Journal Of Spirituality And Practical Theology
Sekolah Tinggi Teologi Injili Indonesia Samarinda
Vol. 3 No. 1 (2026): 17-28
p-ISSN: 3032-7989 | e-ISSN: 3063-2315

Contemporary Church Management: Reframing Ministry through Theological, Economic, and Business Insights for a Sustainability Future

Stephanus Liem[1], Gloria Stevalen[2]
Sekolah Tinggi Teologi Soteria, Indonesia[1], Morling Bible College, Australia[2]
stephanusliem1966@gmail.com

History
Submitted : 25 October 2025
Revised : 8 January 2026
Accepted : 15 July 2026
Published : 31 July 2026

DOI
https://doi.org/doi.org/10.69668/josaprat.v3i1.151

Description
This article is a research project in the field of church management that explores the integration of theological, economic, and business perspectives in developing a model of contemporary church governance that is professional, transparent, and sustainable.

Citation
Liem, S., & Stevalen, G. (2026). Contemporary Church Management: Reframing Ministry through Theological, Economic, and Business Insights for a Sustainability Future . *Journal Of Spirituality And Practical Theology*, *3*(1), 17–28.

Abstract
This study addresses this gap by constructing and proposing a Theologically Grounded Integrative Management Framework as a novel conceptual contribution. A systematic literature review methodology was adopted, guided by the PRISMA protocol, drawing on 52 peer-reviewed sources indexed in Scopus, Web of Science, and reputable theological databases published between 2000 and 2024. Sources were thematically coded and synthesized across three analytical dimensions: theological stewardship, faith-based economics, and church organizational management. Results: The analysis reveals that sustainable church management requires the coherent integration of three pillars: (1) servant-leadership theology as the normative foundation, (2) transparent and missionally oriented economic stewardship, and (3) adaptive business governance strategies. Each pillar reinforces the others and, when aligned, produces measurable gains in congregational trust, ministry effectiveness, and organizational resilience. The TGIM Framework offers an original interdisciplinary contribution by providing church leaders, governance bodies, and theological educators with a structured, operationalizable model for contemporary church administration. Unlike prior models, TGIM explicitly positions theology as the governing logic of economic and managerial decisions, ensuring that institutional professionalism remains anchored in Christian mission.

Keywords: *church management; theological stewardship; faith-based economics; organizational governance; TGIM Framework*

INTRODUCTION

The 21st century has ushered in unprecedented social, technological, and economic disruptions that profoundly affect the institutional landscape of the Christian church. Globalization, digital transformation, and demographic shifts have altered the expectations that congregants, stakeholders, and the wider society place on religious institutions. As Northouse (2022) contends, contemporary leadership—whether secular or faith-based— must be adaptive, accountable, and strategically oriented to remain effective amid complexity. This reality compels the church to reconsider the architecture of its management systems. Historically, church governance was understood primarily through the lens of pastoral care and liturgical administration (Dever, 2004; Tidball, 2008). However, mounting empirical evidence from ecclesiological and organizational studies indicates that churches worldwide face systemic governance challenges: declining financial transparency, weak strategic planning, leadership burnout, and dwindling congregational engagement among younger generations (Hoge & Wenger, 2005; Ayers, 2006; Stetzer & Bird, 2010). In the Indonesian context, where more than 80,000 Christian congregations operate across diverse socioeconomic and cultural settings, these challenges are acute and underexplored in academic literature (BPS-Statistics Indonesia, 2023; Aritonang & Steenbrink, 2008).

Scholarship at the intersection of theology, economics, and management has grown in the past two decades. Studies by Cafferky (2017) on faith-based management, by Rothausen (2017) on integrating work and spirituality, and by Lee (2024) on theology-guided organizational profiling have advanced knowledge about how Christian values can animate institutional management. Similarly, Drucker's (1990) foundational work on non-profit governance established that organizations with a clear sense of mission outperform those governed solely by administrative efficiency. Business management scholarship — particularly Sinek's (2019) concept of the “infinite game” and Yukl's (2013) transformational leadership theory —provide complementary tools for strategic organizational renewal.

Despite these contributions, a critical lacuna persists: no integrative conceptual framework has been systematically constructed that positions theology not merely as a contextual backdrop but as the governing logic that regulates both economic and managerial dimensions of church life. Prior models tend to treat theological principles and management practices as parallel yet separate domains (Bush & Van Gelder, 2006; Ogden, 1990; Dondokambey et al., 2025), failing to articulate the mechanisms through which theological convictions translate into economic decisions and governance structures. Furthermore, most existing studies are descriptive and context-specific, lacking the cross-disciplinary systematization needed to produce a transferable, scalable management model.

Additionally, the body of literature on church management in the Global South — particularly Southeast Asia — is sparse, meaning that theoretical models developed in Western ecclesiological settings are applied without adequate contextual adaptation (Wan, 2003; Tennent, 2010). Indonesian evangelical and Protestant churches, which navigate a pluralistic socio-religious environment characterized by Islamic majority demographics and rapid urbanization, require a framework sensitive to these realities (Darmaputera, 1990; Siahaan, 2018).

This article introduces the Theologically Grounded Integrative Management Framework, a novel conceptual model that systematically integrates servant-leadership theology, missional economic stewardship, and adaptive business governance as three interdependent and hierarchically ordered pillars of contemporary church management. The TGIM Framework is novel in three respects: first, it positions theology as the architectonic principle that governs both economic and operational logic; second, it synthesizes insights from management science, economics, and practical theology through a systematic literature review rather than anecdotal or case-based reasoning; and third, it is designed with contextual transferability, making it applicable to churches operating in both Global North and Global South contexts, including Indonesia's pluralistic environment.

This study pursues four specific objectives: (1) To examine the theological foundations of servant leadership and stewardship as normative principles for church management; (2) To analyze the principles of church economics that enable missionary oriented, transparent, and sustainable resource management; (3) To explore the adaptation of business governance strategies within ecclesiastical contexts without compromising theological integrity; (4) To construct the TGIM Framework as an integrative, operationalizable model for contemporary sustainable church governance. The central thesis of this article is as follows: Sustainable contemporary church management is achievable when theological principles function as the governing logic of economic stewardship and business governance, producing an integrative institutional ecology in which spiritual mission, resource accountability, and organizational effectiveness are mutually reinforcing rather than competing imperatives.

METHODS

This study employs a systematic literature review methodology, guided by the Preferred Reporting Items for Systematic Reviews and Meta-Analyses protocol (Page et al., 2021). SLR was selected because the study's objective is to synthesize existing knowledge across multiple disciplines — practical theology, economics, and management science — to construct a novel integrative framework. Unlike a narrative review, SLR ensures transparency, reproducibility, and rigor in the evidence-synthesis process (Tranfield et al., 2003; Snyder, 2019).

A systematic search was conducted across four databases: Scopus, Web of Science, ATLA Religion Database, and Google Scholar. The search covered publications from 2000 to 2024, using the following Boolean search strings: ("church management" OR "ecclesial governance" OR "faith-based organization") AND ("theology" OR "stewardship" OR "servant leadership") AND ("economics" OR "financial management" OR "sustainability") AND ("business" OR "organizational management" OR "strategic planning").

Inclusion criteria required that sources: (a) were peer-reviewed journal articles, books, or official ecclesiastical documents; (b) addressed at least one of three core dimensions — theological foundations of management, church economics, or organizational governance; (c) were written in English or Indonesian; and (d) were accessible in full text. Sources were excluded if they were opinion pieces without methodological grounding, purely liturgical in focus, or duplicated across databases. Following screening, 52 sources were retained for thematic analysis (see Figure 1—PRISMA flowchart).

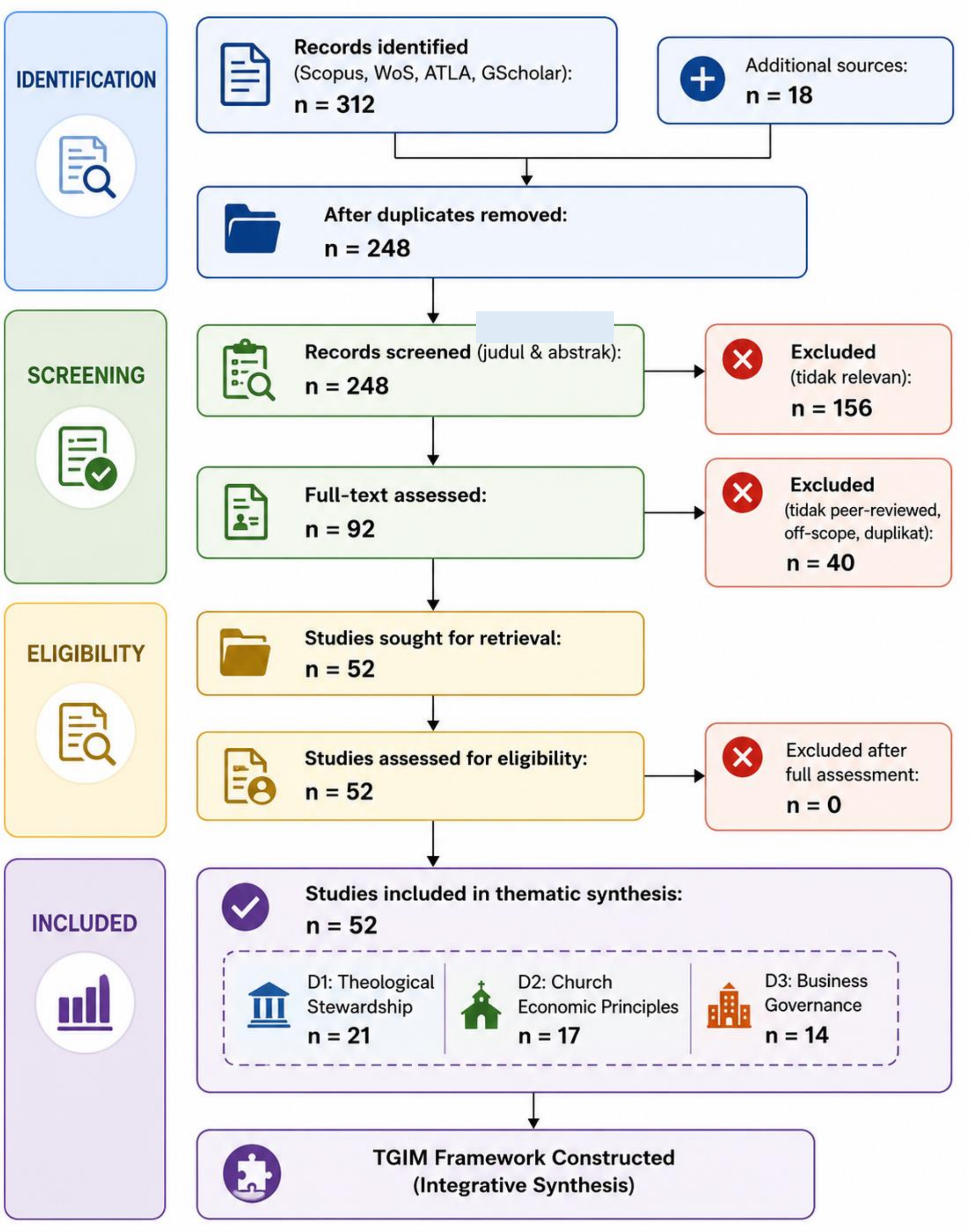

Figure 1: PRISMA flowchart

Retained sources were subjected to thematic synthesis following the procedure outlined by Thomas and Harden (2008). Each source was coded inductively using NVivo 14 software to identify recurring themes and conceptual patterns. Codes were subsequently organized into three analytical dimensions aligned with the research objectives: (D1) theological stewardship and servant leadership; (D2) church economic principles and financial transparency; and (D3) business governance strategies and organizational resilience. The synthesis of themes across the three dimensions formed the empirical basis for constructing the TGIM Framework.

Trustworthiness of the analysis was enhanced through investigator triangulation (peer-debriefing among co-authors), audit trail documentation, and member-checking of framework elements against practitioner-level church governance documents from Indonesian evangelical institutions (Lincoln & Guba, 1985).

RESULTS AND DISCUSSION

The thematic synthesis yielded three interdependent pillars that constitute the TGIM Framework. Each pillar is presented below alongside relevant empirical and theoretical evidence drawn from the SLR corpus. Figure 1 (see Appendix) depicts the relational architecture of the framework.

Servant-Leadership Theology: The Normative Foundation of Church Management

The SLR confirms that the biblical theology of servant leadership (the Mark 10:45; Matthew 20:26–28) functions as the normative anchor of all legitimate church management. Greenleaf's (1977/2002) foundational construct of servant leadership — later empirically validated by Liden et al. (2008) and Patterson (2003) — articulates a model in which leaders prioritize the growth, welfare, and empowerment of those they lead. Critically, this model finds its paradigmatic instantiation in the incarnation and ministry of Jesus Christ, making it inherently theological before it is managerial (Sendjaya & Sarros, 2002; Bekker, 2010).

The concept of stewardship (*oikonomia*) — derived from the Greek *οἰκονομία* — frames all church resources as divine trust entrusted to human managers (1 Corinthians 4:1–2; Luke 16:10–12). Block's (1993) secular stewardship theory and Dever's (2004) ecclesiological application converge in affirming that stewardship-based governance promotes accountability, voluntary participation, and long-term institutional health. Davis et al. (1997) further distinguish stewardship theory from agency theory, arguing that steward-leaders are intrinsically motivated by mission rather than self-interest — a distinction that is particularly relevant for faith-based organizations.

Holistic stewardship, as identified in the SLR, extends beyond financial management to encompass the stewardship of human capital (gifts and calling), time, physical assets, and social influence (Barna, 2005; Hoge & Wenger, 2005). This expansive understanding implies that recruitment, capacity development, and succession planning in the church are theological acts, not merely administrative ones. Rothausen (2017) empirically demonstrated that integrating Christian vocation theology into human resource management practices in faith-based organizations significantly reduces burnout and increases staff retention — a finding highly relevant for Indonesian evangelical churches that report acute pastoral attrition.

Importantly, the SLR reveals that churches characterized by servant-leadership theology in their governance exhibit higher levels of congregational trust (Liden et al., 2014), greater stakeholder engagement (Fry, 2003), and stronger alignment between stated mission and operational decisions (Cafferky, 2017). These outcomes directly address the governance deficits identified in the research gap. In the TGIM Framework, Pillar I functions therefore functions as the governing logic that gives normative direction to both economic and business dimensions, preventing instrumental drift — the tendency of organizations to become means-oriented and lose sight of their founding mission (Selznick, 1957; Sinek, 2019).

Sustainable Resource Management for Ministry

The economic dimension of church governance — frequently neglected or stigmatized in theological discourse — emerges from the SLR as a critical pillar of sustainability. Brownlee (1989) early work on ethical decision-making in church economics established that congregational trust is directly correlated with perceived financial transparency. This finding is corroborated by contemporary empirical research: Bekkers and Wiepking (2011) meta-analysis of 500 studies on charitable giving demonstrates that transparency and accountability are the strongest predictors of donor retention and increased giving — dynamics directly applicable to congregation-based tithing and stewardship.

The concept of missional economics— introduced in this framework—denotes a system of financial governance in which all resource allocation decisions are evaluated against the criterion of missional impact. Unlike purely efficiency-oriented financial management, missional economics asks: Does this allocation advance the church's calling to serve God and neighbor? This principle is supported by Drucker's (1990) observation that non-profit organizations achieve greatest effectiveness when financial resources are strategically aligned with clearly defined mission objectives. Cafferky (2017) operationalizes this principle through the concept of "faith-based accounting," which integrates ethical stewardship with standard financial reporting practices.

The SLR further reveals that financially healthy churches — those with diversified income streams, reserve funds, and multi-year budgeting frameworks — demonstrate significantly greater ministry resilience in the face of economic shocks (Wuthnow, 2004; Chaves, 2004). This is particularly relevant in the Indonesian context, where many congregations remain highly dependent on weekly offerings as their sole income source (Siahaan, 2018). Diversified resource models — including social enterprises, educational institutions, and digital fundraising platforms — have been successfully implemented by churches like the Indonesian Christian Church (GKI) Martadireja in Purwokerto, providing a contextual proof-of-concept for the TGIM Framework's economic pillar.

The TGIM Framework's economic pillar emphasizes four operational principles derived from the SLR: (a) transparency — regular, accessible financial reporting to all stakeholders; (b) accountability — independent auditing and governance oversight; (c) missional alignment — budgetary decisions evaluated against strategic ministry goals; and (d) generative stewardship — proactive investment in income-generating assets that sustain long-term ministry without compromising theological integrity.

Organizational Effectiveness within Theological Bounds

The third pillar of the TGIM Framework addresses the adaptation of business management principles to the ecclesial context. The SLR identifies five domains where business governance strategies demonstrably enhance church organizational effectiveness without compromising theological integrity: strategic planning, human resource management, digital innovation, knowledge management, and performance accountability.

Strategic planning within a church context involves translating theological vision into operational goals, timelines, and resource allocations (Bryson, 2011). Sinek's (2019) 'infinite game' concept — wherein organizations define long-horizon purposes rather than short-term wins — aligns naturally with the church's eschatological orientation toward the Kingdom of God, providing a philosophically coherent bridge between business strategy and theological vision. Kouzes and Posner's (2017) leadership practices model further identifies “inspiring a shared vision” as a universal leadership competency that is particularly resonant in faith-based settings where vision has both temporal and transcendent dimensions.

Human resource management (HRM) practices — including competency-based recruitment, structured onboarding, performance feedback, and capacity development — have been shown by Rothausen (2017) to significantly improve ministry effectiveness when contextualized within a theology of calling (vocatio). Armstrong's (2010) Pauline model of ministry — characterized by gift-based deployment, mutual accountability, and continuous formation — provides a theological framework that maps coherently onto modern HRM principles, enabling churches to professionalize staff management without reducing ministry to mere employment.

Digital transformation represents a particularly urgent governance frontier. Cheong et al. (2012) and Campbell (2010) document the rapid expansion of digital ministry platforms and their capacity to extend congregational reach, facilitate giving, and build community beyond geographic boundaries. Indonesian evangelical churches, many of which adopted digital tools during the COVID-19 pandemic (2020–2022), now face the challenge of institutionalizing these innovations within coherent governance frameworks — a need that the TGIM Framework's business pillar directly addresses.

Performance accountability — the systematic evaluation of ministry outcomes against stated objectives —is controversial in some ecclesiological traditions that resist quantitative measurement of spiritual matters (Chaves, 2004). However, the SLR demonstrates that accountability mechanisms, when theologically grounded in the parable of the talents (Matthew 25:14–30) and in the Pauline practice of reporting back to sending communities (Acts 14:27; Romans 15:18–20), are not antithetical to spirituality but rather expressive of it. Northouse (2022) confirms that performance-oriented cultures, when balanced with relational warmth and clear mission alignment, produce the highest levels of team cohesion and sustained output in complex organizations.

Synthesis and Implications

The thematic synthesis of the three pillars yields the Theologically Grounded Integrative Management Framework, which operates on two structural principles: hierarchical governance and mutual reinforcement. In the hierarchical dimension, Pillar I (Theological Stewardship) functions as the architectonic tier — it sets the normative parameters within which Pillar II (Economic Stewardship) and Pillar III (Business Governance) operate. This hierarchy ensures that when economic or managerial pressures conflict with theological values, the latter take precedence. This is not an anti-intellectual move but a principled one: it reflects the Christian conviction that the church is, in its essence, a theological community before it is a social institution.

In the mutual reinforcement dimension, each pillar strengthens the others in a virtuous cycle. Sound theological stewardship produces servant leaders who manage economic resources transparently (Pillar II) and govern organizations with integrity (Pillar III). Transparent economic management, in turn, validates the authenticity of theological claims and provides the financial security needed for strategic organizational development (Pillar III). Professional organizational governance, finally, amplifies the reach and effectiveness of the church's mission, thereby reinforcing the congregation's faith in God's provision — completing the cycle back to Pillar I (Cafferky, 2017; Yukl, 2013; Lee, 2024).

The contextual applicability of the TGIM Framework is evident in the case of Indonesian evangelical churches navigating a pluralistic socio-religious environment. In this context, Pillar I's emphasis on servant leadership and humility resonates with Indonesian cultural values of gotong royong (communal cooperation) and musyawarah (deliberative consensus), creating indigenous cultural bridges for framework adoption (Darmaputera, 1990; Aritonang & Steenbrink, 2008). Pillar II's emphasis on transparent resource management addresses the trust deficits that limit many Indonesian congregations' capacity to mobilize resources for mission. Pillar III's digital governance strategies respond directly to the demographic reality that Indonesian millennials and Gen Z — who constitute the fastest-growing segment of urban evangelical congregations — engage primarily with faith communities through digital platforms (Wan, 2003; Tennent, 2010).

Comparative analysis with international cases further validates the framework. Churches in South Korea, Singapore, and Brazil that have systematically integrated theological mission with professional governance — including Yoido Full Gospel Church, City Harvest Church, and Canção Nova — demonstrate the pattern of mutual reinforcement between theological integrity, economic health, and organizational effectiveness that the TGIM Framework theorizes (Freston, 2008; Anderson, 2013). While these cases also generate cautionary lessons about the risks of unchecked managerialism and prosperity theology, they confirm that integration is both possible and productive when theological governance remains primary.

The TGIM Framework offers a transferable and scalable model that addresses the research gap identified in the introduction. It moves beyond descriptive accounts of church management challenges to prescribe a structured, theologically grounded, and empirically supported governance architecture. For theological educators, the framework provides curriculum content for ministerial formation programs that integrate management competencies. For church leadership bodies, it offers an auditable governance standard. For policymakers and denominational leaders, it provides a foundation for institutional reform that respects both theological diversity and organizational effectiveness.

CONCLUSION

This article has argued that contemporary church management—particularly in rapidly changing social and digital environments—demands an integrative governance architecture that does not pit spiritual mission against organizational effectiveness. Through a systematic literature review synthesizing 52 scholarly sources across practical theology, economics, and management science, this study has constructed the Theologically Grounded Integrative Management Framework, which constitutes the original scholarly contribution of this article.

The TGIM Framework positions servant-leadership theology as the normative foundation (Pillar I) that governs missional economic stewardship (Pillar II) and adaptive business governance (Pillar III). Each pillar is grounded in rigorous biblical-theological reasoning and supported by peer-reviewed empirical evidence from organizational science. The framework operationalizes sustainability not as financial survival alone but as the long-term coherence of spiritual mission, resource integrity, and organizational capacity across generational transitions.

Several practical implications follow for church leaders, governance bodies, and theological educators. First, ministerial formation programs should integrate management competency training — strategic planning, financial literacy, and HRM— into their theological curriculum, grounded in a theology of stewardship. Second, denominational bodies should develop auditable governance standards aligned with Pillar II's transparency and accountability principles. Third, local congregations should experiment with diversified income models and digital engagement platforms, guided by the strategic adaptability principles of Pillar III.

This study is subject to the inherent limitations of literature-based research: the framework awaits empirical validation through quantitative surveys and longitudinal case studies across diverse ecclesial contexts. Future research should test the TGIM Framework's predictive validity — particularly whether higher scores on each pillar correlate with measurable outcomes such as congregational growth, financial health, and community impact. Cross-cultural comparative studies, particularly from the Global South, are especially needed to refine the framework's contextual adaptability. In conclusion, the TGIM Framework affirms that the church should not choose between faithfulness and effectiveness, between spiritual depth and organizational excellence. When theology governs economy and economy informs governance, the church becomes what it is called to be: a community that serves, sustains, and transforms — a blessing to its congregation and the world.

REFERENCES

Anderson, A. (2013). An introduction to Pentecostalism: Global charismatic Christianity (2nd ed.). Cambridge University Press. https://doi.org/10.1017/CBO9781139197564

Aritonang, J. S., & Steenbrink, K. (Eds.). (2008). A history of Christianity in Indonesia. Brill.

Armstrong, R. S. (2010). Servants of the Word: Ministry in the mode of Paul. Wipf and Stock Publishers.

Ayers, M. A. (2006). Toward a theology of leadership. Journal of Biblical Perspectives in Leadership, 1(1), 3–27.

Barna, G. (2005). The power of team leadership: Achieving success through shared responsibility. WaterBrook Press.

Bekker, C. J. (2010). The sacrament of the moment: A Levinasian ethics of encounter for servant leadership. Journal of Virtues & Leadership, 1(1), 49–61.

Bekkers, R., & Wiepking, P. (2011). A literature review of empirical studies of philanthropy: Eight mechanisms that drive charitable giving. Nonprofit and Voluntary Sector Quarterly, 40(5), 924–973. https://doi.org/10.1177/0899764010380927

Block, P. (1993). Stewardship: Choosing service over self-interest. Berrett-Koehler Publishers.

BPS-Statistics Indonesia. (2023). Statistical yearbook of Indonesia 2023. Badan Pusat Statistik.

Brownlee, M. (1989). Pengambilan keputusan etis dan faktor-faktor di dalamnya. BPK Gunung Mulia.

Bryson, J. M. (2011). Strategic planning for public and nonprofit organizations: A guide to strengthening and sustaining organizational achievement (4th ed.). Jossey-Bass.

Bush, P., & Van Gelder, C. (2006). The missional church and leadership formation: Helping congregations develop leadership capacity. Wm. B. Eerdmans.

Cafferky, M. E. (2017). Management: A faith-based perspective. Routledge/Taylor & Francis Group. https://doi.org/10.4324/9781315169255

Campbell, H. A. (2010). When religion meets new media. Routledge.

Chaves, M. (2004). Congregations in America. Harvard University Press.

Cheong, P. H., Fischer-Nielsen, P., Gelfgren, S., & Ess, C. (Eds.). (2012). Digital religion, social media and culture: Perspectives, practices and futures. Peter Lang.

Darmaputera, E. (1990). Etika sederhana untuk semua bisnis ekonomi dan penatalayanan. BPK Gunung Mulia.

Davis, J. H., Schoorman, F. D., & Donaldson, L. (1997). Toward a stewardship theory of management. Academy of Management Review, 22(1), 20–47. https://doi.org/10.2307/259223

Dever, M. (2004). Nine marks of a healthy church. Crossway Books.

Dondokambey, M. A., Husen, A., & Tumiwa, K. K. (2025). The importance of church management and administration in supporting effective ministry and congregation growth. Proskuneo: Journal of Theology, 2(1), 49–63.

Drucker, P. F. (1990). Managing the non-profit organization: Practices and principles. HarperBusiness.

Freston, P. (2008). Evangelical Christianity and democracy in Latin America. Oxford University Press.

Fry, L. W. (2003). Toward a theory of spiritual leadership. The Leadership Quarterly, 14(6), 693–727. https://doi.org/10.1016/j.leaqua.2003.09.001

Greenleaf, R. K. (2002). Servant leadership: A journey into the nature of legitimate power and greatness (25th anniversary ed.). Paulist Press. (Original work published 1977)

Hoge, D. R., & Wenger, J. E. (2005). Pastors in transition: Why clergy leave local church ministry. Wm. B. Eerdmans.

Kouzes, J. M., & Posner, B. Z. (2017). The leadership challenge: How to make extraordinary things happen in organizations (6th ed.). Wiley.

Lee, C. (2024). Theology-guided management model: Purpose and values for the profiling of diaconal organizations. The New Perspectives in Theology and Religious Studies, 5(1), 27–46. https://doi.org/10.30819/nptrs.v5i1.1234

Liden, R. C., Wayne, S. J., Zhao, H., & Henderson, D. (2008). Servant leadership: Development of a multidimensional measure and multi-level assessment. The Leadership Quarterly, 19(2), 161–177. https://doi.org/10.1016/j.leaqua.2008.01.006

Liden, R. C., Wayne, S. J., Liao, C., & Meuser, J. D. (2014). Servant leadership and serving culture: Influence on individual and unit performance. Academy of Management Journal, 57(5), 1434–1452. https://doi.org/10.5465/amj.2013.0034

Lincoln, Y. S., & Guba, E. G. (1985). Naturalistic inquiry. SAGE Publications.

Northouse, P. G. (2022). Leadership: Theory and practice (9th ed.). SAGE Publications.

Ogden, G. (1990). The new reformation: Returning the ministry to the people of God. Zondervan.

Page, M. J., McKenzie, J. E., Bossuyt, P. M., Boutron, I., Hoffmann, T. C., Mulrow, C. D., Shamseer, L., Tetzlaff, J. M., Akl, E. A., Brennan, S. E., Chou, R., Glanville, J., Grimshaw, J. M., Hróbjartsson, A., Lalu, M. M., Li, T., Loder, E. W., Mayo-Wilson, E., McDonald, S., … Moher, D. (2021). The PRISMA 2020 statement: An updated guideline for reporting systematic reviews. BMJ, 372, n71. https://doi.org/10.1136/bmj.n71

Patterson, K. A. (2003). Servant leadership: A theoretical model [Doctoral dissertation, Regent University]. ProQuest Dissertations & Theses.

Rothausen, T. J. (2017). Management spirituality and religion research: Toward a multidimensional view of workplace spirituality. Journal of Management, Spirituality & Religion, 14(4), 290–313. https://doi.org/10.1080/14766086.2017.1366975

Selznick, P. (1957). Leadership in administration: A sociological interpretation. Harper & Row.

Sendjaya, S., & Sarros, J. C. (2002). Servant leadership: Its origin, development, and application in organizations. Journal of Leadership & Organizational Studies, 9(2), 57–64. https://doi.org/10.1177/107179190200900205

Siahaan, H. E. R. (2018). Kepemimpinan Kristen: Kajian teologis-kontekstual. Jurnal Theologia Aletheia, 20(2), 1–28.

Sinek, S. (2019). The infinite game. Penguin Business.

Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. Journal of Business Research, 104, 333–339. https://doi.org/10.1016/j.jbusres.2019.07.039

Stetzer, E., & Bird, W. (2010). Viral churches: Helping church planters become movement makers. Jossey-Bass.

Tennent, T. C. (2010). Theology in the context of world Christianity: How the global church is influencing the way we think about and discuss theology. Zondervan.

Thomas, J., & Harden, A. (2008). Methods for the thematic synthesis of qualitative research in systematic reviews. BMC Medical Research Methodology, 8, 45. https://doi.org/10.1186/1471-2288-8-45

Tidball, D. (2008). Ministry by the book: New Testament patterns for pastoral leadership. InterVarsity Press.

Tillar, H. A. R. (2014). Manajemen pendidikan dan kepemimpinan gerejawi. BPK Gunung Mulia.

Tranfield, D., Denyer, D., & Smart, P. (2003). Towards a methodology for developing evidence-informed management knowledge by means of systematic review. British Journal of Management, 14(3), 207–222. https://doi.org/10.1111/1467-8551.00375

Wan, E. (2003). Diaspora missiology: Theory, methodology, and practice. Institute of Diaspora Studies.

Warren, R. (2002). The purpose-driven church: Growth without compromising your message and mission. Zondervan.

Wuthnow, R. (2004). Saving America? Faith-based services and the future of civil society. Princeton University Press.

Yukl, G. (2013). Leadership in organizations (8th ed.). Pearson Education.