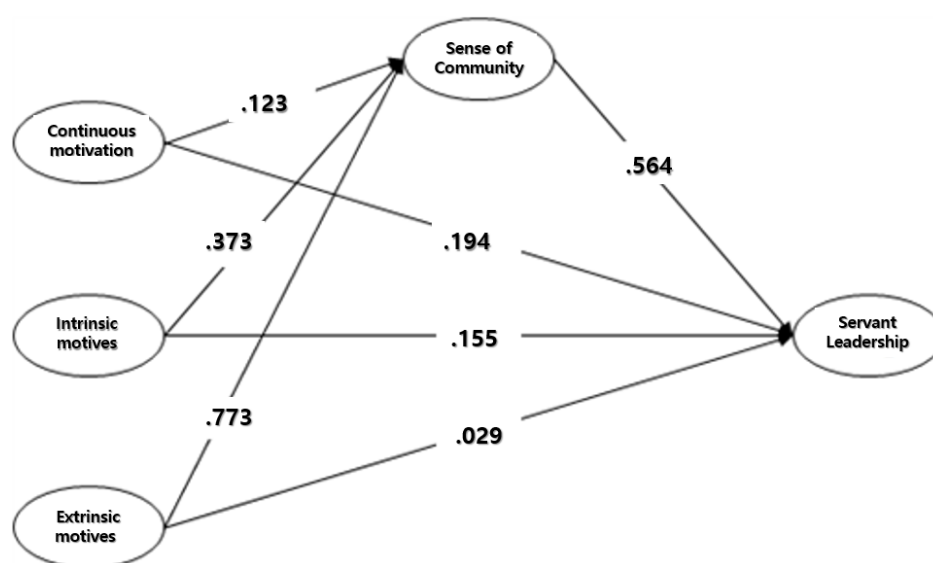


Figure 1. Structural Equation Model (Amos).

Table 8. Results of Path Analysis in Structural Models.

path				unstandardized coefficients (RW)	Standardized coefficients (SRW, $\beta$ )	C.R.	p value
(H1)	continuous motivation	➡	sense of community	.081	.123	1.709	.087
(H2)	intrinsic motives	➡	sense of community	.227	.373	3.801	.000
(H3)	extrinsic motives	➡	sense of community	.541	.773	6.785	.000
(H4)	ense of community	➡	servant leadership	.704	.564	10.056	.000

path				unstandardized coefficients (RW)	Standardized coefficients (SRW, $\beta$ )	C.R.	p value
(H5)	continuous motivation	➡	servant leadership	.158	.194	3.305	.000
(H6)	intrinsic motives	➡	servant leadership	.117	.155	1.890	.059
(H7)	extrinsic motives	➡	servant leadership	.026	.029	.297	.766

**Table 9.** Multicollinearity Indices in Structural Models.

study variable	multicollinearity indices (R <sup>2</sup> )
continuous motivation	-
intrinsic motives	-
extrinsic motives	-
sense of community	.356
servant leadership	.610

Table 9. is the result of checking the Multicollinearity Indices (R<sup>2</sup>), which means how well the independent variable explains the dependent variable in terms of the explanatory power of the Study Variables of the Structural Model. Con-

tinuous motivation, intrinsic motives, and extrinsic motives of learning participation motive explained 35.6% of Sense of community, and Continuous motivation, intrinsic motives, extrinsic motives, and Sense of community of learning participation motive explained 61.0% of Servant leadership.

#### 4.4. Mediating Effect Analysis Results Between Study Variables

In this study, hypothesis verification between study variables for mediating effect was conducted and verified through 5,000 repeated samplings by measuring direct effect, indirect effect, and total effect. The direct effect, indirect effect, and total effect for verifying the mediating effect of Sense of community in the relationship between learning participation motive's Continuous motivation, intrinsic motives, extrinsic motives, and servant leadership are shown in Table 10.

**Table 10.** Mediating effect analysis of Structural Model.

path				direct effect	indirect effect	total effect
continuous motivation	➡	sense of community		.123	-	.123
intrinsic motives	➡	sense of community		.373**	-	.373**
extrinsic motives	➡	sense of community		.773**	-	.773**
sense of community	➡	servant leadership		.564**	-	.564**
continuous motivation	➡	servant leadership		.194**	.069	.263**
intrinsic motives	➡	servant leadership		.155	.210**	.365**
extrinsic motives	➡	servant leadership		.029	.436**	.465**

## 5. Conclusion and Recommendations

The purpose of this study was to determine the effect of the Learning participation motive of Participation in the church family ministry education program on Servant leadership and to verify the effect on Servant leadership through Sense of

community. Accordingly, the results of this study show that, firstly, among the learning participation motives, intrinsic motives have a statistically significant influence on Sense of community, extrinsic motives have a statistically significant influence on Sense of community, continuous motivation has a statistically significant influence on Servant leadership, and Sense of community has a statistically significant influence on

Servant leadership. appear. Second, in the relationship between intrinsic motives and servant leadership among learning participation motives, it was found that in Sense of community, extrinsic motives had a statistically significant indirect effect at the significance level in Sense of community. Third, as a result of mediating effect verification, it was found that among the learning participation motives, Sense of community, Continuous motivation had no effect under the significance level, but intrinsic motives and extrinsic motives had an indirect effect under the statistical significance level. The purpose of this study was to determine the effect of the Learning participation motive of Participation in the church family ministry education program on Servant leadership and to verify the effect on Servant leadership through Sense of community. Accordingly, the results of this study show that, firstly, among the learning participation motives, intrinsic motives have a statistically significant influence on Sense of community, extrinsic motives have a statistically significant influence on Sense of community, continuous motivation has a statistically significant influence on Servant leadership, and Sense of community has a statistically significant influence on Servant leadership. appear. Second, in the relationship between intrinsic motives and servant leadership among learning participation motives, it was found that in Sense of community, extrinsic motives had a statistically significant indirect effect at the significance level in Sense of community. Third, as a result of mediating effect verification, it was found that among the learning participation motives, Sense of community, Continuous motivation had no effect under the significance level, but intrinsic motives and extrinsic motives had an indirect effect under the statistical significance level. The purpose of this study was to determine the effect of the Learning participation motive of Participation in the church family ministry education program on Servant leadership and to verify the effect on Servant leadership through Sense of community. Accordingly, the results of this study show that, firstly, among the learning participation motives, intrinsic motives have a statistically significant influence on Sense of community, extrinsic motives have a statistically significant influence on Sense of community, continuous motivation has a statistically significant influence on Servant leadership, and Sense of community has a statistically significant influence on Servant leadership. appear. Second, in the relationship between intrinsic motives and servant leadership among learning participation motives, it was found that in Sense of community, extrinsic motives had a statistically significant indirect effect at the significance level in Sense of community. Third, as a result of mediating effect verification, it was found that among the learning participation motives, Sense of community, Continuous motivation had no effect under the significance level, but intrinsic motives and extrinsic motives had an indirect effect under the statistical significance level.

The fact that the learner's intrinsic motives influenced servant leadership through the sense of community means that when the learner likes and values learning about family minis-

try in itself, his or her willingness to participate in the learning community is promoted, leading to servant leadership.

Lastly, this study aims to increase the servant leadership of church family ministry program participation when developing and operating programs in churches and related organizations by identifying how the learning participation motive of church family ministry program participation affects servant leadership and laid the foundation for follow-up research on how servant leadership can be improved by the mediator variable called Sense of community.

The suggestions made through the above research are as follows. First, because this study consisted of a sample limited to a specific target of couples participating in the family ministry program in 7 churches and organizations nationwide that implement the church family ministry program, the learning of couples participating in the church family ministry program was conducted. Despite being a study on the impact of participation motive on servant leadership and the mediating effect of sense of community, it is somewhat difficult to generalize the results of this study to all couples participating in family ministry programs across the country. Therefore, in future research, it is necessary to conduct extensive follow-up research targeting all large and small churches and organizations across the country. Second, because this study studied a specific target sample at a specific point in time, different research results may be obtained depending on the time of study, research sample, and environmental factors such as social changes. Since only Sense of community was identified as a mediating effect, this study We suggest that extensive follow-up research on various variables, including those not specified in the study, and more in-depth and comparative studies to reveal the mediating effect related to various variables other than Sense of community.

## Conflicts of Interest

The authors declare no conflicts of interest.

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