

Inspiring Christian Leadership Patterns: Strategies to Improve Congregation Motivation in Service

Autor:

Imelda Marcos
Simbolon^{1*}
Fransiskus Irwan
Widjaja²

Afiliation

Bethel Church
Chreythum,
Cambodia¹
Real Theological
Seminary Batam,
Indonesia²

*Email:

Imeldamarcos139@
gmail.com

Dates:

Submitted: 01/08/2025
Revised: 027/09/2025
Accepted: 30/09/2025

DOI :

<https://doi.org/10.5354/7/xw4bse28>

Licensee: REAL
DIDACHE. This work is
licensed under a Creative
Commons Attribution-
Share Alike 4.0
International License



Abstract

Church leadership plays a vital role in motivating congregants, yet many churches face declining youth involvement, weakened commitment, and fragile leader–congregation relationships. This study examines inspiring Christian leadership patterns and strategies to strengthen congregational motivation using a qualitative descriptive design with a library research approach. Findings show that effective leadership integrates biblical values with transformational and servant leadership principles, supported by clear communication, emotional connection, and leadership training. Leaders who embody these elements are better able to foster active participation and build sustainable ministry cultures. The study’s novelty lies in contextualizing the integration of transformational and servant leadership with biblical values in Indonesian churches, offering both theoretical contributions and practical guidance. Nonetheless, reliance on secondary literature limits direct insights from congregants. Future research should apply mixed methods, including surveys and interviews, for deeper understanding. Ultimately, Christian leadership is not merely managerial but a theological calling to emulate Christ, the Good Shepherd (John 10:11), who leads with vision, humility, and love.

Keywords: christian leadership; communication; congregation; ministry

Abstrak

Kepemimpinan gereja memiliki peran vital dalam memotivasi jemaat, namun banyak gereja menghadapi tantangan berupa menurunnya keterlibatan kaum muda, melemahnya komitmen, serta rapuhnya hubungan antara pemimpin dan jemaat. Penelitian ini mengkaji pola kepemimpinan Kristen yang inspiratif serta strategi untuk memperkuat motivasi jemaat dengan menggunakan desain deskriptif kualitatif melalui pendekatan studi kepustakaan. Hasil penelitian menunjukkan bahwa kepemimpinan yang efektif ditandai dengan integrasi nilai-nilai Alkitabiah dengan prinsip kepemimpinan transformasional dan kepemimpinan pelayanan, yang didukung oleh komunikasi yang jelas, kedekatan emosional, serta pelatihan kepemimpinan. Pemimpin yang menerapkan elemen-elemen ini lebih mampu mendorong partisipasi aktif dan membangun budaya pelayanan yang berkelanjutan. Kebaruan penelitian ini terletak pada upaya mengontekstualisasikan integrasi kepemimpinan transformasional dan pelayanan dengan nilai-nilai Kristiani dalam gereja di Indonesia, sehingga memberikan kontribusi teoretis sekaligus panduan praktis. Namun, ketergantungan pada literatur sekunder membatasi perolehan wawasan langsung dari jemaat. Oleh karena itu, penelitian lanjutan disarankan menggunakan metode campuran, termasuk survei dan wawancara, untuk memperoleh pemahaman yang lebih mendalam. Pada akhirnya, kepemimpinan Kristen bukan sekadar manajerial, melainkan panggilan teologis untuk meneladani Kristus, Sang Gembala Agung (Yohanes 10:11), yang memimpin dengan visi, kerendahan hati, dan kasih.

Kata Kunci: jemaat; kepemimpinan kristen; komunikasi; pelayanan

INTRODUCTION

Leadership in the church context plays a central role in encouraging the active participation of congregants in ministry. However, significant social challenges remain, particularly concerning the sustained motivation of congregants to contribute. Churches across the globe, including in Indonesia, face issues such as low youth involvement, lack of commitment to ministry, and weakened relationships between leaders and congregations (Lumban Gaol et al., 2023; Tagwirei, 2024). A similar phenomenon is evident in Indonesia, where studies have found that youth participation in several church denominations tends to decline due to the influence of individualism and the rise of digital culture (Prasetya et al., 2022). These conditions underscore the need for leadership patterns that are more relevant and contextual in addressing such challenges.

Ideally, Christian leadership is viewed as reflecting biblical values such as love, humility, and service. In practice, however, not all leaders succeed in inspiring congregants to engage actively in ministry. Several studies suggest that while transformational leadership has proven effective in secular organizations, its application within church contexts remains insufficiently explored (Darsana et al., 2021; Reyaz, 2024). This gap provides an opportunity to investigate how transformational leadership can be integrated with servant leadership within church communities, particularly in Indonesia, to enhance congregational motivation.

An empirical gap also exists in understanding the emotional interactions between leaders and congregants. Prior research has highlighted the importance of emotional connection in fostering organizational commitment (Zheng et al., 2020), yet few studies have examined how this functions, in modern church leadership. For example, churches in major cities such as Jakarta often struggle to cultivate emotional closeness due to factors such as busyness, heterogeneous backgrounds, and increasingly formal worship patterns (Katarina & Siswanto, 2018). A critical question, therefore, is how theological values and church traditions can be integrated with modern leadership strategies to overcome these challenges.

Several studies provide valuable contributions to understanding Christian leadership patterns. Reyaz (2024) highlights the effectiveness of transformational leadership in improving performance, though primarily in secular organizations (Reyaz, 2024). Darsana et al. (2021) emphasize the role of emotional support in fostering engagement (Darsana et al., 2021), while Katarina and Siswanto (2018) underline the importance of Christian leaders'

exemplary character in shaping healthy organizational culture (Katarina & Siswanto, 2018). Tagwirei (2024) demonstrates that love-based leadership can promote a sustainable culture of service (Tagwirei, 2024). Nonetheless, most of these studies underemphasize the empowerment of congregants, particularly within the socio-cultural context of local churches in Indonesia.

At the same time, modern churches are confronted with increasingly complex social challenges. Shifts in congregational demographics, rising individualism, globalization, and the penetration of digital culture significantly affect how congregants interact with the church (Prasetya et al., 2022). In Indonesia, for instance, declining youth participation has also been observed. Research affirms that globalization, digital culture, and individualism have significantly shaped the commitment of younger generations within the church (Gultom et al., 2022). These findings highlight the importance of leadership approaches that are not only theological but also strategic in ensuring the continued relevance of the church.

Within the literature on Christian leadership, Jesus is often regarded as the ultimate model of divine leadership. His values of love, humility, and selfless service distinguish Christian leadership from other leadership styles (Lumban Gaol et al., 2023). The challenge lies in how these values can be practically applied in the modern Indonesian church, which is facing social, economic, and cultural disruptions. Recent studies suggest that leaders who adopt Jesus' leadership pattern are more likely to build inclusive and sustainable service cultures, although empirical evidence of its impact on congregational motivation remains limited (Tagwirei, 2024).

The novelty of this study lies in its effort to integrate transformational and servant leadership styles with Christian values to enhance congregational motivation, while emphasizing the Indonesian context. This approach seeks to bridge theoretical gaps that have largely centered on secular organizations and to provide practical solutions for modern churches. Consequently, this study contributes not only to the academic literature on Christian leadership but also to the development of an applicable framework for churches in Indonesia.

Therefore, this research underscores the urgency of effective and contextual leadership models to address the social, empirical, and practical challenges faced by churches. By emphasizing Christian values, integrating transformational leadership styles, and empowering

congregants, this study aims to equip Christian leaders to build Christ-centered ministry visions, create inclusive church communities, and inspire congregants to participate actively in service.

METHOD

This study employs a qualitative descriptive method with a library research approach. This approach was chosen as it aligns with the objective of the research, namely to understand inspiring patterns of Christian leadership and strategies that can be applied to enhance congregational motivation in ministry. Library research relies on academic literature sources such as books, journal articles, conference proceedings, and relevant research reports (Zaluchu, 2021b).

The research began with the identification of the problem and research objectives, specifically how Christian leadership patterns can motivate congregants in ministry. This problem formulation served as the basis for determining the criteria of the literature to be reviewed (Creswell & Creswell, 2018). Data collection was conducted through various online databases such as Google Scholar, ScienceDirect, Crossref, as well as national databases including Garuda and Neliti. Keywords used included *Christian Leadership*, *Congregation Motivation*, *Transformational Leadership*, and *Servant Leadership*.

Once the data were collected, the next step involved selecting and classifying the literature. Selection was carried out based on inclusion criteria: literature relevant to Christian leadership and congregational motivation, published within the last five years, and academically credible (e.g., indexed journals or scholarly books) (Booth et al., 2016). The selected literature was then classified into main themes such as leadership patterns, congregational motivation, and challenges of the modern church.

The subsequent process was content analysis, conducted in several stages. First, data were reduced by filtering information to identify key ideas and eliminating irrelevant content. Second, the reduced data were classified and categorized into research themes such as transformational leadership, servant leadership, leader–congregation relationships, and socio-cultural factors. Third, the categorized data were interpreted to understand the meaning contained in the literature and to connect it with the research objectives (Krippendorff, 2018).

To ensure data validity, verification was performed by comparing findings across multiple sources and employing triangulation to maintain consistency (Saadah et al., 2022). The validated data were then critically examined so that the conclusions drawn could be scientifically accountable. The final stage involved describing the findings and drawing conclusions, in which the researcher provided a comprehensive account of the analysis and identified patterns of Christian leadership that can inspire congregants. These conclusions were then used to formulate relevant strategies for enhancing congregational motivation in ministry.

Through these systematic steps, this research method not only provides a theoretical framework but also clearly explains the process undertaken in analyzing library data. This ensures that the study is both accountable and capable of producing valid results relevant to the needs of the modern church.

RESULTS AND DISCUSSION

Characteristics of Inspiring Leaders

In the church context, inspiring leaders possess essential characteristics that shape congregational motivation and involvement. One such characteristic is the ability to articulate a clear vision while embodying Christian values in daily practice. Leaders who not only speak but also model their words through consistent action are more likely to be trusted by their congregants (Grodensky et al., 2015). A survey revealed that 75% of respondents reported being more inspired by leaders whose actions align with their words (Zheng et al., 2020). In the Indonesian context, a similar phenomenon is observed in several urban churches, where younger congregants tend to be more engaged when pastors or elders actively participate in social initiatives such as disaster relief or environmental care programs. This indicates that exemplary leadership remains a dominant factor in fostering congregational motivation.

In addition to role modeling, effective communication is a key element of inspiring leadership. Stewart emphasizes that participatory communication can enhance congregants' sense of belonging (Stewart & Dancy, 2012). However, in practice, many Indonesian churches still adopt a top-down communication style. For example, in several Protestant synods, ministry program decisions are often made solely by the church council without

consulting the congregation, which reduces participation. Therefore, leaders who prioritize dialogical communication (such as through congregational meetings or ministry discussions) are more effective in fostering active involvement.

Another prominent characteristic is an orientation toward servant leadership. Leaders who pay attention to congregants' needs tend to build stronger trust (Dollhopf & Scheitle, 2013; Ndegwa et al., 2018). The Bible itself affirms this principle: "Whoever wants to become great among you must be your servant" (Matthew 20:26, NIV). This provides a normative foundation that Christian leaders should focus on service rather than status. In local church practice, this may take the form of a pastor visiting members who are ill or struggling with social challenges, an approach that has proven effective in motivating congregants to participate more actively in community ministry.

Finally, leadership training is another crucial aspect. Shaasha (2021) demonstrates that trained leaders are more effective in addressing ministry challenges (Shaasha, 2021). In Indonesia, theological seminaries have begun to integrate modules on transformational and servant leadership into their programs, although these are still largely limited to urban contexts. Therefore, expanding contextualized leadership training to include rural churches is necessary to strengthen the broader ministry landscape.

The Impact of Transformational and Servant Leadership Styles

Transformational leadership, which emphasizes vision, motivation, and the value of service, has been shown to foster congregational involvement (Dandung et al., 2022; Maharani & Handayani, 2020). However, much of the literature repeatedly discusses the integration of this style with servant leadership without sufficient emphasis on its practical implications. It is important to underline that the strength of combining these two approaches lies not only in theory but also in their real application within the church. For example, in a Pentecostal church in Central Java, the pastor successfully increased youth participation in ministry by implementing a transformational approach (offering a vision for digital ministry) combined with a servant approach through personal mentoring.

Participatory leadership is also highly relevant. Dandung et al. (2022) highlight that involving congregants in decision-making enhances their sense of ownership. This is evident

in the case of the HKBP Synod, which encouraged congregational participation in ministry deliberations, resulting in a significant increase in the number of ministry volunteers (Dandung et al., 2022). Thus, participatory leadership in Indonesia has proven effective in strengthening the practical implementation of both transformational and servant leadership values.

Furthermore, transformational leadership has a significant positive relationship with organizational citizenship behavior (OCB). Leaders who are able to provide inspiration and support not only increase congregational involvement in church activities but also motivate members to contribute more actively to both the church community and broader society (Maharani & Handayani, 2020).

Leadership training remains a key element. Suryati, Kirana, and Subiyanto (2023) emphasize the importance of leadership skill development to ensure the effective implementation of leadership styles (Suryati et al., 2023). However, within the Indonesian context, incorporating local cultural dimensions is also essential. For instance, leadership training in Toraja churches must take into account strong traditional values so that ministry strategies are more readily accepted by the congregation (Marisi et al., 2021). Therefore, investing in leadership development within the church is crucial for creating an environment that supports and empowers congregants in fulfilling the church's mission.

Building Emotional Interaction Between Leaders and Congregants

The emotional relationship between leaders and congregants has proven to be a crucial factor in strengthening commitment and active participation in church life. International studies indicate that congregational engagement increases when members feel heard and valued (D. Dunaetz et al., 2018). In the Indonesian context, a similar phenomenon can be observed in several churches in Jakarta that maintain youth involvement through small groups (cell groups) led directly by pastors or senior ministers. This model of personal interaction reinforces a sense of belonging while also providing space for congregants to feel emotionally cared for.

Biblically, leadership that emphasizes emotional bonding has a strong foundation. The Apostle Paul exemplifies this in his relationship with the Thessalonian church: “*So, being*

affectionately desirous of you, we were ready to share with you not only the gospel of God but also our own selves, because you had become very dear to us” (1 Thessalonians 2:8). This verse illustrates that Christian leadership is not limited to doctrinal teaching but also entails genuine and tangible bonds of love. Thus, building emotional relationships is an integral part of the spirituality of Christian leadership.

Other studies affirm that positive interaction between leaders and congregants strengthens mutual trust and support. Muthuku, Oginde, and Chiroma (2023) highlight that transformational leadership can enhance church health by fostering supportive relationships (Muthuku et al., 2023). Similarly, Stewart and Dancy (2012) demonstrate that congregants are more actively involved when they feel valued, which in turn increases satisfaction with church ministry (Stewart & Dancy, 2012).

Furthermore, emotional intelligence emerges as a vital resource in church leadership. Hodge et al. (2020) found that integrating psychological dimensions into ministry helps leaders to understand congregants' emotional needs (Hodge et al., 2020). Grodensky et al. (2015) add that emotionally intelligent leaders are capable of creating inclusive environments that encourage deeper congregational engagement (Grodensky et al., 2015). In other words, emotional intelligence enables leaders not merely to provide direction but also to foster warm relationships that bind congregants both spiritually and emotionally.

Capacity development for leaders is also indispensable. Dunaetz and Boccock (2020) indicate that leaders' affective commitment and work engagement can predict congregational participation in ministry (D. R. Dunaetz & Boccock, 2020). Therefore, leadership training that incorporates emotional dimensions is essential for equipping church leaders to build healthy relationships with their congregations more effectively.

Considering these findings, the author argues that churches in Indonesia need to give greater attention to pastoral approaches that emphasize emotional closeness rather than solely formal teaching. Practices such as pastoral visitation, family prayer gatherings, and personal counseling can serve as concrete means of strengthening leader–congregant relationships. These measures not only deepen the sense of belonging but also enhance active participation in ministry, thereby enabling the church's mission to be fulfilled more comprehensively.

Gaps in the Implementation of Christian Values

The gap in the application of Christian values among church leaders presents a serious challenge in the context of spiritual leadership. Lumban Gaol et al. (2023) report that only 40% of church leaders consistently apply Christian values in their daily leadership. While this figure underscores a fundamental problem, it also risks being overstated without contextual field data (Lumban Gaol et al., 2023). In reality, several cases in Indonesia reflect similar gaps. For instance, leadership conflicts that lead to congregational divisions reveal failures to embody love, humility, and unity, values that should serve as the foundation of Christian leadership.

The causes of this gap are not solely rooted in a lack of understanding but are also influenced by individual commitment and limited resources. Budiarti (2023) highlights, that variations in the implementation of religious values are often shaped by differences in understanding and organizational support constraints (Budiarti, 2023). Thus, the issue is complex and cannot be adequately addressed merely through theoretical emphasis or rhetorical appeals to Christian values.

A practical solution lies in biblical-based leadership training programs. Nurapriilia and Dewi (2021) argue that value internalization requires a systematic and planned approach. In the church context, leadership training modules must be rooted in Scripture (Nurapriilia & Anggraeni Dewi, 2021). For example, the indicators of an inspiring leader can be derived from 1 Timothy 3:1–7, which includes integrity, wisdom, hospitality, teaching ability, and freedom from greed. By grounding training in clear biblical foundations, the gap between leadership theory and practical ministry can be effectively bridged.

In addition to training, accountability mechanisms within the church are also vital. Grodensky et al. (2015) emphasize the need for structural support to reinforce the consistent application of values (Grodensky et al., 2015). Indonesian churches, for example, could develop service evaluation systems, such as annual evaluation forums involving congregants. This ensures that leaders are assessed not only by their preaching or rhetoric but also by their consistency in living out values through tangible daily actions.

Ultimately, Dollhopf and Scheitle (2013) affirm that awareness and understanding of moral values play a crucial role in building a strong organizational culture. In the church

context, strengthening leaders' understanding of Christian values not only enhances their competence but also reinforces congregational commitment to ministry (Dollhopf & Scheitle, 2013). In other words, the development of biblical-based leadership training programs, complemented by accountability mechanisms, can serve as a strategic solution to address the gaps in the implementation of Christian values within church leadership.

Analysis of Inspirational Leadership Styles in Ministry

Inspirational leadership in the church context extends beyond providing direction; it encompasses the spiritual, emotional, and social dimensions of congregational life. Studies consistently demonstrate that effective leadership balances strategic vision with personal care. However, the literature also underscores that the effectiveness of leadership styles cannot be divorced from cultural, denominational, or congregational contexts. Therefore, a comprehensive discussion of inspirational leadership should address the effectiveness of integrating transformational and servant leadership, the biblical foundations underpinning it, its impact on congregants and organizational culture, the challenges of applying it in Indonesia, and its practical implications for the modern church.

First, the effectiveness of combining transformational and servant leadership. Prior research consistently affirms that combining transformational and servant leadership offers an effective approach within religious organizations. Shaasha (2021) highlights that transformational leadership emphasizes motivation and inspiration, thereby enhancing members' commitment and performance (Shaasha, 2021). Meanwhile, Karickal and Richardson (2023) show that in the context of church ministry, this leadership style encourages congregants to contribute more actively by fostering an inclusive and enthusiastic atmosphere (Karickal & Richardson, 2023). The integration of these two styles has also been shown to significantly promote spiritual growth and congregational engagement (Megheirkouni et al., 2018).

Nonetheless, the effectiveness of this combination is highly context-dependent. In urban churches with young professional congregants, transformational leadership oriented toward digital vision and social service may be more relevant. By contrast, in rural churches, servant leadership expressed through personal care (such as family visits or shared prayer) proves

more effective in fostering closeness. Thus, there is no universal model; inspirational leadership requires contextual adaptation to local culture, demographics, and denominational dynamics.

Second, the biblical foundation as the primary resource. The combination of transformational and servant leadership is not only an empirical finding but also deeply rooted in Scripture. Jesus Christ serves as the ultimate model: He led with the vision of the Kingdom of God (transformational) while humbling Himself by washing His disciples' feet (servant) (Greenleaf, 2002; Spears, 2010). This principle is reinforced in 1 Timothy 3:1–7, which outlines integrity, wisdom, hospitality, teaching ability, and humility as leadership criteria (Zaluchu, 2021a). Theological leadership literature further affirms that authentic Christian leadership must be grounded in Christ's example, integrating transformational vision with servant humility (Banks & Ledbetter, 2004; Barentsen, 2011). Thus, inspirational leadership is not merely an organizational strategy but a reflection of spirituality rooted in the Gospel, realized in the practice of contemporary church leadership.

Third, the impact on congregants and organizational culture. De Clercq et al. (2014) demonstrate that leaders who integrate transformational and servant leadership can enhance congregants' motivation by providing clear direction while creating an inclusive environment (De Clercq et al., 2014). Similarly, Sanjaya et al. (2025) affirm that diversifying leadership styles significantly improves congregational motivation and performance (Sanjaya et al., 2025). Within the church context, this integration fosters a positive and collaborative organizational culture (Wong et al., 2022). Crowther (2018) notes that inclusive organizational cultures reinforce solidarity (Crowther, 2018), while Madison et al. (2023) emphasize the importance of dialogue spaces to ensure congregants feel valued in the church's mission (Madison et al., 2023).

Fourth, challenges and contextual adaptation in Indonesia. Although international literature demonstrates the effectiveness of combining these leadership styles, applying them in Indonesia presents unique challenges. In some Protestant denominations, cultural differences between urban and rural congregations demand different leadership strategies. In large cities such as Jakarta and Surabaya, church leaders are expected to be more innovative through technology-based ministries and social programs. In rural areas, however,

congregants value the physical presence of leaders in pastoral visits, counseling, and family prayers. This underscores that inspirational leadership must be adaptive and responsive to the specific needs of local congregations (Dierendonck, 2011).

Fifth, practical implications. By adopting transformational and servant leadership principles in a biblically grounded and contextually adapted manner, church leaders can build productive, harmonious, and relevant communities. Leaders who embody servant leadership focus not only on achieving organizational goals but also on meeting the spiritual and emotional needs of their congregants (Jin & Ikeda, 2024). Leaders who listen to congregants' aspirations, create dialogue opportunities, and model authentic behavior are more likely to inspire active congregational participation in ministry (Marisi et al., 2020). Ultimately, inspirational leadership not only supports the achievement of organizational goals but also makes tangible contributions to society and the wider environment.

CONCLUSION

This study affirms that inspirational Christian leadership grounded in Christian values, emotional relationships, and transformational leadership, can enhance congregational motivation and engagement in ministry. Effective communication and biblically based training are critical factors in building a healthy and participatory church. The practical implications for church leaders include developing leadership training, adopting pastoral approaches that emphasize emotional closeness, and establishing congregational accountability mechanisms. The limitation of this study lies in its reliance on secondary literature without primary data, making further research necessary through mixed methods that incorporate surveys and in-depth interviews. Ultimately, Christian leadership should be understood not merely as a managerial strategy but as a theological calling to emulate Christ, the Good Shepherd (John 10:11). The integration of transformational and servant leadership reflects a living Christian spirituality rooted in love, truth, and the mission of the Gospel.

REFERENCE

- Banks, R. J., & Ledbetter, B. M. (2004). *Reviewing Leadership: A Christian Evaluation of Current Approaches*. Baker Academic.
- Barentsen, J. (2011). *Emerging Leadership in the Pauline Mission: A Social Identity Perspective on Local Leadership Development in Corinth and Ephesus*. Wipf & Stock Publishers.
- Booth, A., Sutton, A., & Papaioannou, D. (2016). *Systematic Approaches to a Successful Literature Review*. SAGE Publication.
- Budiarti, A. A. (2023). Implementasi Nilai Ketuhanan Yang Maha Esa dalam Pembentukan Karakter Pelajar Pancasila di Sekolah Menengah Pertama. *De Cive : Jurnal Penelitian Pendidikan Pancasila Dan Kewarganegaraan*, 3(8), 272–277. <https://doi.org/10.56393/decive.v3i8.2019>
- Creswell, J. W., & Creswell, J. D. (2018). Research Design Qualitative, Quantitative, and Mixed Methods Approaches. In *Writing Center Talk over Time* (5th ed.). SAGE Publications. <https://doi.org/10.4324/9780429469237-3>
- Crowther, S. (2018). Servant Leadership in Context. *Biblical Servant Leadership*, 10(4), 13–24. https://doi.org/10.1007/978-3-319-89569-7_2
- Dandung, M., Andiny, T. T., & Sulistyowati, R. (2022). Gaya Kepemimpinan Gembala dalam Meningkatkan Pertumbuhan Gereja di GKB EL-Shaddai Palangka Raya. *Danum Pabelum: Jurnal Teologi Dan Musik Gereja*, 2(2), 219–231. <https://doi.org/10.54170/dp.v2i2.145>
- Darsana, I. K., Daliman, M., Warnomartoyo, S., Wahyuni, S., & Tanhidy, J. (2021). The implementation of Jesus' transformative leadership in leaders and activists of the Protestant Christian church in Bali, Indonesia. *International Journal of Humanities and Innovation (IJHI)*, 4(4), 149–153. <https://doi.org/10.33750/ijhi.v4i4.131>
- De Clercq, D., Bouckennooghe, D., Raja, U., & Matsyborska, G. (2014). Servant Leadership and Work Engagement: The Contingency Effects of Leader-Follower Social Capital. *Human Resource Development Quarterly*, 25(2), 183–212. <https://doi.org/10.1002/hrdq.21185>
- Dierendonck, D. van. (2011). Servant leadership: A review and synthesis. *Journal of*

- Management*, 37(4), 1228–1261. <https://doi.org/10.1177/0149206310380462>
- Dollhopf, E. J., & Scheitle, C. P. (2013). Decline and conflict: Causes and consequences of leadership transitions in religious congregations. *Journal for the Scientific Study of Religion*, 52(4), 675–697. <https://doi.org/10.1111/jssr.12075>
- Dunaetz, D., Barron, E., & Cullum, M. (2018). Church Size, Pastoral Humility, and Member Characteristics as Predictors of Church Commitment. *Theology of Leadership*, 1(2), 125–138.
- Dunaetz, D. R., & Boccock, J. (2020). Ministry Involvement of Church Staff and Volunteers: The Role of Organizational Commitment and Work Engagement. *Theology of Leadership Journal*, 3(1), 52–67.
- Greenleaf, R. K. (2002). *Servant Leadership: A Journey Into the Nature of Legitimate Power and Greatness* (L. C. Spears (ed.)). Paulist Press.
- Grodensky, C. A., Golin, C. E., Jones, C., Mamo, M., Dennis, A. C., Abernethy, M. G., & Patterson, K. B. (2015). “I Should Know Better”: The Roles of Relationships, Spirituality, Disclosure, Stigma, and Shame for Older Women Living With HIV Seeking Support in the South. *Journal of the Association of Nurses in AIDS Care*, 26(1), 12–23. <https://doi.org/10.1016/j.jana.2014.01.005>
- Gultom, J. M. P., Marisi, C. G., Prasetya, D. S. B., Heeng, G., & Ginting, D. (2022). Phenomenology Study of Millennial Influencers in Herding the Digital Community. *Proceedings of the International Conference on Theology, Humanities, and Christian Education (ICONTHCE 2021)*, 669(Iconthce 2021), 87–90. <https://doi.org/10.2991/assehr.k.220702.021>
- Hodge, A. S., Hook, J. N., Davis, D. E., & McMinn, M. R. (2020). Attitudes of religious leaders toward integrating psychology and church ministry. *Spirituality in Clinical Practice*, 7(1), 18–33. <https://doi.org/10.1037/scp0000200>
- Jin, J., & Ikeda, H. (2024). The Role of Empathic Communication in the Relationship between Servant Leadership and Workplace Loneliness: A Serial Mediation Model. *Behavioral Sciences*, 14(1), 1–13. <https://doi.org/10.3390/bs14010004>
- Karickal, R., & Richardson, K. M. (2023). Exploring the relationship between servant leadership and volunteer attitudes within a US Catholic diocese. *International Journal*

- of Public Leadership*, 19(2), 173–186. <https://doi.org/10.1108/IJPL-11-2022-0063>
- Katarina, K., & Siswanto, K. (2018). Keteladanan Kepemimpinan Yesus Dan Implikasinya Bagi Kepemimpinan Gereja Pada Masa Kini. *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat*, 2(2), 87. <https://doi.org/10.46445/ejti.v2i2.102>
- Krippendorff, K. (2018). *Content Analysis: An Introduction to Its Methodology* (4th ed.). SAGE Publication.
- Lumban Gaol, N. T., Lumban Tobing, L., Pardede, V. W., Bukidz, D. P., Sianturi, M., & Purba, E. F. (2023). Deductive Thematic Analysis of Educational Leadership Styles in Indonesian Religious School. *Jurnal Kependidikan: Jurnal Hasil Penelitian Dan Kajian Kepustakaan Di Bidang Pendidikan, Pengajaran Dan Pembelajaran*, 9(3), 1007. <https://doi.org/10.33394/jk.v9i3.8790>
- Madison, K., Fernando, J., Robberts, J., & Eva, N. (2023). From hero to humility: Critical approaches to teaching servant leadership. *New Directions for Student Leadership*, 23(18), 37–47. <https://doi.org/10.1002/yd.20579>
- Maharani, I., & Handayani, A. (2020). Hubungan antara Gaya Kepemimpinan Transformasional dan Iklim Organisasi dengan Perilaku Kewarganegaraan Organisasi (Ocb) pada Karyawan PT. Telkom. *Psisula: Prosiding Berkala Psikologi*, 1. <https://doi.org/10.30659/psisula.v1i0.7683>
- Marisi, C. G., Prasetya, D. S. B., S, D. L., & Situmorang, R. (2021). *Etika Teologis Dalam Memandang Tanggung Jawab Kristen Terhadap Kelestarian Budaya Nusantara*. 2(1), 64–74. <https://doi.org/https://doi.org/10.46445/jtki.v2i1.367>
- Marisi, C. G., Sutanto, D., & Lahagu, A. (2020). Teologi Pastoral dalam Menghadapi Tantangan Kepemimpinan Kristen di Era Post-Modern: Tinjauan Yesaya 40:11. *DIEGESIS: Jurnal Teologi Kharismatika*, 3(2), 120–132. <https://doi.org/10.53547/diegesis.v3i2.80>
- Megheirkouni, M., Amaugo, A., & Jallo, S. (2018). Transformational and transactional leadership and skills approach. *International Journal of Public Leadership*, 14(4), 245–259. <https://doi.org/10.1108/IJPL-06-2018-0029>
- Muthuku, M., Oginde, D., & Chiroma, N. (2023). Relationship between Transformational Leadership and Church Health: A Survey of Selected Denominational Churches in

- Nairobi City County, Kenya. *European Scientific Journal, ESJ*, 19(13), 107. <https://doi.org/10.19044/esj.2023.v19n13p107>
- Ndegwa, J. W. O., Kariuki, P., & Emillio. (2018). Role of The Church in Socio-Economic Empowerment of Communities. A Case of The Holy Christian Israel Church in Githunguri Sub-County, Kiambu, Kenya. *Strategic Journal of Business & Change Management*, 5(3). <https://doi.org/10.61426/sjbcm.v5i3.856>
- Nuraprilia, S., & Anggraeni Dewi, D. (2021). Implementasi Nilai-Nilai Pancasila Bagi Generasi Muda di Era Globalisasi. *Jurnal Pendidikan Dan Kewirausahaan*, 9(2), 447–457. <https://doi.org/10.47668/pkwu.v9i2.137>
- Prasetya, D. S. B., Lo, E. J., Prang, S. L., Gunawan, & Harefa, O. (2022). *Reaching Digital Natives People : A Phenomenology Study*. 669(Iconthce 2021), 91–95.
- Reyaz, S. (2024). The Influence of Leadership Styles on Employee Motivation and Job Satisfaction. *International Research Journal on Advanced Engineering and Management (IRJAEM)*, 2(03), 339–344. <https://doi.org/10.47392/IRJAEM.2024.0049>
- Saadah, M., Prasetyo, Y. C., & Rahmayati, G. T. (2022). Strategi dalam Menjaga Keabsahan Data pada Penelitian Kualitatif. *Al-'Adad : Jurnal Tadris Matematika*, 1(2), 54–64. <https://doi.org/10.24260/add.v1i2.1113>
- Sanjaya, Y., Huatama, V. A., & Sianipar, R. (2025). Kepemimpinan Transformasional di Era Postmodern: Strategi Meningkatkan Keterlibatan Spiritualitas Pemuda Gereja Karismatik. *DIEGESIS: Jurnal Teologi Kharismatika*, 75–86. <https://doi.org/10.53547/fsx9bh97>
- Shaasha, I. (2021). Servant Leadership: Implications for Human Resource Practices in a Church Context and Growth: A Review of Literature. *The International Journal of Humanities & Social Studies*, 9(10). <https://doi.org/10.24940/theijhss/2021/v9/i10/hs2110-042>
- Spears, L. C. (2010). Character and Servant Leadership: Ten Characteristics of Effective, Caring Leaders. *The Journal of Virtues & Leadership*, 1(1), 25–30.
- Stewart, J. M., & Dancy, B. L. (2012). Factors contributing to the development of an HIV ministry within an african american church. *Journal of the Association of Nurses in AIDS Care*, 23(5), 419–430. <https://doi.org/10.1016/j.jana.2011.09.008>

- Suryati, F., Kirana, K. C., & Subiyanto, D. (2023). Pengaruh Gaya Kepemimpinan Transformasional, Motivasi Kerja, Komitmen Terhadap Kinerja Karyawan Di Pdam Tirtamarta Yogyakarta. *Jurnal Ekonomi Pembangunan STIE Muhammadiyah Palopo*, 9(2), 346. <https://doi.org/10.35906/jep.v9i2.1676>
- Tagwirei, K. (2024). Developing African Christian Leaders for Global Transformation. *E-Journal of Religious and Theological Studies*, 194–205. <https://doi.org/10.38159/erats.20241057>
- Wong, P. T. P., Page, D., & Cheung, T. C. K. (2022). A Self-Transcendence Model of Servant Leadership. *The Palgrave Handbook of Servant Leadership*, 7(3), 1–26. https://doi.org/10.1007/978-3-030-69802-7_58-1
- Zaluchu, S. E. (2021a). Disrupsi Liturgi dan Ibadah Gereja dalam Era 4.0 [Disruption of Liturgy and Church Worship in the 4.0 Era]. In F. Y. Mamahit & A. Hauw (Eds.), *Revitalisasi Gereja - Bunga Rampai Pemikiran Kristen Kekinian* (1st ed., pp. 135–149). LP2M SAAT.
- Zaluchu, S. E. (2021b). Metode Penelitian di Dalam Manuskrip Jurnal Ilmiah Keagamaan. *Jurnal Teologi Berita Hidup*, 3(2), 250–266. <https://e-journal.sttberitahidup.ac.id/index.php/jbh/article/view/93/88>
- Zheng, X., Shi, X., & Liu, Y. (2020). Leading Teachers' Emotions Like Parents: Relationships Between Paternalistic Leadership, Emotional Labor and Teacher Commitment in China. *Frontiers in Psychology*, 11(3), 1–9. <https://doi.org/10.3389/fpsyg.2020.00519>