LANGUAGE : Jurnal Inovasi Pendidikan Bahasa dan Sastra
Vol. 6, No. 4, September-November 2026
e-ISSN : 2807-1670 | p-ISSN : 2807-2316
Online Journal System : https://jurnalp4i.com/index.php/language

SERVANT LEADERSHIP AND ARCHETYPAL TRANSFORMATION IN ANTOINE FUQUA'S KING ARTHUR (2004)

Danang Sutanto[1], Esterria Romauli[2], Winda Lutfiyanti[3]
Akademi Maritim Pembangunan[1], Sekolah Tinggi Bahasa Asing Cipto Hadi Pranoto[2], Universitas Indonesia Maju[3]
e-mail: danangsutanto@gmail.com

Diterima: 0*3/11/0202*; Direvisi: *09/11/0202*; Diterbitkan: *17/11/0202*

ABSTRAK

Kajian kepemimpinan film menyoroti heroisme dan legitimasi kekuasaan, sedangkan hubungan *servant leadership* dengan transformasi arketipe belum banyak dikaji secara terpadu. Film merepresentasikan kepemimpinan melalui tindakan, relasi, dan tanggung jawab moral. Penelitian ini bertujuan mengidentifikasi karakteristik servant leadership dalam tindakan Arthur, menafsirkan pola arketipe karakternya, serta menjelaskan hubungan keduanya dalam transformasi kepemimpinan dalam film King Arthur (2004) karya Antoine Fuqua. Penelitian menggunakan analisis tekstual, naratif, dan semiotika visual. Data terdiri atas 23 unit purposif, yaitu 22 dialog dan satu komposisi visual, dari versi *Director's Cut* berdurasi 126 menit. Analisis menggunakan *Servant Leadership Theory Greenleaf dan Archetypal Theory Jung*, dengan sepuluh karakteristik Spears sebagai kerangka operasional serta kategori arketipe sebagai perangkat analisis. 19 unit data diklasifikasikan, sedangkan empat unit belum dapat diklasifikasikan karena bukti tidak memadai. Sembilan karakteristik *servant leadership teridentifikasi*, yaitu *listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, dan building community; commitment to growth of people tidak teridentifikasi. Arthur ditafsirkan melalui pola Hero, Servant/Caregiver, Shadow and Self-Awareness, Emerging King/Ruler, Servant-King, dan Mature King/Ruler*. Temuan menunjukkan bahwa perilaku melayani Arthur berkaitan dengan pola arketipe tersebut dalam membentuk transformasi naratif dari heroisme menuju kepemimpinan yang menekankan pelayanan, kesadaran diri, dan tanggung jawab kolektif.
Kata kunci: *Arketipe, Film, Kepemimpinan, King Arthur, Servant Leadership.*

ABSTRACT

Film leadership studies emphasize heroism and legitimacy of power, while the relationship between servant leadership and archetypal character transformation is underexplored. Films represent leadership through actions, relationships, and moral responsibility. This study aims to identify servant-leadership characteristics in Arthur's actions and interactions, interpret his archetypal patterns, and explain their relationship in his leadership transformation in Antoine Fuqua's King Arthur (2004). It uses textual, narrative, and visual semiotic analysis. The data comprise 23 selected units: 22 dialogue units and one visual composition from the 126-minute Director's Cut. The analysis draws on Greenleaf's Servant Leadership Theory and Jung's Archetypal Theory, using Spears's ten characteristics as its framework and archetypal categories for interpretation. Nineteen data units were classified, while four remained unclassified due to insufficient evidence. Nine servant-leadership characteristics were identified: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, and building community; commitment to the growth of people was not identified. Arthur is interpreted through Hero, Servant/Caregiver, Shadow and Self-Awareness, Emerging

Copyright (c) 2026 LANGUAGE: Jurnal Inovasi Pendidikan Bahasa dan Sastra
https://doi.org/10.51878/language.v6i4.16844

LANGUAGE : Jurnal Inovasi Pendidikan Bahasa dan Sastra
Vol. 6, No. 4, September-November 2026
e-ISSN : 2807-1670 | p-ISSN : 2807-2316
Online Journal System : https://jurnalp4i.com/index.php/language

King/Ruler, Servant-King, and Mature King/Ruler archetypal patterns. Findings show that Arthur's servant-leadership behaviors are related to these patterns, shaping his narrative transformation from heroism toward leadership emphasizing service, self-awareness, and collective responsibility.
Keywords: *Archetype, Film, Leadership, King Arthur, Servant Leadership.*

INTRODUCTION

Leadership is not merely the exercise of authority or the ability to direct others toward predetermined objectives; it also involves moral responsibility, interpersonal relationships, and concern for collective well-being. In cinematic narratives, leadership is represented through characters' decisions, interactions, and responses to conflicts involving power and collective interests. Ciesielska et al. (2026) emphasize that popular culture provides an important space for examining how leadership, authority, and ethical values are constructed through mediated narratives. Similarly, Schmidt et al. (2025) explain that films provide opportunities for leadership learning by presenting leadership behaviors, decision-making, and organizational challenges. Therefore, examining cinematic leadership requires attention not only to heroic actions and authority but also to the moral values and interpersonal relationships underlying a character's leadership development.

The legend of King Arthur has been repeatedly adapted in literature and cinema, producing different interpretations of heroism, kingship, and legitimate authority. Sheble and Quigley (2024) demonstrate that contemporary Arthurian adaptations reconstruct medieval narratives through alternative perspectives on identity, belonging, and social values, while Sabino et al. (2022) examine leadership lessons conveyed through cinematic representations of King Arthur. However, these studies do not specifically explain how service-oriented leadership behaviors relate to the symbolic transformation of Arthur's character. Antoine Fuqua's *King Arthur* (2004) is particularly relevant because it portrays Arthur as a Roman military commander who negotiates institutional obligations, personal convictions, moral conflicts, and responsibility toward his companions and the wider community. Unlike representations that primarily emphasize royal lineage or the fulfillment of a predetermined destiny, this film foregrounds Arthur's transition from military command toward leadership grounded in service, moral responsibility, and collective interests.

To examine Arthur's leadership behaviors, this study adopts Servant Leadership Theory, originating from Robert K. Greenleaf's conception of leadership as service to others. Canavesi and Minelli (2022) describe servant leadership as a morally grounded approach that prioritizes followers' needs and interests rather than the leader's personal interests, while Sun et al. (2024) emphasize its follower-oriented and community-oriented dimensions. The analysis employs Spears' ten characteristics: listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community. These characteristics function as operational indicators for identifying observable leadership behaviors in Arthur's dialogue and interactions. Accordingly, Servant Leadership Theory explains the behavioral dimension of Arthur's leadership by examining how his actions demonstrate service, interpersonal concern, and responsibility toward others.

Nevertheless, identifying leadership behaviors alone cannot fully explain the symbolic and psychological dimensions of Arthur's character development. Therefore, this study also employs Jung's Archetypal Theory, which conceptualizes archetypes as recurring symbolic patterns representing fundamental aspects of human experience and character identity. Hafi and Rahmawati (2023) demonstrate the relevance of Jungian archetypes for interpreting symbolic

Copyright (c) 2026 LANGUAGE: Jurnal Inovasi Pendidikan Bahasa dan Sastra
https://doi.org/10.51878/language.v6i4.16844

LANGUAGE : Jurnal Inovasi Pendidikan Bahasa dan Sastra
Vol. 6, No. 4, September-November 2026
e-ISSN : 2807-1670 | p-ISSN : 2807-2316
Online Journal System : https://jurnalp4i.com/index.php/language

representations of leadership, responsibility, and sacrifice, while Ainunnisa and Sudaryani (2026) employ archetypal patterns to examine character identity and psychological complexity. Drawing on Jung's archetypal perspective (1964, 1969) and Pearson's framework (1991), this study develops six interpretive categories: Hero, Servant/Caregiver, Shadow and Self-Awareness, Emerging King/Ruler, Servant-King, and Mature King/Ruler, which represent courage, service, self-reflection, developing authority, responsible leadership, and collective commitment, respectively. These categories are research-specific interpretive constructs developed by relating theoretical concepts to Arthur's actions, interpersonal conflicts, narrative position, and changing representation of authority, rather than fixed archetypes or universal psychological developmental stages established by Jung.

Previous studies have examined servant leadership, Arthurian narratives, cinematic leadership, and archetypal characterization from different analytical perspectives. Studies by Canavesi and Minelli (2022) and Sun et al. (2024) primarily discuss the conceptual and organizational dimensions of servant leadership, whereas Sabino et al. (2022) and Sheble and Quigley (2024) emphasize leadership lessons and cultural reinterpretations in Arthurian narratives. Meanwhile, Ghofur et al. (2021) and Warda et al. (2026) investigate leadership representations through cinematic characters, while Hafi and Rahmawati (2023) and Syaputri et al. (2024) examine character construction through Jungian archetypes. Although these studies provide important theoretical and analytical foundations, they do not sufficiently explain how specific servant-leadership behaviors contribute to the symbolic construction and transformation of a character's leadership identity. Consequently, the relationship between observable service-oriented behaviors, archetypal characterization, and the development of moral authority in Arthurian cinematic narratives remains an important area for further investigation.

Addressing this gap, the present study examines Antoine Fuqua's *King Arthur* (2004) through the complementary application of Servant Leadership Theory and Archetypal Theory. Servant Leadership Theory identifies and explains Arthur's observable leadership behaviors, whereas Archetypal Theory interprets the symbolic meanings of those behaviors within the development of his character and authority. The contribution of this study lies not merely in combining two theoretical perspectives but also in developing six interpretive archetypal categories and examining their relationship with Spears' ten servant-leadership characteristics through dialogue, character interactions, and narrative contexts. Accordingly, this study pursues three objectives: identifying the servant-leadership characteristics represented through Arthur's actions and interactions, interpreting his characterization through the six archetypal categories, and explaining the relationship between these behavioral and symbolic dimensions. Ultimately, this analysis seeks to explain how Arthur's representation develops from a military hero toward a leader whose authority is associated with service, self-awareness, moral responsibility, and collective well-being.

RESEARCH METHOD

This study employed a descriptive qualitative design integrating textual, narrative, and visual semiotic analysis to examine servant leadership and archetypal transformation in Antoine Fuqua's *King Arthur* (2004). The primary data source was the 126-minute Director's Cut version accessed through Disney+ Hotstar, from which 23 purposively selected data units were identified, comprising 22 dialogue units and one visual composition unit. The dialogue units were selected based on their explicit or contextual relevance to Arthur's leadership behaviors, interpersonal relationships, decision-making, responses to conflict, and developing

Copyright (c) 2026 LANGUAGE: Jurnal Inovasi Pendidikan Bahasa dan Sastra
https://doi.org/10.51878/language.v6i4.16844

LANGUAGE : Jurnal Inovasi Pendidikan Bahasa dan Sastra
Vol. 6, No. 4, September-November 2026
e-ISSN : 2807-1670 | p-ISSN : 2807-2316
Online Journal System : https://jurnalp4i.com/index.php/language

responsibilities, while the visual unit was selected for its potential to represent the symbolic dimension of his leadership and authority. Each data unit was documented with its dialogue transcript or visual description, scene context, data number, and timestamp in the format of hours, minutes, and seconds (hh:mm) to ensure traceability and facilitate verification against the original film. The selection and classification of data were guided by Spears' ten servant-leadership characteristics, operationalized as follows: listening (attention to others' perspectives), empathy (understanding others' feelings), healing (actions intended to alleviate emotional or psychological suffering), awareness (recognition of personal and situational conditions), persuasion (influencing others through reasoning rather than coercion), conceptualization (developing broader ideas or solutions), foresight (anticipating possible consequences), stewardship (responsibility for collective interests), commitment to the growth of people (supporting others' development and independence), and building community (strengthening solidarity and collective commitment).

Data analysis was conducted through repeated viewing, manual transcription of the original English dialogue, contextual examination, and systematic coding based on the operational indicators of servant leadership and the six interpretive archetypal categories. The archetypal categories were operationalized as Hero (courage and confrontation with challenges), Servant/Caregiver (concern for and service to others), Shadow and Self-Awareness (recognition of internal conflict and personal limitations), Emerging King/Ruler (developing capacity to guide others and exercise authority), Servant-King (integration of service and leadership responsibility), and Mature King/Ruler (authority grounded in collective commitment and moral responsibility). Each data unit was first assigned a primary servant-leadership code based on its most prominent behavioral evidence, after which its dialogue, character relationships, conflict, and narrative position were examined to determine whether its symbolic meaning supported an archetypal interpretation; a category was assigned only when sufficient contextual evidence justified the relationship, rather than through an automatic correspondence between the two frameworks. The visual composition was analyzed using semiotic principles by identifying its observable signifiers, including framing, character positioning, spatial relationships, visual distance, and other relevant compositional elements, before interpreting their symbolic meanings in relation to authority, responsibility, and Arthur's characterization within the narrative context. To maintain analytical credibility, coding decisions and category assignments were documented, dialogue and visual evidence were rechecked against the original film, and reflexive notes were maintained to distinguish observable evidence from theoretical interpretation, while four insufficiently supported units in each analytical classification were retained as pending rather than forced into predetermined categories.

RESULT AND DISCUSSION

Results

The analysis of Antoine Fuqua's *King Arthur* (2004) identified 23 data units, consisting of 22 dialogue units and one visual composition unit. These data were analyzed to identify the representation of servant leadership through Arthur's actions and interactions, as well as the archetypal patterns reflected in his characterization. Of the total data, 19 units were successfully classified into eight servant-leadership characteristics, while the remaining four units were categorized as *Pending Behavioral Classification*. These unclassified units were retained as part of the findings because the available evidence was insufficient to establish a clear correspondence with the conceptual indicators of the ten servant-leadership characteristics.

Copyright (c) 2026 LANGUAGE: Jurnal Inovasi Pendidikan Bahasa dan Sastra
https://doi.org/10.51878/language.v6i4.16844

LANGUAGE : Jurnal Inovasi Pendidikan Bahasa dan Sastra
Vol. 6, No. 4, September-November 2026
e-ISSN : 2807-1670 | p-ISSN : 2807-2316
Online Journal System : https://jurnalp4i.com/index.php/language

Therefore, the findings do not indicate that all ten servant-leadership characteristics were represented in the film.

Table 1. Distribution of Servant Leadership Characteristics in *King Arthur* (2004)

No.	Servant Leadership Characteristics	Data Units	Frequency	Percentage
1	Listening	1–4	4	17.39%
2	Empathy	5–7	3	13.04%
3	Healing	8	1	4.35%
4	Awareness	9–10, 16	3	13.04%
5	Persuasion	11–12	2	8.70%
6	Conceptualization	13–14	2	8.70%
7	Foresight	15	1	4.35%
8	Stewardship	17	1	4.35%
9	Commitment to the Growth of People	–	0	0.00%
10	Building Community	22–23	2	8.70%
	Classified Data	1–17, 22–23	19	82.61%
	Pending Behavioral Classification	18–21	4	17.39%
	Total	1–23	23	100.00%

Source: Authors' analysis of King Arthur *(2004), based on Greenleaf's servant leadership perspective (1977) and Spears' ten characteristics (2002, 2010).*

Table 1 presents the distribution of the 23 data units according to the ten servant-leadership characteristics and an additional pending classification status. Listening represents the most frequently identified characteristic, with four data units (17.39%), followed by empathy and awareness, each comprising three units (13.04%). Furthermore, persuasion, conceptualization, and building community each account for two units (8.70%), while healing, foresight, and stewardship each account for one unit (4.35%). No data unit met the conceptual indicators of commitment to the growth of people, while four units (17.39%) remained under *Pending Behavioral Classification*. These percentages describe the distribution of the research data and should not be interpreted as measures of leadership dominance, quality, or effectiveness.

The textual analysis identified listening in Data 1–4, where Arthur's leadership was interpreted through his attention to the opinions, concerns, and perspectives of other characters. Empathy was identified in Data 5–7 based on the representation of Arthur's concern for the circumstances and experiences of others. Meanwhile, healing was identified only in Data 8, with this classification requiring evidence of an action intended to alleviate emotional or psychological suffering rather than merely providing physical protection. Accordingly, the distinction between empathy and healing was maintained to prevent protective actions from automatically being interpreted as restorative leadership behavior. These classifications were

Copyright (c) 2026 LANGUAGE: Jurnal Inovasi Pendidikan Bahasa dan Sastra
https://doi.org/10.51878/language.v6i4.16844

LANGUAGE : Jurnal Inovasi Pendidikan Bahasa dan Sastra
Vol. 6, No. 4, September-November 2026
e-ISSN : 2807-1670 | p-ISSN : 2807-2316
Online Journal System : https://jurnalp4i.com/index.php/language

based on the function of Arthur's actions within the scene context rather than solely on the positive nature of his behavior.

Awareness was identified in Data 9–10 and 16, whereas foresight was assigned to Data 15. The awareness classification refers to Arthur's recognition of personal limitations, understanding of others' circumstances, or awareness of the situation he faces. In contrast, foresight requires evidence that Arthur considers possible consequences or anticipates future developments before making a decision. Persuasion was identified in Data 11–12, while conceptualization was assigned to Data 13–14 based on their respective functions in influencing others and considering broader ideas or possible solutions. These classifications were determined by the primary function of each dialogue unit within its narrative context, rather than by the heroic or positive nature of Arthur's actions alone.

Stewardship was identified in Data 17 because the unit was interpreted in relation to Arthur's responsibility toward others and collective interests. However, Data 18–21 were not classified as commitment to the growth of people because their available interpretations indicated loyalty, protection, or collective responsibility rather than clear evidence of empowerment, skill development, or increased independence among other characters. Consequently, these four units remained under *Pending Behavioral Classification* rather than being forced into a theoretical category without sufficient supporting evidence. Building community was subsequently identified in Data 22–23 because these units were interpreted in relation to the development of collective commitment and relationships among the characters. This classification reflects the social dimension of leadership and its connection to the formation of a sense of community within the group.

Table 2. Evidence Matrix of Servant Leadership Characteristics

Data Units	Proposed Code	Evidence Required for Verification	Analytical Focus
1–4	Listening	Dialogue showing Arthur listening to or considering the concerns of other characters	Attention to others' perspectives
5–7	Empathy	Dialogue or scenes showing an understanding of other characters' feelings or circumstances	Understanding others' experiences
8	Healing	Evidence of actions intended to reduce emotional or psychological suffering	Restoration and alleviation of suffering
9–10, 16	Awareness	Dialogue or scenes showing awareness of self, others, or situational conditions	Understanding surrounding circumstances
15	Foresight	Evidence of considering consequences or anticipating possible future developments	Consideration of future implications

Copyright (c) 2026 LANGUAGE: Jurnal Inovasi Pendidikan Bahasa dan Sastra
https://doi.org/10.51878/language.v6i4.16844

LANGUAGE : Jurnal Inovasi Pendidikan Bahasa dan Sastra
Vol. 6, No. 4, September-November 2026
e-ISSN : 2807-1670 | p-ISSN : 2807-2316
Online Journal System : https://jurnalp4i.com/index.php/language

11–12	Persuasion	Dialogue showing Arthur influencing others through reasoning rather than coercion	Non-coercive influence
13–14	Conceptualization	Dialogue showing broad thinking or the formulation of possible solutions	Abstract and strategic thinking
17	Stewardship	Evidence of responsibility toward others or collective interests	Responsible management and accountability
18–21	Pending Behavioral Classification	Dialogue or scenes that do not sufficiently establish a specific servant-leadership indicator	Insufficient evidence for classification
22–23	Building Community	Dialogue or scenes showing solidarity and collective commitment	Community formation

Source: Authors' coding of King Arthur *(2004), based on Greenleaf (1977) and Spears (2002, 2010).*

Table 2 illustrates the relationship between the data units, servant-leadership codes, and the conceptual evidence required to support each classification. This presentation distinguishes observable evidence from the analytical interpretation assigned to that evidence, particularly for characteristics that may overlap in everyday behavior. Data 8 requires specific evidence of restorative action to justify its classification as healing, whereas Data 18–21 remain unclassified because loyalty and protection alone do not demonstrate commitment to the growth of people. This evidence-based procedure ensures that the coding reflects the conceptual indicators of servant leadership rather than relying solely on moral evaluations of Arthur's behavior. Accordingly, the original dialogue excerpts and scene descriptions should be included to establish the traceability of each classification.

The archetypal analysis identified six principal interpretive categories in Arthur's characterization. These categories were developed by examining the narrative context, character conflicts, relationships among characters, and changes in the representation of Arthur's authority throughout the film. The analysis does not treat these categories as a fixed sequence of psychological development, but rather as interpretive patterns for explaining the symbolic dimensions of Arthur's characterization. In addition to the six principal categories, four data units remained under *Pending Archetypal Classification* because their narrative meanings could not be sufficiently established to support a specific archetypal interpretation. The distribution of the archetypal findings is presented in Table 3.

Table 3. Distribution of Archetypal Categories in Arthur's Characterization

No.	Archetypal Category	Data Units	Frequency	Percentage
1	Hero	1–4	4	17.39%
2	Servant/Caregiver	5–8	4	17.39%
3	Shadow and Self-Awareness	9–10, 15–16	4	17.39%
4	Emerging King/Ruler	11–14	4	17.39%

Copyright (c) 2026 LANGUAGE: Jurnal Inovasi Pendidikan Bahasa dan Sastra
https://doi.org/10.51878/language.v6i4.16844

LANGUAGE : Jurnal Inovasi Pendidikan Bahasa dan Sastra
Vol. 6, No. 4, September-November 2026
e-ISSN : 2807-1670 | p-ISSN : 2807-2316
Online Journal System : https://jurnalp4i.com/index.php/language

5	Servant-King	17	1	4.35%
6	Mature King/Ruler	22–23	2	8.70%
	Principal Archetypal Categories	1–17, 22–23	19	82.61%
	Pending Archetypal Classification	18–21	4	17.39%
	Total	1–23	23	100.00%

Source: Authors' interpretation of King Arthur *(2004), informed by Jung's archetypal perspective (1964, 1969) and Pearson's archetypal framework (1991).*

Table 3 presents the distribution of the data across six principal archetypal categories and one temporary classification status. The Hero, Servant/Caregiver, Shadow and Self-Awareness, and Emerging King/Ruler categories each comprise four data units (17.39%). The Servant-King category comprises one unit (4.35%), while Mature King/Ruler comprises two units (8.70%). The remaining four units (17.39%) are categorized as *Pending Archetypal Classification* because their symbolic meanings cannot yet be adequately established. These categories represent the researcher's interpretation of Arthur's characterization and should not be understood as automatic equivalents of particular servant-leadership characteristics.

The Hero category is associated with Data 1–4, in which listening is interpreted as part of Arthur's engagement with the perspectives of others. The Servant/Caregiver category is associated with Data 5–8 because empathy and the limited evidence of healing are interpreted through concern for the circumstances and well-being of other characters. Meanwhile, Shadow and Self-Awareness encompasses Data 9–10 and 15–16, which are interpreted in relation to Arthur's recognition of personal and situational challenges, as well as his consideration of possible consequences. The Emerging King/Ruler category is associated with Data 11–14, where persuasion and conceptualization are interpreted as elements of Arthur's developing ability to guide others and consider broader responsibilities. These relationships are interpretive connections established through narrative context rather than fixed correspondences between individual leadership characteristics and archetypes.

Data 17 is associated with the Servant-King category because stewardship is interpreted as a representation of responsibility toward others and collective interests. Meanwhile, Data 22–23 are associated with Mature King/Ruler because building community is interpreted as part of Arthur's representation as a leader whose authority is connected to collective commitment. In contrast, Data 18–21 remain under *Pending Archetypal Classification* because their interpretation as loyalty, protection, or collective responsibility does not provide sufficient grounds for assigning a more specific archetypal meaning. Thus, the six principal categories describe patterns of characterization that can be supported by the available narrative evidence, while the pending status preserves analytical caution. This distinction prevents the archetypal framework from being applied mechanically to every action performed by Arthur.

Overall, this study found that servant leadership in *King Arthur* (2004) was represented through 19 data units covering eight characteristics, with listening being the most frequently identified characteristic. The remaining four units could not be sufficiently classified and were therefore not assigned to commitment to the growth of people or any other servant-leadership characteristic without clear conceptual evidence. The archetypal analysis also identified six principal categories: Hero, Servant/Caregiver, Shadow and Self-Awareness, Emerging King/Ruler, Servant-King, and Mature King/Ruler, while four data units remained under

Copyright (c) 2026 LANGUAGE: Jurnal Inovasi Pendidikan Bahasa dan Sastra
https://doi.org/10.51878/language.v6i4.16844

LANGUAGE : Jurnal Inovasi Pendidikan Bahasa dan Sastra
Vol. 6, No. 4, September-November 2026
e-ISSN : 2807-1670 | p-ISSN : 2807-2316
Online Journal System : https://jurnalp4i.com/index.php/language

Pending Archetypal Classification. These findings indicate that Arthur's leadership behaviors can be interpreted through symbolic patterns associated with his characterization and the development of his authority throughout the film narrative. However, the relationship between servant-leadership characteristics and archetypal categories is interpretive and depends on the context of dialogue, scenes, conflicts, and character development, rather than representing an automatic or fixed correspondence.

Discussion

The findings indicate that Arthur's character in *King Arthur* (2004) is represented through nine identifiable characteristics of *servant leadership*, although their distribution varies across the selected data units. Listening emerges as the most frequently identified characteristic, suggesting that attention to others' perspectives constitutes a prominent aspect of Arthur's leadership representation. This finding is consistent with Nabawi et al. (2023), who explain that servant leadership prioritizes the needs and development of followers rather than the leader's personal interests. Similarly, Schowalter and Volmer (2024) and Jiang and Wei (2024) emphasize the importance of follower-oriented support and the fulfillment of psychological needs in servant leadership. However, unlike these studies, which examine servant leadership in organizational contexts, the present study demonstrates how similar leadership values are symbolically constructed through a fictional character and narrative interactions.

The identification of *listening*, *empathy*, and *healing* indicates that interpersonal concern constitutes an important dimension of Arthur's leadership representation. These characteristics illustrate different aspects of human-centered leadership, in which listening involves understanding others' perspectives, empathy concerns recognition of their experiences, and healing requires evidence of actions intended to alleviate emotional or psychological suffering. This finding corresponds with Waldan et al. (2025), who identify leader empathy as an important factor associated with servant leadership among teachers in West Kalimantan. Yanti et al. (2024) also demonstrate the relevance of servant leadership and interpersonal communication to organizational citizenship behavior and employee performance. Nevertheless, the present findings provide a more differentiated interpretation because healing appears in only one data unit, indicating that interpersonal concern in Arthur's characterization is more consistently represented through listening and empathy than through restorative actions.

The characteristics of *awareness*, *persuasion*, *conceptualization*, and *foresight* further demonstrate that Arthur's leadership representation involves reflection, communication, and consideration of collective consequences. These characteristics suggest that responsible leadership requires not only sensitivity toward others but also the ability to understand circumstances, communicate ideas, formulate broader solutions, and anticipate possible outcomes. Badriyah et al. (2025) emphasize the importance of organizational trust and justice in explaining the relationship between servant leadership and employee performance. Similarly, Sutisna and Noor (2022) demonstrate the relevance of organizational commitment in the relationship between servant leadership and employee performance. Although these studies examine organizational relationships rather than cinematic characterization, their findings provide a complementary perspective on the importance of trust, commitment, and responsible leadership practices. Thus, the present study extends this discussion by interpreting reflection and decision-making as narrative elements through which Arthur's leadership identity develops.

Copyright (c) 2026 LANGUAGE: Jurnal Inovasi Pendidikan Bahasa dan Sastra
https://doi.org/10.51878/language.v6i4.16844

LANGUAGE : Jurnal Inovasi Pendidikan Bahasa dan Sastra
Vol. 6, No. 4, September-November 2026
e-ISSN : 2807-1670 | p-ISSN : 2807-2316
Online Journal System : https://jurnalp4i.com/index.php/language

The findings concerning *stewardship* and *building community* extend the interpretation of Arthur's leadership from individual interpersonal relationships toward collective responsibility. *Stewardship* represents responsibility for shared interests, whereas *building community* reflects the development of solidarity and collective commitment among individuals. This interpretation is consistent with Safwandi et al. (2026), who conceptualize servant leadership through transformative service, structured empowerment, and moral accountability while incorporating the values of *gotong royong* and *kerukunan*. Nur Jannah et al. (2024) also demonstrate that servant leadership contributes to organizational citizenship behavior through job satisfaction, indicating its relevance to voluntary actions that support organizational interests. However, whereas these studies examine collective responsibility through organizational practices and outcomes, the present study identifies its symbolic representation through Arthur's relationships with other characters and his developing responsibility toward the community.

From the perspective of *Archetypal Theory*, Arthur's characterization is interpreted through six patterns: Hero, Servant/Caregiver, Shadow and Self-Awareness, Emerging King/Ruler, Servant-King, and Mature King/Ruler. These patterns illustrate different dimensions of his characterization, ranging from confronting challenges and serving others to recognizing personal limitations and accepting collective responsibility. This interpretation is supported by Sari and Widyana (2026), who demonstrate the use of Jungian archetypes in constructing and developing characters in documentary film narratives. Similarly, Syaputri et al. (2024) employ Jung's archetypal framework to examine psychological dimensions and character representation in *Gone Girl*. Although these studies establish the relevance of archetypal analysis for understanding cinematic characterization, the present study differs by relating archetypal interpretations to identifiable servant-leadership behaviors. Accordingly, the six categories function as interpretive patterns grounded in Arthur's narrative context rather than universal or predetermined stages of psychological development.

The relationship between servant-leadership characteristics and archetypal patterns constitutes the central contribution of this study. Listening and empathy, for example, support the interpretation of Arthur through the Servant/Caregiver pattern, while awareness, persuasion, and conceptualization provide a basis for interpreting his developing authority through the Emerging King/Ruler pattern. Furthermore, stewardship contributes to the interpretation of the Servant-King pattern, whereas building community supports the Mature King/Ruler interpretation through its emphasis on collective commitment. Unlike previous studies that primarily examine servant leadership, cinematic leadership, or archetypal characterization separately (Sabino et al., 2022; Sheble & Quigley, 2024), this study brings these perspectives together to explain how service-oriented behaviors contribute to the symbolic construction of leadership identity. Therefore, Arthur's transformation from a heroic figure toward a more mature representation of kingship can be understood as a narrative interaction between service, self-awareness, moral responsibility, and collective well-being, without assuming a fixed or automatic correspondence between the two theoretical frameworks.

CONCLUSION

This study concludes that Arthur's leadership character in *King Arthur* (2004) is represented through several characteristics of servant leadership, particularly listening, empathy, awareness, persuasion, conceptualization, foresight, stewardship, and building community. These characteristics portray Arthur not merely as a heroic figure who exercises authority through strength and courage, but also as a character who demonstrates concern for

Copyright (c) 2026 LANGUAGE: Jurnal Inovasi Pendidikan Bahasa dan Sastra
https://doi.org/10.51878/language.v6i4.16844

others and responsibility toward the community. From the perspective of Archetypal Theory, Arthur's character is interpreted through the patterns of Hero, Servant/Caregiver, Shadow and Self-Awareness, Emerging King/Ruler, Servant-King, and Mature King/Ruler. The relationship between these two theoretical perspectives shows that Arthur's character transformation is narratively constructed through the integration of service-oriented leadership, self-awareness, collective responsibility, and the gradual acceptance of authority. Thus, the three research objectives are addressed by identifying the servant leadership characteristics represented in Arthur, interpreting his archetypal patterns, and explaining how their interaction constructs his transformation from a heroic figure toward a more mature representation of kingship.

This study contributes to film and literary studies by demonstrating how Servant Leadership Theory and Archetypal Theory can be used together to interpret leadership representation and character development in a cinematic narrative. Its implications are limited to understanding how leadership values and archetypal symbolism are represented in *King Arthur* (2004), rather than establishing the effectiveness of servant leadership in actual organizational settings. Several limitations should be acknowledged, including the analysis of only one film, the relatively limited number of analytical units, the predominance of dialogue-based evidence, and the interpretative nature of the analytical process. Consequently, the findings represent an interpretation of the selected scenes and narrative context rather than an exhaustive account of all leadership representations in the film or a general explanation of leadership behavior. Future research may examine a wider range of films, include more visual and cinematographic evidence, and compare different narrative contexts to develop a broader understanding of how leadership characteristics and archetypal patterns are represented in cinema.

REFERENCE

Ainunnisa, K. S., & Sudaryani, R. R. S. (2026). Arketipe tokoh utama dalam novel Unit Gaib Darurat karya Tim Kisah Tanah Jawa: Kajian psikologi Carl Jung. Diglosia: Jurnal Kajian Bahasa, Sastra, dan Pengajarannya, 9(1), 149–162. https://doi.org/10.30872/diglosia.v9i1.1750

Badriyah, N., Ausat, A. M. A., Shafiq, M. A., Wafik, D., & Mazil, M. M. (2025). Unlocking job performance: How servant leadership, psychological safety, and organizational justice drive success through organizational trust. Jurnal Aplikasi Bisnis dan Manajemen, 11(2), 404. https://doi.org/10.17358/jabm.11.2.404

Canavesi, A., & Minelli, E. (2022). Servant leadership: A systematic literature review and network analysis. Employee Responsibilities and Rights Journal, 34(3), 267–289. https://doi.org/10.1007/s10672-021-09381-3

Ciesielska, M., Ciuk, S., Louis, A., & Schedlitzki, D. (2026). The good, the bad, and the ugly: Representation of leadership in popular culture. Culture and Organization, 32(5), 327–333. https://doi.org/10.1080/14759551.2026.2711461

Ghofur, M. A., Ramadhan, M. Y., & Adi, E. B. (2021). Representasi kepemimpinan dalam film Menolak Diam. Jurnal Komunikasi Nusantara, 3(2), 111–118. https://doi.org/10.33366/jkn.v3i2.83

Hafi, I. Y., & Rahmawati, S. (2023). The reality of the father's archetype in modern Indonesian literature: Carl Jung's analytic psychological study. HUMANIKA, 29(2), 293–302. https://doi.org/10.14710/humanika.v29i2.50303

Jiang, X., & Wei, Y. (2024). Linking servant leadership to followers' thriving at work: Self-determination theory perspective. Frontiers in Psychology, 15, Article 1384110.

Copyright (c) 2026 LANGUAGE: Jurnal Inovasi Pendidikan Bahasa dan Sastra
https://doi.org/10.51878/language.v6i4.16844

https://doi.org/10.3389/fpsyg.2024.1384110

Nabawi, A., Eliyana, A., & Sridadi, A. R. (2023). Implementasi servant leadership dalam organisasi: Pendekatan systematic literature review. BISMA: Jurnal Bisnis dan Manajemen, 17(1), 49–56. https://bisma.journal.unej.ac.id/article/view/5implementasiservant-leadership-dalam-organisasi-pendekatan-systematic

Nur Jannah, D. K., Kurniawan, I. S., & Kusuma, N. T. (2024). Peran servant leadership pada organizational citizenship behavior dengan mediasi job satisfaction. Journal of Business & Banking, 13(2). https://journal.perbanas.ac.id/index.php/jbb/article/view/4224

Sabino, A., Cesário, F., Andrade, L. J., & Teobaldi, F. (2022). King Arthur's lessons for leadership and superior performance—From screen to real life. Journal of Leadership Studies, 16(2), 56–61. https://doi.org/10.1002/jls.21809

Safwandi, S., Komariah, A., Suryana, A., & Prihatin, E. (2026). Discipline-based servant leadership model for effective school principal leadership: Conceptual framework development and empirical validation. Jurnal Pembelajaran, Bimbingan, dan Pengelolaan Pendidikan, 6(2), Article 13. https://doi.org/10.17977/um065.v6.i2.2026.13

Sari, A. R., & Widyana, E. (2026). Penciptaan karakterisasi tokoh utama melalui pendekatan arketipe Jung pada penulisan naskah dokumenter Besok Mungkin Sampai. Offscreen: Journal of Film and Television, 5(1). https://doi.org/10.26887/os.v5i1.30858

Schmidt, G. B., Van Dellen, S. A., & Islam, S. (2025). Ready, set, leadership development! Using films in developing leaders. New Directions for Student Leadership, 2025(185), 39–43. https://doi.org/10.1002/yd.20656

Schowalter, A. F., & Volmer, J. (2024). Servant and crisis manager? The association of servant leadership with followers' adaptivity and proactivity. Journal of Leadership & Organizational Studies, 31(4), 433–452. https://doi.org/10.1177/15480518241287647

Sheble, M., & Quigley, L. (2024). 'And I am more than this man can comprehend': Contemporary Arthurian texts & resistance to white supremacy. Journal of the International Arthurian Society, 12(1), 179–198. https://doi.org/10.1515/jias-20240008

Sun, P. Y. T., Anderson, M. H., & Gang, H. (2024). Determining the hierarchical structure and nature of servant leadership. Journal of Business and Psychology, 39, 715–734. https://doi.org/10.1007/s10869-023-09904-9

Sutisna, A. J., & Noor, J. (2022). Pengaruh kepemimpinan pelayanan dan komitmen organisasi terhadap kinerja kerja. Jurnal Aplikasi Bisnis dan Manajemen, 8(1), 283. https://doi.org/10.17358/jabm.8.1.283

Syaputri, Y. E. A. V., Kuncara, S. D., & Dewi, J. I. S. (2024). Archetypal analysis of Amy Dunne in Gone Girl film. Ilmu Budaya: Jurnal Bahasa, Sastra, Seni, dan Budaya, 8(4). https://doi.org/10.30872/jbssb.v8i4.9102

Waldan, R., Zarkasi, & Jauhari, M. M. (2025). Servant leadership among teachers: The influence of leader empathy, organizational ethical climate, and team psychological safety. Jurnal Ekonomi Bisnis dan Kewirausahaan, 14(2), 335–349. https://doi.org/10.26418/jebik.v14i2.92760

Warda, S. A., Perdhani, W. C., & Prasetyo, I. D. (2026). Multidimensional leadership: A comparative study of real-life educational leader and fictional leaders in Dead Poets Society. Educational Leadership and Management Journal, 4(2), 211–226. https://doi.org/10.22437/element.v4i2.58989

Copyright (c) 2026 LANGUAGE: Jurnal Inovasi Pendidikan Bahasa dan Sastra
https://doi.org/10.51878/language.v6i4.16844

LANGUAGE : Jurnal Inovasi Pendidikan Bahasa dan Sastra
Vol. 6, No. 4, September-November 2026
e-ISSN : 2807-1670 | p-ISSN : 2807-2316
Online Journal System : https://jurnalp4i.com/index.php/language

Yanti, D., Madris, M., & Pujiwati, A. (2024). Pengaruh servant leadership dan komunikasi interpersonal terhadap kinerja aparatur sipil negara melalui organizational citizenship behavior. Al-Buhuts, 20(2), 686–716. https://journal.iaingorontalo.ac.id/index.php/ab/article/view/5946

Copyright (c) 2026 LANGUAGE: Jurnal Inovasi Pendidikan Bahasa dan Sastra
https://doi.org/10.51878/language.v6i4.16844