

**THE MODERATING EFFECT OF ORGANIZATIONAL CULTURE ON
THE RELATIONSHIP BETWEEN ETHICAL LEADERSHIP AND
SPIRITUAL FORMATION AMONG CHURCH MEMBERS IN THREE
SELECTED DISTRICTS OF WOLAITA ZONE, ETHIOPIA**

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DECLARATION

I declare that this dissertation is my original work and has never been presented to any college, institution or university for academic credit.

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DEDICATION

First, I dedicate this dissertation to Wolaita Kale Heywet Church for supporting and training me to lay a good foundation in the Word of God. Secondly, I dedicate this dissertation to my dear wife and children who supplied me with all that I needed in this study's journey. Thirdly, I would like to dedicate this dissertation to the Wolaita Evangelical Seminary where I have been working for more than fifteen years. Fourthly, I dedicate this dissertation to all Kale Heywet Church ministers who have been encouraging me and praying for me throughout my study. May God bless you all for your invaluable input and support.

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ABSTRACT

Spiritual formation is one of the major challenges facing the contemporary church, with organizational culture expected to play a critical role in the process of moderating this relationship. There is lack of ethical leadership and spiritual decline in the churches today; globally, regionally, and locally. The general objective of this study was to establish the moderating effect of organizational culture on the relationship between ethical leadership and spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia. The specific objectives of the study were: To determine the effect of respecting others, to explore the effect of serving others, to investigate the effect of justice, to examine the effect of honesty, to determine the effect of building community, and to explore the moderating effect of organizational culture on the relationship between ethical leadership and spiritual formation among church members. The study was anchored on the Ethical leadership Theory, Transformational leadership Theory, Servant Leadership Theory, and Path-goal Theory. This study was guided by the pragmatic research philosophy. It employed convergent parallel mixed method design. The target population of the study was 17,784 with a sample of 399. The study used simple random sampling techniques to select study participants. Open and closed ended questionnaires were administered to collect data for both quantitative and qualitative data. Validity and reliability of research instruments was established before conducting data collection. The findings of Cronbach's Alpha test for reliability showed 0.90. For the validity test, the KMO measure of sampling value of 0.796 indicated a high level of reliability and validity of the study instrument. Data was analyzed using Statistical Package for the Social Science (SPSS) Version 30 for quantitative data. NVivo software was used for qualitative data. The results of the study indicated that respecting others correlated with spiritual formation at ($R=0.162$, $P<.01$), serving others at ($R=0.282$, $P<.01$), justice at ($R=0.514$, $P<.01$), honesty at ($R=0.214$, $P<.01$), building community at ($R=0.492$, $P<.01$). Analysis results revealed that the significant of the model of respecting others indicated (F-value of 10.274) and (β value .194), serving others (F-value of 33.095) and (β value .325), doing justice (F-value of 35.713) and (β value .336), building community (F-value of = 122.575) and (β value=.577), showed that the model was statistically significant. The significant of the model of honesty revealed (F-value of 2.268) and (β value .085) but (p -value =0.133) indicated that the model was statistically insignificant. The coefficients of determination of the moderating effect of organizational culture were 15.8% and 28.3% respectively. It brought 12.5% change in spiritual formation among church members. This study has a potential contribution to the body of knowledge in churches of Wolaita Zone, Ethiopia and beyond. The study recommends that the church leaders of three selected districts of Wolaita Zone, Ethiopia, should focus on spiritual formation among church members. Future studies could test other aspects of the study variables on the spiritual formation among church members in other regions.

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Abbreviation and Acronyms

ANOVA	Analysis of Variance
CCT	Church and Community Transformation
CGMA	Chartered Global Management Accountant
EEC	Ethiopian Evangelical Church
EKHC	Ethiopian Kale Heywet Church
KHC	Kale Heywet Church
KMO	Kaiser-Meyer-Olkin
NGO	Non-Government Organizations
NIV	New International Version
NVivo	Non-Versioned Information, Versatile Outcomes
PAC University	Pan Africa Christian University
PLS Software	Partial Least Squares Software
SPSS	Statistical Package for Social Science
TDA	Terepeza Development Association
WES	Wolaita Evangelical Seminary
WKHC	Wolaita Kale Heywet Church
VIF	Variance Inflation Factor

Definition of Operational Terms

Church:

A church is understood as, “the assembly or congregation called out from the world of darkness into God’s family” (Ezewudo & Peters, 2022, p. 3). In this study, a church refers to members of believers who are worshipping together in one location and participating in the Great Commission of Jesus Christ on earth.

Church Membership:

Church membership is an identification of members those who are officially registered and committed to the church affairs such as praying, preaching and teaching the word, singing and offering to God’s work (Muthuku, 2023). The term was used in the current study to explain the church members of selected three districts of Wolaita Zone, Ethiopia.

Concept of Ethics:

According to Northouse (2019), the concept of ethics is based on distinguishing right and wrong and making the right decision. The term was used in this study to explain the moral behaviors of church members that contributes to the spiritual formation.

Ethical leadership:

Ethical leadership is defined as, “the demonstration of normatively performed behavior through two-way personal acts and interpersonal relations” (Saleh et al., 2022, p.120). In the current study, ethical leadership is used to mean that the personal quality of leaders has a significant effect on followers’ lives and experience.

Epistemology:

Kayumoya and Strom (2023), describe that epistemology comprises knowledge and expresses a certain understanding of what we know and how we know what we know. It is concerned with the acceptable of knowledge in the research field. The term as used in

this study, helps to understand the perspectives and experiences of church members to develop knowledge.

Kale Heywet:

The meaning of the word “Kale Heywet” is the word is life (The Holy Bible: New International Version [NIV], 1985, 1 John 5:12). Kale Heywet is one of the well-known evangelical denominations in Ethiopia. The reason for using this name was because this study had been undertaken in this particular denomination of church members.

Ontology:

Ontology is one of the paradigms that asks the question, “What is the nature of reality?” and “What is the nature of being?” It also seeks an answer or reality from existing knowledge through research questions (Varpio & Macleod, 2020). In this study, the view of ontology supports to identify lived experiences of church members in three selected districts of Wolaita Zone, Ethiopia.

Organizational Culture:

Organizational Culture refers to a habit that applies to an organization (Paaïs & Pattiruhu, 2020). Organizational culture is also described as beliefs, values and customs that are held by the organization’s employee, and then developed to overcome external and internal integration situations (Limaj & Beruroider, 2019; Meng & Berger, 2019). This term was used in this study to show that organizational culture has an impact on ethical leadership and spiritual formation of church members by applying core values, policies and procedures, employees’ engagement, work environment, and stakeholders’ engagement.

Pragmatism:

“Pragmatism as a paradigm is based upon the premise of utilizing the best methods to investigate real-world problems, allowing for the use of multiple sources of data and knowledge to answer research questions” (Allemang et al., 2022, p.39). This study used pragmatic paradigm to have an important assumption and perspective to understand the practice and actions of church members of three selected districts of Wolaita Zone, Ethiopia.

Spiritual Formation:

Morse (2020) defined spiritual formation as a lifelong holistic process of the spiritual transformation of growing which embraces the right thinking (orthodoxy), right behavior (orthopraxy), and right feelings of the people. Spiritual formation is an intrinsic personal experience of Christians (Kuri, 2023). The term was used in this study to explain the practice and experiences of church members that they devote themselves to grow in their spiritual life.

Spirituality:

The term spirituality comes from the Greek word *pneumatiko*, meaning spiritual (Coker, 2021). Spirituality is a personal relationship with a sacred one (Crete et al., 2020). The term was used in this study is to show the need for the devotional life experience of church members with God their creator. True spirituality demands a commitment to communicate with God daily.

Servant Leadership:

According to Northouse (2019) servant leadership is having a natural feeling to serve others first. In this study, the term was used to show the biblical perspective that serving others contributes to the spiritual formation of church members of three selected districts of Wolaita Zone, Ethiopia.

Transformational Leadership:

It is one of the leadership styles that creates connection and motivates or inspires followers to reach their fullest potential (Northouse, 2019). The term was used in this study to show that the view of transformational leadership supports the process of spiritual formation of church members in three selected district churches of Wolaita Zone, Ethiopia.

CHAPTER ONE: INTRODUCTION AND BACKGROUND TO THE STUDY

Introduction

Spiritual formation is one of the major challenges facing contemporary churches. In this regard, this study sought to establish the moderating effect of organizational culture on the relationship between ethical leadership and spiritual formation among church members in the three selected districts of Wolaita Zone, Ethiopia. This chapter provides the background information of the study that includes the statement of the problem, the general objective of the study, specific objectives of the study, research hypothesis, assumptions of the study, justification or rationale of the study, significance of the study, scope of the study, the limitations and delimitations of the study. Finally, this chapter presents a summary.

Background to the Study

Spiritual formation is the most frequently needed area of evangelical churches today (Porter et al., 2019; Teo, 2017). According to Porter et al. (2019) spiritual formation has been a problem throughout the history of the church all over the world. There are major cultural transformations and a widespread lack of faith, an increase in moral relativism, and a rejection of absolute truth in the contemporary church (Adeleke, 2023). Previous studies from global, regional, and local perspectives show that there is a high spiritual crisis in the contemporary churches (Burdic, 2018; Stamova et al., 2021). The study conducted by Burdic (2018) discussed that there was spiritual life decline among church members in the United States of America. As a result, the numbers of Christians are decreasing.

According to Crete et al. (2020), many Christian students who join colleges face negative life events and become weak in their spiritual life in the USA. Similarly, in Portugal, many people's minds and practices are shaped by traditional religion rather than

making intimacy with God for personal spiritual growth (Polemikou & Da Silva, 2022). In South Australia, spirituality is related to cultural practices and performing a religious ritual that includes celebrating paintings, drinking, bush firing, lying in the sun, and other practices (Drexler & Bagby, 2021). From a global perspective, the church in Germany faces spiritual crisis and difficult situations that includes hostility of the world, misunderstandings of new emerging religions, and persecutions of followers of Christ (Nabozny & Wysocki, 2023). The causes for spiritual crisis of church members are schisms, divisions among church members and conformity to the surrounding world. The uncontrollable media and technology cause the problems in the area of beliefs, culture, marriage and family at individual level as well as in the body of believers. These challenges are confirmed by various previous studies that church members face as people of faith (Nabozny & Wysocki, 2023; White, 2022).

From the above studies, it is clear that the aspect of spiritual decline among church members all over the world is a real problem, making spiritual formation gain much interest among Christians in the last two decades (Bargar, 2018; Teo, 2017). Therefore, the necessity of considering the spiritual formation of evangelical church members in the world today is high.

In addition to the global context, the current challenges of Africa are not evangelization, infrastructural development, and building social services, but the problem of leadership and spirituality (Okocha, 2017). A study conducted in Ghana indicates that most churches look like commercial entities rather than spiritual food nurturing (Okocha, 2017). Similarly, a study conducted in South Africa showed that there is a spiritual life deficiency in both leaders and followers in African churches (Kretzschmar, 2020). According to Knoetze (2022), spiritual formation became disputable and declined in

Africa because of the cultural and traditional religious experiences of church members. This situation of church members needs spiritual life renewal all over African churches.

In the context of Ethiopia, the Wolaita Kale Heywet Church members are facing the challenges of spiritual formation because of poor leadership and worldly practices of church members (Romans 12:1-2, NIV, 1985; Kenta, 2022). The focus of many educated people in the church was not on spirituality. A study conducted in Southern Ethiopia indicated that some Christian nurses have little emphasis on spirituality (Seid & Abdo, 2022). Another challenge for spiritual formation in Ethiopia is the influence of traditional beliefs and practices (Asher et al., 2021).

Additionally, most of church members have not passed through a formal discipleship training process. This is one of the root causes to the development of shallow Christianity in the church of Wolaita. The study conducted by Kenta (2022) revealed that the number of members in Wolaita Kale Heywet is over 1.35 million. There are also over 1,450 local churches. However, there is high spiritual crisis because of the spread of prosperity gospel preachers and false teachers (Tamirat, 2019). There is lack of biblically sound teachings in many Kale Heywet churches today. Besides, there is also a self-imposed leadership style and superficial Christianity among church members.

The literature reviewed from the perspectives of global, regional and local contexts indicated that there is a real challenge of spiritual formation among churches members. In this regard, the study sought to establish the moderating effect of organizational culture on the relationship between ethical leadership and spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia. Three variables of the study are ethical leadership as an independent variable,

organizational culture as a moderating variable and spiritual formation as a dependent variable. The background of the three variables is presented in the following sections.

There are various reasons why ethical leadership was chosen for this study. Firstly, according to Phetsombat and Na-Nan (2023), ethical leadership is a dynamic concept that is usually conducted through honesty, care, fairness, good decision-making, good communication skills, kindness, unpretentiousness, and being a good role model. Ethical leadership contributes to spiritual formation among church members. Secondly, ethical leadership is related to personal beliefs and values. It depends on determining what is good and right through an internal decision-making (Arar & Saiti, 2022). Ethical leadership is expected to have an effect on the spiritual formation of church members (Judeh, 2021).

In the global context, a study conducted in Malaysia indicates that a leader's behavior and actions impact employees' performance, and job outcomes. They increase the chances of employees' well-being (Saleh et al., 2022). Others studies also show that because of lack of ethical leadership, employees demonstrate low performance, and lack of motivation (Judeh, 2021; Saleh et al., 2022). The overall concept of ethical leadership is described as follows:

“Ethical leadership helps to boost performance, and cultivate and maintain high morale, self-satisfaction, safe legal practices, and create a positive organizational culture, a healthier work environment, improve all aspects of organizational life, build good habits, improve emotional wellbeing, and prevent scandalous situations.” (Tend & Amah, 2021, p.93)

According to Stamova, et al. (2021) the moral value of ethical leadership actively impacts spiritual formation and development of personal growth. Good characters of

leaders have positive effects on solving the crisis of spirituality in the church (Purnomo et al., 2023). Things are radically changing. Moral values are less respected in the modern world. In this regard, ethical leadership has an effect on church members by advancing their moral life quality, improving work performance, and maintaining spiritual growth.

Ethical leadership integrates its concepts and practice to promote ethical actions (Saleh et al., 2022). A study conducted in Botswana and South Africa indicated that ethical leadership benefits and advances both organizations and businesses (Chetern & Shindika, 2017). In Botswana, ethical leadership made the governance of institutions function well. This implies that the effectiveness of spiritual leadership comes through knowledge sharing behaviour and practice (Wang et al., 2023).

According to Basoro and Tefera (2021), a study done in Ethiopia shows that ethical leadership leads organizations to success, because it positively affects employee behavior. Even though people face many challenges, ethical leadership brings to balance the worst situation (Basoro & Tefera, 2021). A study conducted in Ethiopia Moyale indicated lack of unity among evangelical churches and hence, the need to seek solutions to this problem (Kusebo & Wang'ombe, 2021). Based on the reviewed literature from global, regional, and local context, ethical leadership can have a significant effect to bring spiritual formation among church members of three selected districts of Wolaita Zone, Ethiopia.

There are five measurable elements of ethical leadership. They are respecting others, serving others, doing justice, being honest, and building community (Northouse, 2019). According to Abate et al. (2021), respecting others includes having compassion and taking care of needy people in the church and society. Respecting others or caring for others is a moral value of human beings (Mahendra & Amelia, 2020). It is treating followers fairly, recognizing them as human beings (Northouse, 2019). According to

Rudolph et al. (2021), respect is an important psychological and interpersonal phenomenon that can heal people relationships. In this regard, respecting others has a significant contribution to spiritual formation of church members.

Serving others is one of the elements of ethical leadership. According to Mbogori (2020), serving others enhances team effectiveness and builds trust. The concept of spirituality in work leads to an understanding of the importance of community in church service (Letsoin et al., 2023). Serving others is exemplified through behaviors such as mentoring, building teams, and empowering them (Northouse, 2019). In the context of the church, serving others has spiritual values that bring a positive effect among church members.

Justice is defined as a moral principle for guiding how one behaves towards others or treating others fairly by making the right decision (Dunaetz, 2020). Savulescu (2020), noted that justice and fairness are the obligations to employ enhancement and improve human performance. Moreover, justice and fairness help to promote the common interest of employees in the organization (Northouse, 2019). Justice has a significant value of bringing spiritual formation of church members.

Honesty is the fourth element of ethical leadership. According to Miller and West (2020), honesty is described the behavior of not lying, not stealing, not breaking the promise, and not misleading. Honesty builds trust among people. It is the main characteristic of an ethical leader (Beck et al., 2020). According to Northouse (2019), honesty builds the relationships of a leader with followers and increases trust. Thus, honesty had a positive effect on spiritual formation of church members.

The fifth measurable element of ethical leadership is building community. Building community contributes to the spiritual well-being or spiritual formation of

church members (Kariuki, 2018). A healthy relationship with one another is key to building community and spiritual development (Kouzes & Posner, 2017). In this regard, building community contributed to spiritual formation among church members.

Organizational culture was the moderating variable of the study. It was expected to bring a moderating effect on the relationship between ethical leadership and the spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia. Organizational culture refers to a set of beliefs, values, and assumptions of members in an organization (Meng & Berger, 2019). It can encourage or discourage effectiveness, depending on the nature of values, beliefs, and norms. Arumi et al. (2019) describe organizational culture as sharing experiences, living according to the core values of the organization, trusting and respecting others' way of thinking. Various studies conducted at global, regional, and local levels confirm that organizational culture plays a moderating role in bringing positive change in organizations (Ademba, 2021). A study conducted in Indonesia indicated that organizational culture had a positive effect on the performance of employees in the organization (Pallawagaw, 2021). A study conducted in India showed that organizational culture played a mediating role in the relationship between transformational leadership and management, brought positive and significant change (Baga et al., 2023). These studies indicate that organizational culture plays a significant role in organizations to bring change.

In the African context, a study conducted in Nigeria revealed that organizational culture had an interceding impact on the Total Quality Management of Small and Medium Enterprises (SMEs) performance (Eniola et al., 2019). A study conducted by Ademba (2021) indicated that organizational culture had a significant and positive effect on the performance of employees at 10 top tier Commercial Banks of Kenya.

In the Ethiopian context, a study conducted in Wolaita Zone showed that OC contributed to the local churches being well-led through challenges which are displayed in the WKHC administration (Kenta, 2022). In this regard, the above studies conducted at global, regional, and local levels proved that, indeed, organizational culture had a moderating effect on the relationship between ethical leadership and spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

The five measurable elements of organizational culture are: Core values, policies and procedures, work environment, employee engagement, and stakeholders' engagement. The study discusses below the concepts of each element. Core values are the first elements of organizational culture in this study. According to Askeland et al. (2020), values link the purpose of the organization. They direct the effort of practices. The core values of EKHC; such as the supremacy of God's word, love, leading by the Holy Spirit, prayer, stewardship, servant leadership and holistic ministry guided all church members to spiritual growth (Kenta, 2022).

The second measurable elements of organizational culture are policies and procedures. According Amanda (2022), policies and procedures help employees understand the strategies of the organization to do what is required by the law. These church policies and procedures help church members in spiritual formation.

Work environment is the third element of organizational culture. It includes all things that exist around employees; both physical and psychological issues (Badrianto & Ekhsan, 2020). Putri et al. (2019) noted that a comfortable work environment creates enthusiasm and improves the work performance of employees. In this regard, work environment contributes to spiritual formation of church members.

Employee engagement is the fourth measurable element of organizational culture. It is the most important factor for the success of an organization (Susanto et al., 2023). According to Heslina and Syahrani (2021), employee engagement has a positive and significant effect on employee performance. In the church context, active participation of church members in all church programs contributes to spiritual formation (Kuri, 2023).

The fifth element of organizational culture is stakeholders' engagement. Stakeholders are the people who are affected by the conduct of an organization; directly or indirectly (Waheed & Zhang, 2022; Wang, 2022). According to Gerlak et al. (2023), stakeholder engagement is a process by which stakeholders are engaged and impact society. This could be by offering scholarships from around the world and sharing many personal and environmental issues. In the church context, stakeholders have a significant contribution for spiritual formation of church members.

Spiritual formation was the third variable of this study. It played the role of a dependent variable. Spiritual formation is a current urgent need of church members (Crete et al., 2020; Knoetze, 2022). Ferreira (2021), explains spiritual formation as an individual experience of Christians who strive to grow and become Christ-like in their internal life. Kidiso (2023) explains that spiritual formation is spiritual development. This is an essential factor for the church ministry. Drexler and Bagby (2021), define spiritual formation as a biblically guided process of growth.

Spiritual formation was an area of interest in this study due to the fact that church members have failed to live a genuine Christian life (Desta, 2020). Spiritual formation is needed because there is lack of practical Christianity among church members. There are five measurable elements of spiritual formation that church members should practice. These elements are: Growing into Christ-likeness, building relationships, being missional, enhancing spiritual learning, and developing community (Tang, 2014). The first

measurable element of spiritual formation is church members growing into Christ-likeness. Growing into Christ-likeness is a fundamental for the church mission (Chiroma & Chiroma, 2021). The church members are called to live in Christ-likeness (NIV 1985, 1Corinthians 11:1). The process of growing into Christ-likeness includes the practice of prayer, reading the scripture and making daily communication with God (Lam, 2020). This is what expected from each member of the church.

The second measurable element of spiritual formation is building relationships. According to Emeka-Okoli et al (2024), building positive relationships is essential for fostering a conducive environment for business sustainability. Building relationships enhances informal conversations, maintains the strategies of team building and develops transparency (Barrabe et al., 2021). The Bible clearly teaches that building relationship brings both genuine unity and spiritual blessing (NIV 2001, Psalms 133:1-3).

The third measurable element of spiritual formation is being missional. Being missional means proclaiming the good news in the world and making disciples to flourish in their spiritual life (Niemandt & Niemandt, 2021). Mission is a task of the church that needs to be cultivated by forming missionary leaders (Kidiso, 2023). This study endeavored to establish missionary practices because they are measurable in the process of spiritual formation of church members.

The fourth measurable element of spiritual formation is enhancing learning. According to Niemandt and Niemandt (2021), theological education is fundamental to bring spiritual formation of church members. Christian education equips leaders who are able to train others for God's mission. Enhancing learning contributed to spiritual formation. It was practiced among early church members (NIV Acts, 2:41-42).

The fifth measurable element of spiritual formation is building community. According to Sarkus (2022), community can be built by improving relationships and

nurturing trust among people. Community needs empowerment and development.

Empowerment solves various problems and improves the life of the community (Kustati, 2021; Samsu et al., 2021). Thus, building community is a base for spiritual formation of church members in three selected districts of Wolaita Zone, Ethiopia.

The background information on spiritual formation given above shows that there was a need for this study to be conducted, especially in the context of church among members in three selected districts of Wolaita Zone, Ethiopia.

The context of this study was churches in three selected districts of Wolaita Zone, Ethiopia. According to Kenta (2022), Wolaita Kale Heywet Church has over one million members. It governs 19 districts in Wolaita Zone, Ethiopia. Historically, the Wolaita Church is a missionary church that sends many missionaries to preach the Good News of Jesus Christ in Ethiopia, especially the Muslim dominated areas. It also sends missionaries out of Ethiopia: In Pakistan, China, Egypt and Kenya (Isiolo County). WKHC recognizes the Bible as a source of true doctrine and guide map for church growth and ministry. Knoetze and Wotango (2023) noted that the church exists in the world to fulfill God's mission. Therefore, the Wolaita church was called and commissioned to carry out the mission of God.

Kenta (2022) explained that the WKHC formed 19 districts in different Wolaita Zones hoping to lead easily and strengthen spirituality among church members. However, there are factors that threaten spiritual growth of church members (Ferreira & Chipenyu, 2021). The church of Wolaita Zone continues to thrive and grow especially in number. Sending missionaries contributes to the church growth by fulfilling the Great Commission (Kenta, 2022). This study was conducted in three selected districts: Sodo City, Duguna, and Fango District Associations.

Statement of the Problem

Spiritual formation of church members is one of the most important factors in the body of Christ. However, in this modern world, spiritual formation among evangelicals has been in a critical stage (Kuri, 2023). There is spiritual crisis in the churches all over the world (Porter et al., 2019). According to Nabozny and Wysocki (2023), crises and challenges have been an integral part of church experience throughout the history of churches. In this regard, spirituality has obtained special attention in the modern world because of its deep systematic crisis (Stamova et al., 2021). The modern technology is equipping the international community with a lot of information and communication, but it does not help to lay solid foundation for genuine spirituality in the societies. As a result, spiritual life and activities are affected by systematic crisis in the 21st century (Nabozny & Wysocki, 2023; Stamova et al., 2021). Spirituality crisis is also a base for moral, economic and political crisis of the modern world. Kretzschmar (2020) and Knoetze (2022), argued that there is spiritual life decline among the current evangelical church believers. This is because spiritual and moral problems can paralyze a person's ability to think positively and to take action in the right way (Karle, 2023).

Previous studies confirmed spiritual formation as one of the major challenges the church is facing at a global level (DeYoung, 2018; Deuel et al., 2019). From a global perspective, a study conducted at Biola University in the United States indicates that Christian spiritual formation is needed to all Christians as a best practice (Wilhoit & Howard, 2020). A study conducted in the Global South shows that, "the growth of Christianity in the Global South has been accompanied by the growth of heresies and spurious doctrines of every kind" (Deuel et al., 2019, p.6). These past studies indicate that globally, evangelical church members have been facing the challenges of spiritual formation that need remedy.

In the context of Africa, churches are facing spiritual emptiness, tribal conflicts, religious upheavals and self-destruction that affects and threatens the future growth of spirituality (Desta 2020; Kim, 2021). In Ethiopia, there are several challenges of spiritual formation. There are divisions among church members (Abera, 2019; Menta et al., 2022), corruption (Shumetie & Watabji, 2019), omission of the Great Commission (Ferreira & Chipenyu, 2021; Knoeze & Wotangeo, 2023). If this situation continues as it is, the church in the future will no longer exist (Dames, 2020).

Regarding the concept of the study, previous studies conducted in the religious sector did not emphasize on spiritual formation of church members. For example, the study conducted in the USA by Dore (2018) explored the physical needs of church members. Kursebo and Wang'ombe (2021) focused on the holistic approach to evangelism, which was reaching unreached people. Ano (2022) conducted a study on the history of protectionism, that includes the cultural and economic transformation of the Wolaita community. Knoetze and Wotango (2023) did a study on calling of the Evangelical Churches in Ethiopia in the reconciliation of a conflicted society. However, these studies are inadequate to address the need for the spiritual formation of church members in three selected districts of Wolaita Zone, Ethiopia. Thus, the current study fills the gap by conducting a study on the spiritual formation of church members using ethical leadership as an independent variable and organizational culture as a moderating variable.

In terms of the context of the study, various studies have been conducted in different contexts such as government sectors, banking administration, and medical centers (Mayor & Suarez, 2019). Kursebo and Wang'ombe (2021) conducted a study outside the church, focusing on Ethiopian Somali Muslims, emphasizing on how to evangelize them. On the contrary, the current study was conducted in the context of church to address church members' spiritual lives to help them grow into Christ-likeness.

Regarding the methodological gaps of the study, many studies conducted concerning the study variables used different research designs and approaches. Alkhardra, et al. (2022) used an explanatory design to conduct a study. Some other researchers applied a single method, qualitative or quantitative data collection method (Gudissa, 2021; Khung & Nhu, 2015; Kursebo & Wang'ombe, 2021). On the contrary, this study employed a convergent parallel mixed method design that allows collection of both qualitative and quantitative data.

In this regard, the current research addressed along with conceptual, contextual, methodological research and knowledge gaps by conducting a study using different concepts in the church context and employing a mixed-method data collection method. The concepts of this study were: Ethical leadership, spiritual formation of church members, and organizational culture that played a moderating role in the study.

Objectives of the Study

The general objective of this study was to establish the moderating effect of organizational culture on the relationship between ethical leadership and spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

Specific Objectives

The specific objectives of this study were:

1. To determine the effect of respecting others on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.
2. To explore the impact of serving others on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.
3. To investigate the effect of justice on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

4. To examine the role of honesty on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.
5. To determine the value of building community on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.
6. To explore the moderating effect of organizational culture on the relationship between ethical leadership and spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

Research Hypothesis

Ho₁: Respecting others has no significant effect on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

Ho₂: Serving others has no significant effect on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

Ho₃: Justice has no significant effect on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

Ho₄: Honesty has no significant effect on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

Ho₅: Building community has no significant effect on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

Ho₆: Organizational culture has no significant moderating effect on the relationship between ethical leadership and spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

Assumptions of the Study

There were several assumptions for this study. It was assumed that the respondents would be available to provide the required information based on the study objectives. It was also assumed that they would be honest to respond in time to the questionnaires. This study in addition assumed that the selected church members were a true representative of three districts of Wolaita Zone, Ethiopia. It was equally assumed that assistants would cooperate with the researcher in the data collection exercise. This study also assumed that this research would be completed within the planned time duration without interruption. This study assumed that the research would create new knowledge in the area of organizational culture, ethical leadership and spiritual formation. The study also assumed that the study would contribute to the body knowledge and managerial practice. It was assumed that the findings of the study would be implemented for the purpose spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

Justification of the Study

Many factors made this study worth investigating. The Wolaita Kale Heuwet church is experiencing several problems of spiritual formation such as racism or ethnocentrism, division, corruption or dishonesty, the practice of all kinds of sin, and lack of true doctrine (Kenta, 2023). There is a spiritual decline among church members that needs to be addressed (Desta, 2020). According to Ampadu-Moss (2019), various Christian platforms are silent to responding while the moral ethics of the church members are failing.

There is a spiritual crisis among church members. Spiritual crisis is defined as an identity crisis that someone lacks meaning in life (Piedmont et al., 2020; Karle, 2023).

However, the need for spiritual formation for church members is more relevant than ever before. If there is no spiritual formation, the church would no longer be able to function according to biblical doctrines in the future (Dames, 2020). Sh (2021) noted that if spirituality is not prioritized, the problems of societies will not be solved. According to Allahar (2021), ethical leadership promotes policies that reject unethical practices and build an ethical culture.

Previous studies (Ano, 2022; Dore, 2018; Kursebo & Wang'ombe, 2021; Teo, 2017) suggested that there is a gap that other researchers need to fill on the concept of spiritual formation. In this regard, ethical leadership could be a remedy for the crisis of spirituality. Organizational culture is expected to play a moderation role in bringing spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

In terms of conceptual gaps, many researchers have carried out research on different concepts. Ano (2022) conducted a study on the history of protectionism, cultural and economic transformation of the Wolaita community. Some other studies (Dore, 2018; Kursebo & Wang'ombe, 2021) have been conducted focusing on the external development and cultural formation of the churches in Wolaita Zone, Ethiopia.

Regarding contextual gaps, various studies have been done outside the church context. According to Hajare et al. (2022), a study was conducted in the context of government schools in Ethiopia. Borboa-Alvarez et al. (2020) conducted a study on the banking administration in the finance sector in India. However, the current study was done in the context of the church, focusing on the spiritual life of church members.

In terms of methodology, various researches (Alkhardra, et al., 2022; Gudissa, 2021) have been done using qualitative methods of data collection. Yeboah (2017)

conducted a study using a quantitative study approach. He employed statistical and numerical analysis without stating the software he used. In contrast, this study used a mixed-method approach to apply both qualitative and quantitative data collection and procedure. Therefore, this study is relevant to fill the research gap that other researchers have not done yet.

Significance of the Study

This study will be beneficial to stakeholders such as church members, church leaders, researchers, theological institutions, and the government of Ethiopia. This study is relevant and has potential benefit to the body of knowledge. Church leaders of three selected districts of Wolaita Zone, Ethiopia can utilize the findings and recommendations of this study to develop and implement policies in practicing spiritual formation among church members. Additionally, church leaders can have strong foundations of ethical leadership values and benefit by applying the elements of ethical leadership such as, respecting others, serving others, honesty, justice, and building community.

The study has a significant contribution to the theological seminaries. They can utilize the findings of this study to develop spirituality among instructors and students. Moreover, theological institutions can use this study as a teaching source of material for ethical leadership practice and spiritual formation of students. The study could enhance to formulate a relevant curriculum for teaching church leaders to grow into Christ-likeness.

Currently, the Ethiopian government is facing the challenges of cultural and religious conflicts among 86 ethnic groups. This study contributes knowledge on how ethical leadership and its elements bring character formation among the people. This study could be useful for developing ethical leadership and understanding the importance of spiritual formation.

This study provides a leaning foundation for all church ministers and members to develop spirituality in all areas of life. The study also adds value of knowledge for future researchers as resources to develop their study on the area of ethical leadership, organizational culture and spiritual formation. Thus, this study is very significant due to the fact that spiritual formation is an urgent need of church members in the contemporary church (Deuel et al., 2019).

Scope of the Study

The study was conducted among church members in three selected districts of Wolaita Zone. The study area is located in South Ethiopia Regional State (A map of Wolaita, Appendix II.). The reason for choosing this area was that it is the dominant area of evangelical churches in South Ethiopia. The study assumed that it had sufficient respondents from this area. Completing the study in a wider area would make this study too broad to manage. The study had limited respondents such as districts association key leaders, gospel ministry coordinators, local church administrators or elders and lay church members. The participants were selected from the three districts through simple random sampling method. The study believed that these respondents would have valuable information for the required study.

Conceptually, this study used three variables: Ethical leadership, organizational culture, and spiritual formation of church members. The study did not deal with other variables. Doing so could make the study too broad to undertake. The measurable elements of ethical leadership were: respecting others, serving others, justice, honesty and community building. The measurable elements of organizational culture were: Core values, policies and procedures, employee engagement, work environment, and stakeholders' engagement. The measurable elements of spiritual formation were: Growing into Christ

likeness, building relationship, being missional, enhancing learning and developing community.

In terms of methodology, the study limited using convergent parallel mixed method design, in which both qualitative and quantitative data were collected. The reasons for using this method were that qualitative and quantitative data can supplement each other and make the study more credible and reliable (Munyao, 2021).

The study used four theories: The Ethical Leadership Theory, Servant Leadership Theory, Transformational Leadership theory, and Path-goal Theory. Ethical Leadership was used as the main theory. This theory's particular focus is on the moral character of people (Northouse, 2019). It is applicable in the case of the spiritual formation of church members.

Limitations of the Study

In terms of limitations, there are several limitations that this study faced. Financial resources were a challenge. The sponsor of this study stopped in the midst of the research. This problem was mitigated by finding another sponsor who could cover all expenses of this research work. Time limitation was another challenge the researcher faced, being a full-time employee and director of the Theological Seminary. This challenge was mitigated by getting permission from work for three months. Another limitation that this study faced was the respondents' delaying to reply. Some respondents took too long to give back the responses. This limitation was mitigated by being patient and continuing to follow up until getting feedback.

This study was undertaken with the direct involvement and interaction with key church leaders, gospel ministry coordinators, local church administrators and lay church members, who were busy with their work in different locations. This challenge was

mitigated by getting two trained research assistants to help in the collection of data from the respondents of the three selected districts and arranging appointments ahead of time with the participants. In addition, the study faced the limitation of missing some respondents since the participation was voluntary. This challenge was mitigated by updating and patiently following up until the participants replied.

Besides, some other respondents provided subjective responses that were not related to the research project. This limitation was mitigated by presenting data collection instruments and clarified to ensure that the contents were understood by the respondents. Additionally, some respondents declined to participate in the study due to the workload of their field. This challenge was mitigated by making agreements and booking appointments to use the appropriate time.

Delimitation of the Study

The study was conducted only in three selected districts of Wolaita Zone, Ethiopia. The study focused only on the church members of Kale Heywet Church denomination of the three selected districts of Wolaita Zone, Ethiopia. The data was collected from church members aged 18 years and above only. According to Muthuku (2023), to respond from a point of experience, the ages of 18 years and above give sufficient information to a study. This was in order to get rich and credible information that was required.

Chapter Summary

This chapter has introduced and provided a general overview of background of the study. A study presented the three variables: ethical leadership, organizational culture, and spiritual formation from the global, regional and locale perspectives. In addition, the study briefly discussed conceptual, contextual and methodological gaps. The chapter also

presents the statement of the problem, the general objective, the specific objectives, and the hypotheses of the study. Besides, this chapter has discussed the assumptions, justifications, the significance, the scope, the limitations, and delimitations of the study. Finally, the study has provided a chapter summary.

CHAPTER TWO: LITERATURE REVIEW

Introduction

This chapter reviewed conceptual and empirical literature that underpins spiritual formation, ethical leadership and organizational culture. A literature review provides a scholarly overview of knowledge about the current study (Hart, 2018). This chapter describes the concepts of the study variables and conducted empirical literature review guided by the study objectives from global, regional and local perspectives. An empirical analysis of the study carried was out and identified the existing gaps of the study.

In the theoretical framework, four theories were provided to underpin this study. They are: Ethical Leadership Theory, Servant Leadership Theory, Transformational Leadership Theory and Path-goal Theory. A conceptual framework depicts the relationships between the three main variables: Ethical leadership, organizational culture and spiritual formation, were presented. Lastly, the summary of the chapter is presented.

Conceptual Review

Ethical Leadership

According to Alam et al. (2021), ethical leadership gained great attention because of increase in unethical conduct in the contemporary world. As Kenta (2022) stated, the concept of ethical leadership is beyond principles. It emphasizes a changed heart, good behavior, and right actions. The foundation for ethical leadership is an ethical leader.

According to Madonsela (2020), the world people are crying out for ethical leadership. Most scholars' work ratifies the significance of a leader's personal qualities. Allahar (2021) noted that an ethical leader is a virtuous man who behaves and acts honestly. An ethical leader displays a high level of ethical conduct that creates individual and social value. Specifically, an ethical leader acts as a good role model who encourages

followers actively to engage in organizational citizenship behavior (Phetsombat & Nan, 2023). Leaders' personal qualities have a significant effect on followers' life experiences (Saleh et al., 2022).

According to Basoro and Tefera (2021), ethical leadership is people-oriented. It takes care of followers, respecting, and supporting them to meet their needs. People-oriented behavior includes integrity, ethical guidance, and concern for sustainability in measure. These are behaviors found in the ethical leadership behavior (Atela, 2021). Ethical leadership keeps the moral values of trust, integrity, honesty and compassion within the followers (Karo-Karo, 2024; Northouse, 2019; Atela, 2021). According to Al-Halbusi et al. (2019), ethical leaders clarify responsibilities, expectations, and performance goals so that subordinates know what is expected from them and understand when their performance is up to par. Subordinates do not worry unnecessarily about unclear expectations. They know how they can meaningfully contribute to meeting the unit's or organization's goals. Theoretical work also suggests additional ethical leader behaviors (Ouakouak et al., 2020). This is one of the unique characteristics of ethical leadership. Ethical leadership promotes positive behavior by making effective communication with followers (Karo-Karo, 2024; Kenta, 2022). According to Northouse (2019), there are 22 universally endorsed leadership characteristics. They are: “trustworthy, just, honesty, foresight, plans a head, encouraging, positive, dynamic, motive arouser, confidence builder, motivational, dependable, intelligent, decisive, effective bargainer, win-win problem solver, communicative, informed, administratively skilled, coordinative, team builder and excellent oriented” (Northouse, 2019, p.643).

According to Banks et al. (2021), moral and ethical issues concerning leadership have increased in the contemporary world. Moreover, morality has become a hot issue in organizational behavior. Both ethics and morality took attention in behaviorally focused

leadership (Al-Halbusi et al., 2019). Ethical leadership needs an ethical and role model leader who influences followers by maintaining a higher level of ethical standards (Zaim et al., 2021). Ethical leadership is perceived as the term for ethical behavior and practice of an ethical leader (Banks et al., 2021). These components imply that ethical leaders act with fairness, respect, and integrity, make principled choices, including trustworthiness and do not practice or show favoritism. The elements of ethical leadership are described by Northouse (2019) as: Respecting others, serving others, doing justice, honesty, and building community.

Ethical leadership is practical and effective (Basoro & Tefera, 2021; Salah et al., 2021). It sets a way for followers to follow the footsteps of the leader leading to organizational success. According to Atela (2021), effectiveness of leadership is supported by a value that focuses on ethical conduct, honesty, integrity, fairness, transparency, accountability and responsibility. Additionally, the impact of ethical leadership is not only limited in individual practices. It also influences team work projects through leader trust and knowledge sharing (Bhatti et al., 2021). Ethical leadership enhances environmental performance, strengthens the relationship among people, develops capacities and shapes decision making process (Hameed et al., 2023).

According to Basoro and Tefera (2021), ethical leadership is vital for organizational success and effectiveness. Its emphasis is on the organizational outcomes. There are unethical practices in the organizational settings that include: Corruption, injustice, and unfair treatment of employees (Sam, 2021). Unethical leadership practice sets back the success of organizations (Basoro & Tefera, 2021). Ethical leaders treat followers fairly in right manner.

In terms of team work, ethical leadership helps team members understand each other by developing transparency among them. It increases the success of the whole team project (Bhatti et al., 2021). Ethical leadership involves and develops a person's moral character and intention that contributes good character to team members (Lim, 2024). The role of ethical leadership is not only important as agents of movers and shakers of collective actions but also it shapes the conduct of followers (Lin et al., 2020). Thus, ethical leadership has a significant effect on spiritual formation of church members in three selected districts of Wolaita Zone, Ethiopia.

According to Northouse (2019), problem-solving and effective performance is the outcomes of ethical or spiritual leadership. The willingness to take responsibility for facing challenges and advancing the spirituality of church members are the characteristics of a committed ethical leader (Argyropoulou & Spyridakis, 2022). Ethical leadership can be a remedy and a solution for the problem of the spiritual crisis of church members in three selected districts of Wolaita Zone, Ethiopia.

According to Saleh et al. (2022), ethical leadership inspires followers by using its principles for positive ethical work, and improves job outcomes. Thus, the effect of ethical leadership is predicable to bring spiritual formation as reported in previous studies (Islam et al., 2021; Saha et al., 2020; & Saleh et al., 2022). Ethical leadership is practical. It ensures that actions are coordinated in a way to achieve the organizational goals. Ethical leadership is a biblical concept that leaders have to practice genuine Christianity (Oko, 2024).

Ethical principles not only help to manage organizations but also, are significant to bring spiritual formation. The study confirms that the effect of ethical leadership in a Christian leadership context brings spiritual formation in church members. This is

because, “Effective Christian leadership is the process of helping a congregation embody its corporate life in practices that shape vital Christian life, community, and witness in ways that are faithful to Jesus Christ” (Kenta, 2022, p.11).

Ethical leadership has positively influenced followers' attitudes. It develops the level of employees' commitment to the success of the organization (Bhatti, 2021). Similarly, ethical leadership behaviors have a positive effect on the spiritual lives of church members (Saha et al., 2020). Therefore, the above studies conducted on the concept and function of ethical leadership confirm that ethical leadership has a positive significant effect on the spiritual formation of church members. According to Northouse (2019), the principles or elements of ethical leadership are respecting others, serving others, doing justice, being honest, and building community. These concepts are discussed below.

Respecting others was the first objective of the study that measures the performance of ethical leadership. According to Rudolph et al. (2021), respecting others has been understood in terms of values, attitudes, practices, and appreciation of people with one another. It includes having compassion and taking care for the needy people inside and outside the church. Respecting others is accepting others' ideas and considering them as human beings (Northouse, 2019). It is giving value to others' opinions or thoughts. In addition, respect is treating others in ways of accepting their beliefs, attitudes, and values. Respecting others is a natural obligation that is expected from all human beings. According to Kerstein (2019), not respecting a person affects their dignity. On the contrary, respecting a person is good ethics (Pattiwael, 2019).

Respect and dignity are great principles that we need treat others as human being (Whitaker, 2020). According to his suggestion, respect should be maintained all the time in all places and among all kinds of people such as parents, teachers, fellow workers,

students, and church members. It is not an easy issue to respect all people all the time. Whitaker (2020) raised the question, “How do principals and vice-principals maintain respect yet they do not always work in an environment where they feel respected?” This is one of the challenges sometimes faced. However, respect and keeping the dignity of human beings is a natural obligation for all.

According to Abate et al. (2021), respecting others includes having compassion and taking care of needy people in the church and in the society. Respecting others or caring for others is a moral value of human beings (Mahendra & Amelia, 2020). According to Northouse (2019), respecting others is treating followers fairly; recognizing them as human beings. Respect is discussed in various theoretical and empirical approaches to leadership as an important psychological and interpersonal phenomenon (Rudolph et al., 2021).

From the biblical point of view, respecting others begins in a family by respecting parents. Respecting parents is one of the ten commandments of the law (NIV 1985, Deuteronomy 5:16; Exodus 20: 12). Northouse (2019) noted that leaders need to understand the interests, respecting the values of human beings and purposes of their followers to assist them in the way they face difficulties in their lives.

Serving others is the second objective of the study that measures the performance of ethical leadership to bring spiritual formation of church members. According to Northouse (2019), the principle of serving is not self-centered. It is willing to be follower-centered, placing others first, working and living for others' benefit. The ten characteristics of servant leadership are: "listening, empathy, healing, self-awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people and building community" (Correll, 2021, p.2). These ten characteristics are the practices of servant leaders.

Serving others enhances team effectiveness and builds trust. Serving others not only inspires individuals to work, but also influences organizational performance. Serving others relates to one another and develops the level of trust, emotion, commitment, performance, team effectiveness, a sense of shared vision, and strategic direction (Mbogori, 2020). According to Northouse (2019), servant leaders put their followers first, empower them, and develop the personalities of individuals. Similar to this description, serving others is putting others first. It is empowering and equipping them for good work.

Serving others is a practice of treating others in a good manner and developing the moral behavior of people (Northouse, 2019). Serving others gives vision and strategic direction to achieve the proposed goals of the organization. Serving others is making every effort to demonstrate or to show these things in real life. The objective of this study was to bring spiritual formation of church members through serving others.

Letsoin et al. (2023) indicated that serving others had a significant influence on the individual lives of church members. As these writers pointed out, serving in the church requires a high level of personal commitment and dedication. Serving others in the context of the church is based on spiritual values and loyalty to the church. It brings a positive impact on the community as well. The concept of spirituality in work leads to an understanding of the importance of community in church service (Letsoin, et al., 2023).

According to Liao et al (2021), servant leadership has a unique idea of serving others first. The practice of servant leadership is serving others. It is a proactive predictor of employee performance. Northouse (2019) noted that serving others is a duty and responsibility of ethical leadership. Supporting and nurturing subordinates is the primary purpose of both ethical and servant leaders. In biblical perspective, all church members are called to love each other and to serve others (NIV 1985, John, 13:34-35). Serving others provides spiritual guidance. It develops moral and ethical characteristics of church

members (Letsoin et al., 2023). Thus, serving others has a significant effect on the spiritual formation of church members in three selected districts of Wolaita Zone, Ethiopia.

Doing Justice was the third objective of the study. Justice is defined as a moral principle of guiding how one behaves towards others or treating others fairly by making the right decision (Dunaetz, 2020). From the biblical point of view, the three basic characteristics of an ethical leader are acting justly, loving mercy, and walking humbly with God (NIV 1985, Micah 6:8).

From the moral perspective, participation of decision-making process is a fundamental human right (Ruano Chamorro, 2022). Justice and fairness are the main characters and practice of ethical leaders (Northouse, 2019). They are the obligations to employ enhancement and improve human performance. Failure to enhance justice and fairness can result in significant injustice (Savulescu, 2020).

Justice is a measurable element of ethical leadership and a specific objective of the study that affects the spiritual formation of church members (Adeleke, 2019). Therefore, the study confirms that doing justice promotes spiritual formation in the individual lives of church members. Various studies have defined and described justice and organizational justice. According to Deressa et al. (2022), justice is a vital issue in understanding the behavior of an organization. Organizational justice is defined as the perspectives of people or employees about the impartiality of an organization in the process of decision-making (Deressa et al., 2022). “Organizational justice is the perception that one is being treated fairly in an organization (Dunaetz, 2020, p.1). Justice and organizational justice are related to each other. Both refer to treating fairly all human beings.

Ethical leaders exercise justice by making right decisions and fairness. These practices are carried out by treating followers without showing favoritism. The issue of justice or fairness is necessary for all people of the world to promote the common interest of all (Northouse, 2019). Jesus taught his disciples the golden rule saying, “do to others what you would have them do to you” (NIV 1985, Mathew, 7:12). Doing justice is removing inequalities and social injustice in the church as well as in the community. Justice and fairness help promote the common interest of employees in the organization (Northouse, 2019). In this regard, doing justice has a significant effect on the process of spiritual formation of church members in three selected districts of Wolaita Zone, Ethiopia.

Honesty was the fourth specific objective of the study. It is one of the characteristics of an ethical leader that influences followers (Sosik et al., 2019). According to Miller (2021), honesty is an important virtue. Honesty and integrity are very close to each other. Integrity is a matter of having a good character and being true to that character (Miller & West, 2020). According to the Longman Dictionary of Contemporary English, honesty is when someone always tells the truth and does not cheat. There are five kinds of behavior that incompatible with the virtue of honesty. These are: Lying, stealing, cheating, promise breaking and misleading. Honest people keep their promises. Honesty is the main characteristic of an ethical leader (Beck et al., 2020).

Honesty is one of the best characteristics of a genuine Christian. An honest person's character is described in the following ways: “Trustfulness, being respectful of property, proper compliance, fidelity to promise and forthrightness” (Miller & West, 2020, p.24). An ethical leader puts in practice these characteristics, raises their employee's moral commitment and fosters honest behavior (Beck et al., 2020). “Being honest is not just telling the truth. It has to do with being open with others and

representing reality as fully and as completely as possible” (Northouse, 2019. p.505).

Being honest is a biblical principle that all church members need to demonstrate. God demands honesty for his people (NIV 1985, Mathew, 25: 14-23). Thus, to be a good leader, being honest is a must. If a leader is dishonest, he will lose the trust of his followers. Northouse (2019), noted that honesty builds the relationship of a leader with followers and increases trust. Dishonesty destroys relationship and trust.

From the biblical perspective, honest leaders can have great rewards. They can be appointed to great position (NIV 1985, Matthew 25:21, 23). Dishonesty was demonstrated in stealing money from God’s house (NIV 1985, Acts 5:1-11), not being faithful in marriage (NIV 1985, 1 Corinthians 5:1), dishonest in a ministry of God’s kingdom (NIV 1985, Mathew, 25: 24-30). A dishonest servant is named, " a wicked, lazy servant, " becomes displaced and punished (NIV 1985, Matthew, 25: 25-28). In this regard, honesty has a significant effect on spiritual formation of church members in three selected districts of Wolaita Zone, Ethiopia.

Building community was the fifth objective of the study that measures the performance of ethical leadership. Northouse (2019), defined building community as a process in which an individual influences a group of people to achieve a common goal. Building community is moving a group of individuals towards a mutual goal. Another previous study suggests that leaders need to focus on community goals and purpose to reach out to wider social collectiveness to establish a higher and broader moral purpose (Northouse, 2019). Spiritual life is related to moral life. The spiritual formation of church members is an experience of growing into Christ-likeness or growing to a higher moral level. In the church context, building community is building relationships with each other to grow together in their spiritual life. This implies that church members of the three

selected districts of Wolaita Zone, Ethiopia need to grow to a higher moral level and spiritual formation.

According to Northouse (2019), a community is a collection of individuals who value each other's ideas, share their interests, work together for a common purpose, and feel a sense of unity. Building a community is, "to provide a place where people can feel safe and connected with others, but are still allowed to express their individuality" (Northouse, 2019. p. 352). A peaceful and united community is convenient for individuals to grow in their spiritual life. Spirituality can be developed by building relationships of common respect, taking care of other's requests and goals, showing a kind of positivity that is contagious, inspiring others with their expertise, passion, and integrity, by looking for mutual ground on which to sort out encounters, by consistently striving for win-win solutions and by using a strong ability set of convincing methods (Letsoin, et al., 2023). According to Kariuki (2018), building a community contributes to the spiritual well-being or spiritual formation of church members.

Building a team builds trust. It also builds community. A healthy relationship with one another is key to building a community and spiritual development. According to Kouzes and Posner (2017), leadership is a relationship. It is a dialogue; not a monologue. It is open communication of leaders with followers. Effective leadership creates true relationships with followers. Therefore, the base for building community is effective communication and a healthy relationship.

According to Letsoin et al. (2023), the concept of spirituality in work guides to an understanding of the importance of community in church service. Building a community contributes to the spiritual well-being or spiritual formation of church members (Kariuki, 2018). Spiritual formation takes place when the lives of church members are built up.

Organizational Culture

Organizational culture is defined as shared values and norms (Lubis & Hanum, 2020). Organizational culture plays a moderating role in the relationship between independent and dependent variables (Erkutlu & Chafra, 2020; Jamalia et al., 2022). Organizational culture refers to a set of beliefs, values, and assumptions of members in an organization (Faith, 2018; Meng & Berger, 2019). Organizational culture has a habit that applies to an organization (Paais & Pattiruhu, 2020).

Organizational culture is a system of shared assumptions, values, and beliefs, which govern how people act or behave in organization (Faith, 2018). When people share values in the organization systems, these shared values bring a strong impact on the people. Organizational culture carries a sense of identity for the members. It enhances its system stability and works as a sensemaking tool which guides and shapes the behavior of members (Faith, 2018). Organizational culture has a significant effect on employee performance (Ali et al., 2022; Erniwati, et al., 2020; Ihsani & Wijavanto, 2020). Organizational culture can encourage or discourage effectiveness, depending on the nature of values, beliefs, and norms. Arumi et al. (2019), describe organizational culture as sharing experiences, living according to the core values of the organization, trusting and respecting others' way of thinking.

Organizational culture is one of the components that brings effect to organizations. In the process of spiritual formation, organizational culture can play a moderating role in bringing spiritual formation to church members (Kapur, 2017; Omua, 2017). Culture is the essence for the organization. It is the total thoughts, works, and results of human action ((Paais & Pattiruhu, 2020). Organizational culture plays a critical role in reflecting the core values of the organization and nurturing its culture for effective performance (Munyao, 2021).

Organizational culture has positive and significant effect on employees' performance of organizations (Iskamto, 2023; Sumardjo & Supriadi, 2023). Spirituality is one of the important factors that should be maintained in organizational settings. Spirituality can increase organizational performance if the lives of employees are cultivated in the workplace. Furthermore, organizational culture has a strong impact on both management functions and managers' actions, employee performance, behavior of organization members, and environmental change (Isensee et al., 2020; Meng & Berger, 2019).

In the context of the Ethiopian KHC, the faith statements of the church have great values that govern the practices of the church members. The Bible has also a foundation for the spiritual formation of church members (NIV 1985, 2 Timothy 3:16). In the process and procedure of spiritual formation, organizational culture has great values that contribute to practical involvement in each church member's life.

According to Lubis and Hanum (2020), organizational culture is very important for employees to be effective in every activity of the organization. It is also important in workplace activities, enterprises, government sectors, health centers, and educational institutions to create a sense of confidence in the activities that have been proposed to be conducted by the organizational leaders or managers.

Organizational culture uses the vision, mission, and objectives of the organization. Implementation of the rules of the organization or institution makes the organization effective and productive. The strengths of organizational culture are:

Having stable staff members, working cooperatively, and keeping the values of the organization (Lubis & Hanum, 2020). A strong organizational culture provides a good work environment and facilitates good employee engagement. As a result, the

organization can achieve its goal successfully. Members of the organization should accept core values, obey the regulations of the organization, and commit themselves to implementing the organizational objectives. In light of the above study of organizational culture, the three selected districts of Wolaita Zone leaders and workers need to submit to the organizational culture of WKHC. They need to implement the vision, mission, and objectives of the church.

The elements of organizational culture are: core values, policies and procedures, work environment, employee engagement, and stakeholders' engagement. Each element plays a moderating role in the process of spiritual formation of church members.

Core values are a fundamental driving force at the heart of employees and the organization from the ethical perspective. According to Askeland et al. (2020), values link the purpose of the organization and direct the effort of practices. Core values are pillars of an organization that make the organization strong, effective, and fruitful (Chartered Global Management Accountant [CGMA], 2020).

“Core values are guiding principles that form a solid foundation of what organizations are, what they believe, and what they want to be going forward. Together, the core values of leaders and employees in the workplace, along with their experiences, upbringings, and training, meld to form corporate culture” (CGMA, 2020, p.1).

Core values define and describe the total task of an organization. They are an intrinsic factor to the organizational vision. Due to the remoteness of employees and stakeholders, organizations need to re-examine and restate the core values of the organization (CGMA, 2020).

Values also help complete the work done, create new ideas, maintain and bring change. A vision, mission, and core values are the driving forces of an organization to achieve the goal. Specifically, core values are described as the universal system of beliefs

and perspectives that explain the main purpose of an organizational vision and mission (Munyao, 2021).

The mission statement of the Wolaita Kale Heywet Church is glorifying God by proclaiming the gospel of Jesus to the people of and beyond (Kenta, 2022). This guides and supports the spiritual formation of Church members. Mission statements are defined statements of organizations that are desired plans to be achieved in the organizations (Gunawan & Hamida, 2023). A vision is defined as a mental picture that is created and developed in the minds of managers or leaders concerning the state of organization (Munyao, 2021). Another key element of organizational culture is core values that links both vision and mission (Ng'ang'a, 2018). Core values help guide the stakeholders of an organization to conduct the process of business process.

Kale Heywet Church has seven core values: Supremacy of God's word, love, leading by the Holy Spirit, prayer, stewardship, servant leadership and holistic ministry (Kenta, 2022). Supremacy of God's word has been given higher level in Kale Heywet Church (Kadiso, 2023). According to Kediso (2023), the word "Kale Heywet" means, the word is life or the word is life giver. The name has a biblical foundation (NIV 1985, Deuteronomy, 32: 47; 1 John 1:1-2). The Bible is fundamental to transform the society (Hawkins, 2021). According to the book of Hebrews writer, the word of God is living and active, "sharper than any two-edged sword" (NIV 1985, Hebrew 4:12). Without true teaching of God's word, there is no spiritual formation or development (Kidiso, 2023).

Prayer is one of the core values of KHC. According to Vlad (2019), prayer is a means of communication with God. Prayer is also a practice that would help us find God in our daily life and a way getting a gift of blessing from God (Hamilton et al., 2020). Jesus commended his disciples to pray always (NIV 1985, Mathew 26:41; Luke 18:1).

There are many Bible passages that describe both the importance and work of prayer (NIV 1985, Daniel 6:10; Jeremiah 33:3; James 5:14-18). Prayer is one of core values of KHC that contributes spiritual formation of Church members in three selected districts of Woliata Zone, Ethiopia.

Leading of the Holy Spirit is one of the core values of Kale Heywet Church (Kenta, 2022). The Holy Spirit also empowers disciples to the ministry of gospel (NIV 1985, Acts 1:8). The New Testament teaches that those who led by the Holy Spirit are true believers (NIV 1985, Romans 8:14, John 16:13). One of the greatest works of the Holy Spirit is distributing spiritual gifts and uniting the believing body members (Keener, 2020). The work of the Holy Spirit is crucial for spiritual formation church member in three selected districts of Wolaita Zone, Ethiopia.

Stewardship is one of the core values of Kale Heywet Church. It has two dimensions: Spiritual and environmental dimension. In the spiritual dimension, KHC has been accomplishing its stewardship by making discipleship and expanding the gospel of Jesus Christ all over the world (Kenta, 2022). Regarding the environmental dimension, KHC has been fulfilling the responsibility by protecting the environment through conservation and sustainable practices (Eyo-Udo et al., 2024). This core value of KHC contributes to spiritual formation of church members in three selected districts of Wolaita Zone, Ethiopia.

Servant leadership is another core value of KHC. Leadership is expected to focus on serving others (Northouse, 2019). Servant leadership gives special attention to help leaders develop. It has one focal aspect, serving others first (Meuser & Smallfield, 2023). The leadership of KHC thrives to promote spirituality among church members (Kenta,

2022). Servant leadership is a core value of KHC to bring spiritual formation of church members in three selected districts of Wolaita Zone, Ethiopia.

Regarding policies and procedures, in many organizations, policies and procedures establish standards on how to perform tasks for the organization. According to Policy Management (2020), policies and procedures work as a roadmap of the organization for day-to-day operations. Nabella et al. (2022) pointed out that a good government is reflected in a good functional management system. The policies of an organization include: Planning, organizing, supervising, monitoring and evaluation. Policies and procedures have the effect of bringing change in an organization.

According to Amanda (2022), policies and procedures help employees understand the strategies of the organization to do what is required by the law. In addition, the policies and procedures of the organization reduce confusion and increase accessibility to employees. Moreover, policies and procedures ensure the development of an organization and enhance the service and productivity of an organization. Besides, they give clear expectations and a supportive work environment to new employees.

In the EKHC, there are manuals such as the Constitution, Policies and Procedures, Faith Statements and Finance Manuals (Kenta, 2022). These manuals are supportive of leading church members in their faith in addition to the biblical instructions. Both church manuals and biblical teachings enhance the spiritual formation of church members. Accordingly, the policies and procedures manual of EKHC enhance the spiritual formation of church members in three selected districts of Wolaita Zone, Ethiopia (Kediso, 2023). All districts use policies and procedures manuals because they guide all churches' operations. They have an effect on the process of spiritual formation of church members.

The work environment is one of the most important factors for improving employee performance. According to Badrianto and Ekhsan (2020) work environment and job satisfaction have a positive and significant effect on employee performance. The work environment includes all things that exist around employees; both physical and psychological issues (Badrianto & Ekhsan, 2020). The work environment is every useful facility in a work place. These are: Buildings and offices, tables, chairs, computers, and others. Psychologically, employees need appreciation, respecting each other and income benefits. In the church context, church members need both physical facilities and psychological treatment like counseling, appreciation for good work performance, motivation and income benefits. These things develop unity and contribute to spiritual growth.

Concerning the work environment, work motivation is one of the important elements for employees of an organization or institution (Pallawagau, 2021). The nature of the task draws people close to each other. The physical setting is the workplace setting that includes offices and equipment, the number of staff, and other facilities. The physical setting can isolate employees or build cohesiveness. For effective communication, using technology facilitates and enhances the speed of communication. In this regard, the working environment in organizational culture has an effect on the process of spiritual formation of church members.

According to Putri et al. (2019), a conducive and comfortable work environment creates enthusiasm and improves the work performance of employees. The work environment includes adequate facilities for the organization and good employee relations. Badrianto and Ekhsan (2020) noted that the work discipline of the organization influences the work environment on employee performance. Other study results also show that both work environment and job satisfaction increase the work performance of

employees. This indicates that the work environment factor significantly impacts the effective work of employees in companies or organizations.

According to Ramli (2019), the investigation demonstrated that the work environment has a significant effect on job satisfaction and employee performance. Moreover, the work environment motivates employees to improve their work effort. In light of the above findings, sufficient facilities, employee-to-manager relations, and organizational systems can increase the effectiveness of an organization in achieving its goal. In the context of the church, building facilities is not enough for the spiritual formation of church members, but spirituality needs good relations, respect for each other, loving each other, and other spiritual practices to develop spiritual growth (Whitaker, 2020).

Employee engagement is defined as a relationship between the employee and the organization. Employee engagement is the most important element in determining the back and forth of a company or organization (Pallawagau, 2021). According to Amahwa and Otuya (2020), a high-performing workforce is highly needed for organizational productivity. The organization needs to use different ways to motivate its employees.

Employee engagement can be built on the foundation of three concepts; organizational citizenship behavior, employee commitment, and job satisfaction. This most important factor for the success of an organization is human resource, which is the concept of employee engagement (Susanto et al., 2023). Moreover, the foundation for organizational development and success is the employee's effectiveness and efficiency. An appropriate performance of the management system leads the employee engagement to a higher level (Tanwar, 2017). This indicates that the commitment of employees contributes to the productivity of the organization. The current study suggests that for

employee effective engagement, the organizational system should be appropriate and open to a good work environment. One of the problems in a global economy is a low level of employee engagement (Motyka, 2018). This phenomenon results in declining work performance and productivity of an organization. This situation drives people to see the importance of employee engagement, the meaning and implications of employees. According to the results of a previous study by Heslina and Syahrini (2021), employee engagement has a positive and significant effect on employee performance. In this study, employee engagement in organizational culture contributes to the process of spiritual formation of church members in three selected districts of Wolaita Zone, Ethiopia.

Concerning employee engagement, managers need to think that people are the keys to organizational success. According to Kalogiannidis (2021), motivation is a process in which unsatisfied needs yield drives that are focused on goals. Some managers focus on extrinsic rewards to motivate employees while ignoring intrinsic rewards. However, motivation enhances employee commitment and job satisfaction. According to Paaïs and Pattiruhu (2020) work motivation and organizational culture had a positive and significant effect on performance. This indicates that organizational culture could have a significant effect on the spiritual formation of church members in the church context. Motivation is one of the methods that make people work hard in the organization. This is what employees need from their bosses or managers of a company or organization.

The most important thing for organizational success is the commitment of the employees. Commitment is the power to take action or to work hard. The reason for the weak performance of employees in organizations is lack of motivation and the unethical characters of some managers. These studies suggest that leaders of three selected districts of Wolaita Zone need to motivate church members to worship God and to commit themselves to grow in spirituality. Every employee is important in an organization.

Individuals are pillars of organizational effectiveness and productivity. Individuals and their differences are important for the organizational culture. They can be tools for the organizational effectiveness. These differences are a beautiful color of the organization. They bring various views and experiences that contribute a lot of good to organizational performance. Therefore, the base for organizational success is the active performance of both individuals and groups of employees. Similarly, each church member is important in God's kingdom. Their differences benefit each other and edify each other (NIV 1985, 1Corinthians 12:12-27).

Stakeholders' engagement is paying attention to supplying the needs and interests of members of the organization or church (Kujala et al., 2022). According to Boaz (2018), stakeholders are defined as individuals, organizations or communities that have a direct interest in the process and outcomes of a project, research or policy endeavor. Kujala et al. (2019) and Sachs and Kujala (2022), observed that stakeholders include customers, employees, local communities, citizens and suppliers.

The construct of stakeholder engagement refers to various processes and strategies that help in organization implementation (Kujala et al., 2022). Stakeholders' engagement is important for various outcomes of an organization. Stakeholders' participation in making decision procedure is vital for achieving successful conversation (Ruano-Chamorro et al., 2022). The importance of stakeholder engagement has grown in many business sectors, research centers, and related streams of literature.

Gerlak et al. (2023), noted that stakeholder engagement is a process by which shareholders are engaged. The challenges in stakeholder engagement are related to unequal and unmitigated power relations. However, the social condition of the work is evidence of stakeholders' best practices. The stakeholder's engagement in the coproduction process emerges in the development of organizations. This discussion

implies that stakeholders' engagement benefits societies and impacts organizational performance. Stakeholders, including all employees of in the organization and participants of local community can help an organization's strategy to develop its performance (Wang, 2022).

The WKHC stakeholder, The Wolaita KHC, has a community development department that supplies both the physical and spiritual needs of the people (Mayer et al., 2023). TDA gives a humanitarian response and many lives of people are changed. TDA has been playing a great role in facilitating leadership training, supplying vehicles for gospel conference preachers, and funding training of church ministers. Some other stakeholders contribute their money for gospel expansion and train church ministers. In this regard, as one moderating element, stakeholders' involvement plays a big role in the process of spiritual formation among church members in the three selected districts of Wolaita Zone, Ethiopia.

Spiritual Formation

Spiritual formation of church members is a major factor that needs deep focus. It is an intrinsic personal experience of Christians. It also a practice of people to grow in the midst of moral struggle (Kuri, 2023; Doehring, 2019). According to Ferreira (2021), the concept of spiritual formation is an individual experience of Christians who strive to grow and become Christlike in their internal life. Kari (2023) describes that spiritual formation develops the capacity and discipline of Christians' life with Jesus Christ by the work of the Holy Spirit.

Spiritual formation is spiritual development. This is an essential factor for the church ministry (Kidiso, 2023). Spiritual formation is most urgent need of evangelical churches today at the global level (Crete et al., 2020; Dames, 2020; Knoetze, 2022). "Spiritual formation is the ongoing process where believers learn and develop the right

relationship with God, self, and others as they are formed spirituality to act and behave in Christ's likeness” (Reed, 2022, p.1). Spiritual life growth has a process. It goes through different activities and experiences. Spiritual life is a battlefield, not a comfort zone (NIV 1985, Ephesians 6:10-17). Spiritual life has many internal and external struggles.

Various studies define spiritual formation. Coker (2021) define spiritual formation as a lifelong process of growing into Christ's likeness. According to Lam (2020), spiritual formation is a process of spiritual growth of a believer in conformity to the likeness of Christ. Hilton (2023), defines spiritual formation as a process of sanctification in which Christians grow into Christlikeness. Drexler and Bagby (2021), define spiritual formation as a biblically guided process of growth. Other writers give meaning to the term spiritual formation as a character or moral formation (Kretzschmar, 2020).

Concerning leaders’ spirituality, Kretzschmar (2020) describes the spiritual formation of leaders as a formation of leaders into Christlikeness and living an exemplary life. All church members, including leaders, need spiritual maturity. It can be displayed in the person’s growth (Kretzschmar, 2020). The Bible describes the process of spiritual formation, as “like living stones, are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ” (NIV 1985, 1 Peter 2:5).

The goals of spiritual formation are growing of believers into Christlikeness and bearing the fruits of the Holy Spirit. The evidence of spiritual formation can be seen in the habits and practices of individual Christians in what they think, say, and do (Drexler & Bagby, 2021). Spiritual formation can be displayed in increasing humility, growing intimacy with God, self-awareness, increasing knowledge of God, holiness, and continual growth into Christlikeness (Porter et al., 2019).

Generally, spiritual formation is an individual Christian experience of growing in understanding God and by making a close relationship with him (Coker, 2021; Teo, 2017). Lack of spiritual formation results in the development of immorality in spiritual life (Piedmont et al., 2020; Stamova et al., 2021). The crisis of spirituality among church members is the crisis of the modern world (Karle, 2023). According to Knoetze (2022), the church needs holistic change which includes physical, spiritual, psychological and behavioral formation. Spiritual formation of church members maintains internal and external problems of believers. In this regard, this study emphasized spiritual formation as a remedy to the contemporary church members in the three districts of Wolaita Zone, Ethiopia.

A previous study by Letsoin et al. (2023), confirms that spirituality in work establishes a strong moral foundation for church members. Spiritual formation of faith community by creating service to the entire community is the reason why the church of Jesus Christ exists on earth. According Lam (2020), spiritual life development includes intellectual engagement, reflection to personal and application or practice of prayer, reading the scripture and making daily relationship with God. Tang (2022) also noted that forgiveness of Christians brings restoration for the offended soul and contributes to spiritual formation of personal life.

Five Elements of Spiritual Formation

According to Tang (2014), there are five elements of spiritual formation. They are: Growing into Christlikeness, building relationships, being missionary, enhancing spiritual learning, and developing community. This study discussed the five elements one by one in the following sections.

Growing into Christlikeness. Growing into Christlikeness is one of the measurable elements of the independent variables. The importance of spiritual formation

is a key facet to grow into Christ's likeness (Wang et al., 2023). The centrality of spiritual formation is helpful for the mission of theological education. Spiritual formation is a vital practice for church members to grow into Christ's likeness.

To grow into Christlikeness, all church members need to cultivate their spirituality by personal commitment in making strong relationships with God. Spiritual life experience needs self-discipline and self-evaluation as Jesus the Master teacher asked his disciples, “Who do people say the Son of Man is?” (NIV 1985, Mathew 16:13). Apostle Paul also requested church elders to get feedback about his ministry of evangelism among the Gentiles (NIV 1985, Galatians 2:1-2). Self-discipline includes taking personal time with God or devotion. A devotion time is a secret meeting time with God when we speak to God in prayer and God speaks to us through the Bible. It needs a quiet place and schedule. This is the only way to make a close relationship with God. A disciplined life is a sign of spiritual maturity that only mature Christians can perform. It includes: Managing time, keeping promises, leading a life according to plan, and controlling money.

Leaders need to keep their spiritual life growth by evaluating themselves to help followers to grow spiritually. Northouse (2019), described emotional intelligence as the ability to monitor the feelings, beliefs, and internal states of oneself. He also suggests that emotional intelligence is an important attribute for leaders and followers. The Bible says that “Better a patient person than a warrior, one with self-control than one who takes a city” (NIV 1985, Proverbs 16:32). Self-control is self-discipline or self-leadership, which is one of the fruits of the Holy Spirit (NIV 1985, Galatians 5:23). Self-leadership is self-influence, including motivations and regulations. People tend to value their views, beliefs, attitudes, and values over and more than those of others. Knowing and understanding

oneself is very important to know others very well and to lead them in the right direction. It is the practice of mature Christians and a way of spiritual formation.

The most crucial area of personal development for church members is spiritual life development. Spiritual life development is fundamental for the church mission (Chiroma & Chiroma, 2021). Maturity of Christian life is the experience of growing into Christ's likeness. Spirituality is described as a practice of religion in which individual people commit their lives to the divine and worship. It is a personal relationship with a sacred one (Crete et al., 2020).

Biblical principles for growing into Christ's likeness are based on (NIV 1985, Acts 20:28). Taking care of oneself is the first to grow spiritually. Authentic leaders have an experience of self-regulation, which is controlling internal moral standards and values to guide their behavior (Northouse, 2019). Training of Pastor's is significantly influenced by a healthy congregational. It enables them to be effective in their ministry (Lokol, 2023). The study implies that church members of the three selected districts of Wolaita Zone including pastors need spiritual training to grow into Christlikeness

In the New Testament, one of the listed qualifications of elders and deacons is "not pursuing dishonest gain." Being dishonest shows immaturity in Christian life. Apostle Paul warned the leaders of Ephesus that he had not coveted anyone's silver, gold, or clothing but he worked by his hand for his living expense. (NIV 1985, Acts 20:33-34). Scripture clearly describes that early churches established by Apostle Paul were able to reflect Christ-likeness by the help of the Holy Spirit (Nyakundi & Ayako, 2020). The book of Acts explains the practical life of early church members and their spiritual experiences (NIV 1985, Acts 2:1-4; 44-47). In this regard, growing into Christ-likeness is

one of the measurable elements of spiritual formation that should be a daily experience of each church member in the three selected districts of Wolaita Zone, Ethiopia.

Regarding building relationship, Sh (2021) argued that spirituality helps to build relationships and growth of the individual and society. In the church context, building relationship is very significant for the spiritual growth of church members (Nyakundi & Ayako, 2020). Building relationship is building a team that works and grows together. Building a team with solid rational bonds, and mutual love and respect results in organizational spirituality. In this environment, all church members get an opportunity to grow together in Christ's likeness (Reed, 2022). Building relationship enhances informal conversation, maintain the strategies of team building and develops transparency (Barrabe et al., 2021).

There are two dimensions of the relationship. They are vertical and horizontal relationships. Henry stated as cited in Tang (2014), that a vertical relationship is falling in love with God. It is also growing in knowing God. Spiritual formation needs unity or the relationship of all believers. The Bible calls all believers as brothers (NIV 1985, Romans, 12:1). According to Tamirat (2023), the word, “Brother or Brothers” is mentioned 319 times in the New Testament, 82 times in the four gospels, 56 times in the book of Acts, 138 times in the Pauline epistles, 38 times in the letters of Apostle Peter; and five times in the book of Revelation. Brothers’ unity edifies spiritual life. It is very important in the process of spiritual formation of church members. One of the requirements to make a strong relationship with God is holiness. The concept of holiness is a righteous standing through the death and resurrection of Jesus Christ. We have the power and guidance to pursue holiness in our daily circumstances, decisions, and experiences.

In both the Old and the New Testament, God's people have been commanded to live a holy life. "Be holy because I, the LORD your God, am holy" (NIV 1985, Leviticus 19:2; 1 Peter 1:15). There are six areas of life to pursue holiness: First, "Wise and humble endurance; second, obedience in real time; third, relationships of grace; fourth, putting holiness into practice; fifth, the way of humility and sixth, powerful lives of prayer" (Nation, 2018, p.5). Situation formation builds holiness in the lives of members. "You also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ" (NIV 1985, 1 Peter 2:5).

The horizontal relationship is making a healthy relationship with neighbors (NIV 1985, Mark 12:30-31). There are various obstacles to building a relationship. This is because of the different characteristics of human beings. However, all church members have to play their roles to build relationships with each other. One of the key instructions of Jesus to his disciples was to love each other, which builds their relationship (NIV 1985, John 13: 34-35). In terms of relationship, Nyadiki and Ayako (2020) discussed that active relationship of church members greatly impacts the growth of spirituality. Spiritually healthy churches have a good relationship (NIV 1985, Acts 2:44; Romans 15:5-6). If there are divisions among church members, the Christian life will be immature (NIV 1985, 1 Corinthians 1:10-15; 3:1-4). According to Tjørhom (2021) a good relationship is expressed as "living in communion, sharing a common life that is anchored in love, solidarity, and mutual accountability" (Tjørhom, 2021, p.1).

In the unified vision of the ecumenical movement, different church councils formed their faith statements. Several faith statements in various denominations show that unity and fellowship of church members are crucial to growing together (Nykundi & Ayako, 2020). Focused on both Jesus and Apostles' teaching, unity was very important

element NIV 1985, Ephesians 4:3). Jesus prayed for the unity of his disciples “...all of them may be one” (NIV 1985, John 17:21). According to the Apostle Paul's message to the Romans, there is a Spirit of unity that builds Christ's followers' relationship (NIV 1985, Romans 15:5). However, the modern church members departed from biblical principles which urges strongly about the relationship of Christians (Nyadiki & Ayako, 2020). The Bible recommends each church members to build a good relationship with neighbors (NIV 1985, Romans 15:2). According to De Ymaz (2020) , building relationship gives spiritual strength to overcome racial barriers in multicultural churches. Building relationship contributes a significant factor for spiritual formation among church members in the three selected districts of Wolaita Zone, Ethiopia.

Being missionary is one of the elements of spiritual formation. Awakening churches to the world-wide mission work and recruiting missionaries to send out is an urgent task in the 21st century (Kidiso, 2023). According to Niemandt and Niemandt (2021) spiritual formation motivates church members to be missionary. The main purpose of the church to live on earth is performing a mission task of God. However, the 21st century church focus changed into earthly materials and physical facilities. A study conducted in South Africa by Mapony and Baron (2020) argued the need for recovery of the prophetic voice of the church. This is because the prophetic voice of the church in South Africa has become silent.

Being missionary is the identity of the church that contributes spiritual formation of church members. When the church members are growing spiritually, they are active in participating and conducting the mission work of the church. In the book Acts (NIV 1985, Acts 2:47, 8:4) the Bible says, “Those who had been scattered preached the word wherever they went.” And the Lord added to their number daily those who were being saved.” According to Knoetze and Wotango (2023), the church is called to do the same

task in the 21st century. This is a biblical truth when the Holy Spirit descended on them, the Disciples of Christ became bold preachers and fulfilled the mission of the Great Commission (NIV 1985, Acts 2:1). Theological education cultivates missionaries' spirituality. It forms leaders and members of the church (Niemandt & Niemandt, 2021). The omission of the Great Commission is a weak sign of spirituality among church members (Ferreira & Chipenyu, 2021). Many Church members become nominal Christians who live without the practical life of Christianity (Kenta, 2022; Kim, 2021). Thus, church members of three selected districts of Wolaita Zone need spiritual formation.

Enhancing spiritual learning is another element of spiritual formation. Learning is a process that Christians are experiencing to grow into Christ likeness (NIV 1985, Acts 2: 42). According to Kediso (2023) theological education brings spiritual formation of God's people. This includes personal renewal and meaningful life in theory and practice. Thus, enhancing learning highly contributes to spiritual formation of church members. According to Atela (2021), education is a basic right of human beings at the global level. The outcomes of education or learning are measured by the products of a system and change of the people. A Christian community is a learning community. This is especially when they get together in church to worship God. According to Karo-Karo (2024), Christian education brings character formation and builds future generations in the church. It lays a solid foundation for children by developing moral values such as honesty, integrity and compassion. Learning in the church provides significant insight and brings spiritual formation among church members (Sh, 2021). However, weak theological education produces graduates who are poor in addressing urgent and practical issues of the church (Kidiso, 2023)

The main manual for spiritual learning in the church is the Bible (Kolibu et al., 2021). Having knowledge of scripture without practices is empty and experiences without scripture is blind (Kidiso, 2023). Christ likeness can be nurtured from meaningful interaction between learning community (Sinaga, 2021). According to Sh (2021) there is no progress without learning or education. Education enhances spirituality. Both spiritual and moral education are the two important components of spiritual growth. Continual education and worship are the practice of the early church (NIV 1985, Acts 2: 42). According to Kalibu et al. (2021) Christian education strengthens the value of the Christian life. It develops constructive views in minds of believers. Thus, spiritual learning in the church must be sustainable,

Learning is a process that involves various factors (Benevene et al., 2020). Education is a matter of training workers for work. It shapes the minds. Therefore, teaching is essential to edify learners and detach minds from egoistic views (Kidiso, 2023). In the concept of spirituality, learning brings spiritual formation that helps to overcome daily life problems (Ma & Wang, 2022).

Apostle Paul was a model, both in learning and teaching (New International Version, Acts 22:3; 20:21). The Bible is a basic source for spiritual learning. Edification of the body of Christ happens when church members learn the Word of God with a humble heart. Teaching and learning are some of the instructions of the Great Commission (NIV 1985, Matthew 28:19-20). In addition, a biblical lesson is a foundation for spiritual formation and true revival. “True revival will always be Bible-saturated through and through. Revival is not simply renewed fervor for spiritual things. God-wrought revival brings a fervor for the Bible that we might live, feel, sing, pray, work, and worship according to the word of God” (Deuel et al., 2019, p.5). Therefore, education must be posterized to enhance spirituality among church members.

The role of the Holy Spirit in the teaching and learning process cannot be forgotten. The Holy Spirit guides to all truth and continues working in church members in the process spiritual formation (NIV 1985, John 16:13). Spiritual goals require a spiritual teacher. If a teacher is cooperating with the Holy Spirit but the learners are not, then the teaching/learning process is stifled. On the other hand, if students and teachers are open to the Holy Spirit's ministry and submit to His diggings to apply the truth where it is needed in their lives, learning takes place. True learning requires three persons working together: the human teacher, the Holy Spirit, and the learner. Being receptive to the work of the Holy Spirit in understanding and applying God's Word contributes to genuine learning. A prayerful attitude, an open and obedient heart, and a yielded spirit ready to appropriate biblical content—are essential if students are to become learners.

Developing community is building and maintaining relationship that serves as community support (Harrington et al. (2021). According to Rusmini and Samsu (2023) community can be influenced by the role of effective leadership. Community needs empowerment and development. Empowerment solves various problems and improves the life of the community (Samsu et al., 2021). Knoetze and Wotango (2023) called upon Ethiopian Churches to change the condition of the society. Building community and expanding God's kingdom is one of the major tasks of the church (Knoetze & Wotango, 2023). Building a community of faith contributes to spiritual formation among church members in the three selected districts of Wolaita Zone, Ethiopia.

Empirical Literature Review

Empirical literature review is a systematic review of literature that examines previous research and synthesizes the studies to answer research questions or hypotheses (Paul & Criado, 2020). The following is an empirical literature review on the specific

objectives of the study such as respecting others, serving others, doing justice, honesty, building community, and moderating role of organizational culture.

Respecting Others and Spiritual Formation

A study conducted in Japan, examined the effect of civility, respect and engagement in Japanese hospitals (Sawada et al., 2021). The study used a serial cross-sectional study. Data was collected from different participants; such as, nurses 17 to 22, medical doctors, nine to 13, and others six to ten in each survey. The study used the analysis of variance to evaluate the changes of dependent variables. The result of the study shows that programs such as civility, respect, and engagement in work workplace enhance workers' relationships and communication to improve the work environment as well as work performance. This study indicated that respecting others and engagement in the work place have effect on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

In terms of context, the above study was conducted in the medical center that versus a church context; however, it indicated that respecting others and engagement in the workplace had an effect on fostering human relations, communications, and work performance (Sewada et al., 2021). Conceptually, this empirical study suggests that respecting others has a significant effect on enhancing healthy relationships among church members which contributes to spiritual formation of church members.

A study conducted by Hai et al. (2022) in the Pakistan Tourism and Hospitality Industry aimed to advance prevalent leadership creativity perspective by examining respectful engagement and employee's creativity. The methodology was not clearly stated but data was collected from 288 supervisor-subordinate dyads of the hotel and tourism industry in Pakistan. The study used Smart PLS 3.0. internet service to analyze data. The result predicts that respectful engagement significantly fosters

employee's creativity and mediates the relationship between transformational leadership and employee creativity (Hai et al., 2022). Contextually, this study was done in the hotel and tourism industry in Pakistan, Asia. It differs from the context of the current study. The current study was in the church context. The study findings indicated that respectful engagement of employees had an effect on the creativity of employees and their relationship. This result also predicts that respectful engagement among church members has positive effect on spiritual formation of each member.

In the African context, respecting others has great value that enhances spirituality in Africa (Knoetze, 2019). The study conducted in North-West University of South Africa explored respect for people and how it is applied in the African context. The study employed qualitative methods to understand respect for people in the African context. A phenomenological approach was used with a sample population of 22 individuals to collect data. Data was analyzed by applying thematic analysis. The findings indicated that the principles of respect for people work for all people and that it contributed to the field of industrial psychology (Coetzee et al., 2019). This finding showed that respecting others has a significant effect on the process of spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

Research done in Northwest Ethiopia by Abate et al. (2021) assessed compassionate and respectful care to patient at a public health center. The study used both quantitative and qualitative study methods. A semi-structured interview administered questionnaire was used to collect data from 593 respondents. Data was analyzed using SPSS software. The findings of this study show that immediate action is needed to address respectful care at hospitals. The study suggests that respectful care and compassion is “a pillar for improving health-seeking behavior” (Abate et al., 2021, p.1). Contextually, this study was conducted in a public health center focusing on physical

health. The study finding predicts that respectful care and compassion have effect on spiritual formation of church members in three selected districts of Wolaita Zone, Ethiopia.

The literature review from the global, regional and local perspectives showed that respecting others had a positive significant effect on the spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

Serving Others and Spiritual Formation

A study conducted in Indonesia aimed to investigate servant leadership and religiosity of the employees as performance indicator in the educational sector (Abbas et al., 2020). The study used a sample of 323 respondents. Data was collected through a survey questionnaire. The results, arrived at through regression analysis suggested that the practice of servant leadership is serving others is a proactive predictor of employee performance. This study's result indicates that serving others empowers followers for effective performance in their work settings. The findings show that serving others empowers church members to grow spiritually. It predicts spiritual flourishing among church members in three selected districts of Wolaita Zone, Ethiopia.

A study carried in the United States of America by Meuser (2023), emphasized servant leaders' service on missing community components. The study offers 32 practical ideas on implementing servant leadership by giving attention to community service. The study indicated that more than 300 peer reviewed articles support the argument that serving others has a strong positive impact on employees and the businesses they run. According to the study, servant leadership focuses on the need of others more than self-interest. Methodologically, the study did not clearly state one of the research methods such as qualitative or quantitative or mixed method. On the contrary, the current study fills the gap by using mixed method approach and studying the effect of serving others.

Various studies confirm that serving others has an impact on the followers at a global level both in the church context and in other sectors. According to Kauppila et al. (2022), a study conducted in Finland at Aalto University observes that serving others influences beyond supervisory relationships. Even though the research design was not clearly stated, the researchers used a systematic sampling method. They collected the data from 667 store managers, 121-line managers, and 23 human resource managers. After analyzing the data, the result shows that serving others reinforces followers and has effects on the members of the organization. This study's finding indicated that serving others has a significant effect on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

Besides the global level, the study conducted in South Africa, at the North-West University established that serving others enhanced spiritual formation (Du Plessis & Nkambule, 2020). The study used a quantitative survey design and the interview as an instrument to collect data. The researcher interviewed 15 pastors and 333 church members. The findings reflected that spiritual formation can take place where there are servant leaders. However, there was a research gap. The study did not use mixed approach to make data triangulation and integrate the results (Fan et al., 2023). This study finding indicated that serving others has contribution to the process of spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

In a local context, a study conducted in Wolaita by Kenta (2022). It explored the role of leadership in serving others. The study used qualitative research method. Data was collected from 37 respondents. The researcher used thematic analysis to analyze the collected data. The finding indicted that the role of leadership in serving other helps the local church members become healthier, wiser, and servants of others. Serving others makes church members be well prepared for future ministry. This study finding shows

that serving others has a significant effect on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

The literature review from global, regional and local viewpoint indicated that serving others plays a great role in bringing positive effect on spiritual formation of church members in three selected districts of Wolaita Zone, Ethiopia.

Justice and Spiritual Formation

In a global context, research done in Vietnam by Tran (2023) explored organizational justice using collected data from 387 employees working in an IT enterprise with Amos 22 software. The findings of the study predict that organizational justice is particularly important as it plays a significant role in organizational development (Tran, 2023). Conceptually, this study provides a valuable understanding of the importance of justice in the workplace to advance both organizational development and the personal lives of employees. The study result predicts that justice has a positive effect on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

Research done in the USA by Dunaetz (2020) explored organizational justice using a quantitative approach. The researcher reviewed theoretical and empirical literature. Methodologically, the study did not state methods, sample population, and how data was analyzed. However, it discussed the findings that injustice damages the relationship of church members but organizational justice helps church members to grow in their spiritual level (Dunaetz, 2020). The study finding predicts that doing justice builds spiritual well-being and helps the process of spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

In the context of Africa, a study done in Cape Town City, South Africa by Msabah et al. (2017) explored refugees' rights and justice that they need to live, move,

and have their being as citizens in the society as well as in the church. The study used a qualitative approach to investigate this particular phenomenon of refugees. Data was collected through focus group discussions, key informant interviews, and surveys. Theologically, the study also used hermeneutical consideration based on the book of Acts that Paul defended the sovereignty of God who gives life to all equally (NIV 1985, Acts 17:26; Msabah et al., 2017). The findings of the study show that an ecclesial strategy for diaconal practice is treating all people equally in the church and the need for justice for all members, including refugees. This study implies that justice is a practice of avoiding biased decisions, it heals broken relationships and it contributes to spiritual formation of church members.

Concerning justice and organizational justice, a study conducted in Gimma Zone, Ethiopia investigated organizational commitment and organizational justice among health care employees (Deressa et al., 2022). The method of the study was a facility-based cross section design with a sample of 395 health care professionals in Gimma Zone. The study used a systematic random sampling method. Data was collected through self-report questionnaires. SPSS Version 30 software was used to analyze the data. The findings of the study reveal that organizational justice has been recognized as a motivator and a factor that influences healthcare workers' organizational commitment. This study suggests that organizational justice enhances employees' commitment in organizations. The current study was conducted in the church context but the implication of the above study can work for all organizations. Organizational justice impacts not only workers' performance, but also it has an effect on the spiritual formation of church members.

Various previous studies confirmed the importance of justice and its effect on the organizations. The literature review from global, regional, and local viewpoints discussed

above shows that justice has a positive impact on the process of spiritual formation of church members in the selected districts of Wolaita Zone, Ethiopia.

Honesty and Spiritual Formation

In the global context, a study conducted in the United States of America by Cooper et al. (2023) notes that honesty is highly valued by people across the world, but many people live in a complex behavior because of passing the boundaries of honesty. The study used a systematic review of 169 empirical research articles in the fields of management, organizational behavior, applied psychology, and business ethics. The study described a high value of honesty that one needs to pay a cost to apply it. However, people hold honesty in high esteem even though it may have costs (Fulham et al., 2022, as it is cited in Cooper et al, 2023).

According to this study, honesty is not limited to the moment when a person utters a lie or truth, but it is involved in all communications of people that they make and act. There are multiple stages in which honesty is needed; for example, in sharing responsibility and communicating truthful information (Cooper et al., 2023). Contextually, the above study was not done in the church context but it implies that honesty affects the communication and actions of people. Thus, the study suggests that honesty has a positive effect on the relationship and it builds trust among church members that contributes to spiritual formation

A study conducted by Czajkowska-Bialkoska (2022) in Poland describes honesty as a value in the interpersonal relationships of any organization. The study did not clearly state the research methodology but analyzed the value of honesty in leaders during the crisis of the COVID-19 Pandemic. The paper used a survey method and gathered data from 102 respondents. Findings show that honesty can shape the ethical attitudes of

future managers so that they may manage their organizations better. The study predicts that honesty has a positive significant effect on the spirituality of church members.

A study conducted in Iran by Khosravi et al. (2023) explored organizational honesty and leadership behavior with mediating role of job involvement. This study applied the descriptive survey method and used 110 sample populations to collect data. A questionnaire was used as the data collection tool. Data was analyzed using structural equation method, SPSS, and PLS software. Findings show that organizational honesty and leadership behavior on job engagement have a positive and significant effect on organizational involvement in job excellence (Khosravi et al., 2023). Though the context of the study was on the Railway Company of Iran, the findings indicate that organizational honesty affects other contexts, including churches. Thus, this study implies that honesty has a significant effect on the spiritual formation of church members.

In addition to the global level, being honest is a vital issue for African leaders to be effective in their leadership. A study done by Cheteni and Shindik (2017), investigated shortfalls of honesty in ethical leaders in South Africa and Botswana. The study pointed out different weaknesses of both leaders and workers that include misquoting of work hours, unfair treatment of workers, sexual harassment and violations of privacy. Moreover, the study provided frameworks for measuring ethical leadership and addresses to improve their performance. The study suggested that honesty is one of the elements that contributes to the development of ethical standards for church members and has an effect on changing the behavior and actions of believers.

Additionally, a study conducted in Ethiopia by Feday (2017) emphasized the importance of honesty and integrity in higher education. The study explored the mode of academic dishonesty; how university students practice cheating and plagiarism. These are

the challenges of academic honesty and integrity in Ethiopian higher education institutions. Society, however, expects a high standard of academic integrity from university students. Thus, the study explored the mode of academic dishonesty and suggested efforts to promote honesty and integrity by preventing dishonesty using advanced technology (Feday, 2017). This study discussed the importance of honesty and integrity that promotes society to a higher level of morality. In terms of methodology, the study seems to have used an explanatory design, but it was not clearly stated. Contextually, the above study indicates that honesty is so important in the church context to promote spiritual formation. The findings of this study indicated that honesty has a positive effect on spiritual formation of church members.

The literature review from global, regional, and local perspective indicated that honesty has significant effect on spiritual formation of church members among church members in three selected districts of Wolaita Zone, Ethiopia.

Building Community and Spiritual Formation

In a global context, a study conducted in the United Kingdom by Bowe et al. (2020) explored the well-being of the community from a social cure perspective. The study used a mixed methods approach to investigate the role of social identity in voluntary work experience and the well-being of the community. Data was collected through semi-structured interviews and it was analyzed using thematic analysis. The study used a community survey (N-619) and in-depth interviews with volunteers. The findings of the study show that community relationship shaped by the volunteer work experience and social cure process impacts community identity. The study suggests that community relationship is a motivator that sustains volunteer commitment and it contributes to a positive sense of well-being (Bowe et al., 2020).

Methodologically, the study used a mixed method research, which is a similar method to the current study. However, there are differences between sample population size and data collection tools. Conceptually, the above study implies that building community has a positive effect on the relationship between church members and sustains spiritual health. The study finding shows that building community contributes to the spiritual well-being and helps the process of spiritual formation of church members.

In addition to the global context, a study conducted in Sub-Saharan Africa by Mbah (2022) examined the meaning of community development and the idea of working together to bring change. The study used a qualitative research method and 31 participants were involved in semi-structured interviews. Two focus group discussions were conducted. In this study, the data was analyzed using thematic analysis. The findings of the study reveal that interconnections with the community foster transparency and open the door for the value of constructive dialogue within the wider community (Mbah, 2022). The study suggests that interconnects enhance working together and build community development. This situation works for spiritual life growth as well (Omorogiuwa, 2022). The study implies that building community has positive effect on spiritual formation of church members.

A study conducted in the Indonesia by Tauran and Harwanto (2024) emphasized that worship is one of the elements of building relationship with the believing community as well as with God, the creator. The study also presented that how the Bible provides a description of relationships among church members and the importance of devotion place. A qualitative study approach was used to conduct the study. The findings indicated that God's people build relationships by worshipping together in common places and fulfilling their spiritual needs. The finding of the study reveals that spiritual formation can take place where there is building relationship among church members.

In the local context, a study conducted in Ethiopia by Dangne (2022) explored intercultural workers to build the heads, hearts, and hands of people. The study drew on the theories of intercultural design and explained the methodology for learning from intercultural workers. The data was collected using semi-structured interviews, observation, and focus group discussions with the intercultural workers. The finding of the study indicated that building the head, heart and hand brings a paradigm shift and makes intercultural workers change agents. The study result predicts that building the heads, hearts, and hands has a positive significant effect on spiritual formation of church members.

Building community is a crucial issue in the process of spiritual formation. The literature review from global, regional, and local perspectives indicates that building community positively affects the process of spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

The Moderating Role of Organizational Culture on Ethical Leadership and Spiritual Formation

From the global context, a study conducted in Ho Chi Minh City of Korea determined the impact of OC on accounting information systems and the operational performance of small and medium-sized enterprises. A sample of 353 respondents were selected to participate in the study. The research employed both qualitative and quantitative methods. The data was analyzed using exploratory factor and conformity factor analysis. The result of the study reveals that organizational culture positively affects the accounting system of small and medium enterprises and the operational system. This study finding showed that organizational culture could have a significant effect on spiritual formation among church members in three selected districts of Wolaita Zone Ethiopia.

A study done in India examined the mediating role of organizational culture in the relationship between transformational leadership and change management in virtual teams (Baga et al., 2023). The study used a survey of employees of IT organizations. The sampling techniques the study applied were purposive and convenient. Data was collected from 118 respondents and analyzed. The results revealed that organizational culture positively and significantly impacts on transformational leadership and change management. This study results indicated that organizational culture has a moderating effect between ethical leadership and spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia. Methodologically, the study was used a qualitative descriptive approach that was only single data collection method. On the contrary, the current study used a mixed method approach and collected both qualitative and quantitative data. Thus, the current study filled the methodological gap of previous study.

A study done in Indonesia by Paaïs and Pattirum (2020) investigated the effect of motivation, leadership and organizational culture on job satisfaction and employee performance at Wahana Resources Ltd., North Seran District. The study used the Proportionate Stratified Random Sampling Method to select 155 employees' participants of the study. The data was collected using a questionnaire and then analyzed using Structural Equation Modeling on Amos. The results indicated that work motivation and organizational culture had a positive and significant effect on employees' performance. The study result implies that organizational culture had a positive and significant effect on spiritual formation of church members. Conceptually, the study focused on job satisfaction and employee performance at Wahana Resources Ltd., North Seran District. The current study was conducted on the concept of spiritual formation of church members among three selected districts of Wolaita Zone, Ethiopia.

In the African context, a study was conducted in Ghana by Anning-Dorson (2021). The study assessed how innovative organizational culture and innovative leadership generate market flexibility and enhance their competitiveness. The study utilized Robust Standard Regression Analysis. A sampling method was developed from an online database of small and medium enterprises. The findings suggested that organizational culture and leadership influence a service firm's competitiveness. Based on the study findings organizational culture influenced a service of market competitiveness. This study lacks both study design and methodological approach that shows how the study was undertaken. In this regard, the current study fills the gaps by using convergent parallel mixed methods design.

A study done in South Africa established that OC is important for the successful implementation of organizational performance (Gasela, 2022). The study used a survey design and a semi-structured questionnaire to collect data. Data was also collected using a random sampling of 38 respondents. The data was analyzed using regression and document analysis. The findings show that organizational culture would facilitate strategy implementation. Based on this study, organizational culture facilitates and plays a moderating role in the relationship between ethical leadership and the spiritual formation of church members in three selected districts of Wolaita Zone, Ethiopia.

In the local context, a study done in Ethiopia explored the importance of organizational culture organizational culture on the effectiveness of public higher educational institutions (Gebretsadik, 2022). The study used a cross-sectional survey study. Data was collected from 600 subordinates and 160 supervisors using stratified sampling techniques. The data was analyzed using correlational and multiple regression. The results reveal that organizational culture has a significant relationship with academic and moral domains of organizational effectiveness. This finding of the study predicts that

organizational culture plays a significant moderating role in the relationship between ethical leadership and spiritual formation of three selected districts Wolaita Zone, Ethiopia.

Various previous studies confirm that organizational culture plays effective moderating role in between study variables. The literature review from global, regional and local perspective indicated that organizational culture plays a positive and significant moderating role in the relationship between ethical leadership and spiritual formation of church members.

Theoretical Framework

A theoretical framework is not only an ingredient, but it is also a foundation for any research process (Chukwuere, 2021). Additionally, it is a logically developed and connected concept of one or more theories with the current study (Varpio et al., 2020). In this regard, this study was guided by four leadership theories: Ethical Leadership Theory, Transformational Leadership Theory, Servant Leadership Theory, and Path-goal Theory.

Ethical Leadership Theory

According to Northouse (2019), the origin and development of the Ethical Leadership Theory leads us to review back to Plato (427-347 B.C.) and Aristotle (384 -322 B.C.). The Ethical Leadership Theory provides principles on how leaders make decisions by identifying right and wrong or good and bad (Northouse, 2019). The two broad domains of theories concerning leadership are Leaders' Conduct Theory and Leaders' Character Theory. The elements of this theory are related to leaders' actions and who leaders are. Ethical Leadership Theory is based on the aspects of human experience and human nature (Ahmad et al., 2023). Besides, the two aspects of ethical theories are teleological and deontological theories. The teleological theories hold that actions are morally obligated. However, the action is right if the result is good. Deontological theories hold that duty is independent of the concept of good. Both concepts; conduct and duty of leaders are central to ethical leadership (Northouse, 2019). In relation to these concepts, other researchers indicate that the Ethical Leadership Theory is a morality-based theory that promotes employees' pro-environmental behavior and creates a spiritual work climate in the church context (Dey et al., 2022). Since this theory promotes employees and creates a spiritual work climate, it contributes supportive ideas in the process of spiritual formation of church members. Other studies also confirm that the Ethical Leadership Theory offers deeper insight and strengthens ethical leadership practice to build employee trust for promoting knowledge-sharing behavior (Ahmad et al., 2023; Le & Nguyen, 2023). This theory not only gives deeper insight and strengthens ethical practice, but it can also positively impact

organizational performance and significantly affect corporate social responsibility (Alkhadra et al., 2022).

True and genuine church leaders and ministers have an exemplary life. "They practice what they preach; they walk the talk; their action is consistent with their words; they put their money where their mouth is; they follow through on their promise and they do what they say" (Kouzes & Posner, 2019, p.43). These are their actions as they lead others. In addition, an exemplary life builds trust in followers and motivates people to perform in the same way (NIV 1985, 1 Peter 5:3).

The Ethical leadership Theory is an important theory that supports organizational success and effectiveness (Basoro & Tefera, 2021). Ethical leadership enhances environmental performance, strengthens relationships among people, develops capacities and shapes the decision-making process (Hameed et al., 2023). The Ethical leadership Theory develops a person's moral character and intention that contributes good character to team members (Lim, 2024). Thus, this theory is relevant in the current study because it embraces all the specific objectives of the study: Respecting others, serving others, doing justice, honesty and building community; so that they can positively impact church members in the process of spiritual formation.

Servant Leadership Theory

The Servant Leadership Theory was developed by Greenleaf (1970; 1977; 1991).

He constructed the idea of a servant leader as someone who naturally serves others first.

Northouse defined servant leadership as, "The natural feeling that one wants to serve, to serve first, then conscious choice brings one to aspire to lead... the servant first to make sure that other people's highest priority needs are being served" (Northouse, 2019, p.349).

The Servant Leadership Theory is characterized as a more ethical and people-centered theory of leadership (Van Dierendonck et al., 2023). There are three philosophical bases for the theory of servant leadership. The first idea is that the motivation of servant leadership is to serve first, not to lead. The second one is that a servant leader is one who later serves out of promptings of conscience or in conformity with normative expectations. The third idea is that the self-concept of servant leaders is viewing themselves as a house of managers or stewards (Northouse, 2019).

According to Kenta (2022), people want an ethical and effective leader who serves the interests of others. In the Bible, serving others first is the main practice of servant leaders as demonstrated by Jesus Christ (NIV 1985, John 13:1-15). Literature

confirms that the Servant Leadership Theory has an effect on both the thinking and actions of people. Luo et al. (2018) noted that servant leadership has positive effects on both individuals and groups of people task proactivity.

Servant leadership requires choosing to put these characteristics into practice: Listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of others, and building community (Northouse, 2019). Servant leadership influences organizational performance and outcomes. It also positively affects organizational citizenship behaviors (Ghalavi & Nastiezaie, 2020). Servant leadership contributes positively to team effectiveness by enhancing group work performance. This makes the Servant Leadership Theory extremely practical.

According to Awasthi and Walumbwa (2023), The Servant Leadership Theory can be applied both in the political as well as administrative leadership roles of the government. The study concluded that servant leadership builds and bridges trust with both internal and external stakeholders for community development, well-being and prosperous future of the society. Northouse (2019) noted that servant leadership fosters the development of a community and allows followers to identify with something greater than themselves that they value. Servant leaders build a community by providing a place where people can feel safe and express their individuality.

These previous studies show that the Servant Leadership Theory emphasizes serving others and contributes to spiritual formation (Du Plessis & Nkambule, 2020; Parris & Welty, 2013). This, therefore shows that the Servant Leadership Theory is a suitable approach that supports the current study variable, ethical leadership that it is practical in serving others (Lim, 2024). It can bring significant effect on the spiritual formation of church members in

three selected districts of Wolaita Zone Ethiopia. The Servant Leadership Theory directly supports the second objective of the current study, which is serving others.

Transformational Leadership Theory

Transformational leadership is defined as leadership with vision, self-confidence, and inner strength to argue successfully for what is good or right (Basoro & Tefera, 2021). Northouse (2019) defined transformational leadership as a process that changes and transforms people. According to Nyadiki and Ayako (2020), transformational leadership is aimed at initiating change in organizations. In the Bible, a good example of transformational leadership in motivating people for rebuilding of Jerusalem city (NIV 1985, Nehemiah 2:17-20). The main focus of transformational leadership is how certain leaders can inspire followers to accomplish great things in their life.

The Transformational Leadership Theory creates change in followers using different mechanisms (Kenta, 2022). In this process of change, the role of leadership is envisioning and implementing the transformation of organizational performance (Kenta, 2022). This study suggests that transformational leadership works to create changes. To bring changes, it needs to use different mechanisms. This perspective of transformational leadership implies that spiritual formation could be achieved by using different methods such as studying the Bible, praying, worshiping, and participating in discipleship programs.

The Transformational Leadership improves the performance of followers and encourages followers to reach the fullness of commitment (Northouse, 201). Mckenzie-Orcheng (2021) described transformational leadership as a process in which leaders and followers raise one another to a higher level of morality and motivation. Transformational leaders have, "idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration" (Northouse, 2019, p.265). These characteristics of

transformational leadership make them effective in communication with their followers. They help to achieve the expected goal of the organization.

The Transformational Leadership Theory is also supported by various other previous studies. Mckenzie-Ochieng (2021) applied the Transformational Leadership Theory because there is a great need for the church to contribute to positive transformation of the lives of orphaned children in the context of the church in Kenya. Other studies confirm that the Transformation Leadership Theory leads followers to a higher level of motivation and morality (Munayao, 2021). Njoroge (2021) noted that the Transformational Leadership Theory focuses on building the relationship between the leader and follower. Other literature confirms that great leaders influence their followers (Mckenie-Orchieng, 2021). Transformational leadership is people-oriented. It focuses on transforming the lives of the followers by building their relationships to attain organizational goals (Nga'nga, 2018). On the contrary, there is pseudo transformational leadership which is the other side of transformational leadership (Northouse, 2019). According to Basoro and Tefera (2021), pseudo transformational leadership is less effective than transformational leadership.

According to Muthuku (2023), transformational leaders are described as those who have the capacity to motivate followers to higher levels of personal commitment to achieve organizational objectives. The focus of transformational leadership is making employees to achieve the best results for the organization through good communication and modelling a strategic vision. Therefore, the employees who are motivated by transformational leaders will adopt the strategies of the organization and perform in higher levels of commitment (Deng et al., 2023).

In this regard, The Transformational Leadership Theory was applied in the current study. Specifically, it underpins the independent variable, ethical leadership which

supports the church members to practice spiritual formation. The Transformational Leadership Theory underpins the fifth objective of the current study, which is building community for the spiritual formation of church members.

Path-goal Theory

The Path-goal Theory was developed by Robert House in 1971 (Bans-Akutey, 2021). According to Northouse (2019), the Path-goal Theory appeared for the first time in the 1970s. Various studies indicate that leadership styles can improve positive relationships with co-workers or followers and enhance the performance of employees (Olowoselu et al., 2019). The Path-goal Theory, however, increases the motivation and happiness of the employees (Northouse, 2019). It is instrumental to individual work performance and adds to the satisfaction of employees (Olowoselu et al., 2019).

Other studies also show that the Path-goal Theory directly influences work motivation and becomes a strong baseline for workers' performance (Pacia & Guevrra, 2023). These are not the only advantages of using the Path-goal Theory. There are also four dimensions of Path-goal Theory such as supportive, directive, achievement oriented, and participative behaviors help achieve positive effects on the organizations.

According to Olowoselu et al. (2019), four basic roles of the Path-goal Theory are; defining goals, clarifying the path, removing obstacles, and providing support. This situation motivates followers to conduct the task in a suitable situation. In the Path-goal Theory, a leader motivates followers by adding values to followers' needs and making a goal clear to followers to accomplish the designed goals of the organization (Northouse, 2019). According to Bans-Akutey (2021), the Path-goal Theory gives awareness to leaders to help their followers to achieve set objectives. Other literature suggests that the Path-goal Theory ensures that a leader selects a leadership style and motivates followers to go forward to reach a designed goal (Bans-Akutey, 2021). In addition, another aspect

of the Path-goal Theory is that it innovates new ideas that can shift the attention of followers to accomplish the pre-planned goals of the organization.

According to Kenta (2022), The Path-goal Theory enhances follower's performance. It removes obstacles to attain organizational goals. If there are highly structured tasks, the path to success is vividly identified (Nyakundi & Ayako, 2020). Organizational culture portrays the values of the organization, how things done and shapes how the organization operates (Ng'anga, 2018). Moreover, organizational culture has the potential of determining success of the organization (Munyao, 2021). In this regard, The Path-goal Theory supports the moderating variable, organizational culture; that shows directions and shapes the way in playing a critical role to bring significant effect on the relationship between ethical leadership and spiritual formation.

Table 2 below presents the summary of the above four theories, their measurable aspects and how they support the objectives of the current study.

Table 2. 1

Summary of The Four Theories

Theory	Proponents and Year	Measurable Aspects	Supportive Ideas of the Current Study
Ethical Leadership Theory	Developed by Plato (427-347, B.C.) and by Aristotle (384-322, B.C.). Burns (1978) and (Heifetz (1994) formulated a unique approach to EL. Moral development theory was also developed by Kohlberg (1976) and Piaget (1932).	Two broad concepts: Leaders' conduct (teleological) and Leaders' duty (deontological). Ethics is central to leadership (Northouse, 2019). Specify the measurable elements.	Ethical leadership theory supports the study objective first, third, and fourth of the study. They are; respecting others, doing justice, and honesty.

Transformational Leadership Theory	Developed by Burns (1978) and Bass (1985)	Leaders inspire followers. Followers improve their performance and commitment (Northouse, 2019).	The Transformational Leadership Theory underpins the fifth objective of the current study, which is building community for the spiritual formation of church members.
Servant Leadership Theory	Developed by Greenleaf, (1970; 1977; 1991).	Servant Leadership Theory is a virtual theory (Kenta, 2022). Servant leadership emphasizes serving others and building community (Northouse, 2019).	Servant Leadership Theory directly supports the second objective of the current study, which is serving others.
Path-goal Theory	Developed by Robert House in 1971. Appeared by Evans, 1970; House, 1971; House & Dessler, 1974, House & Mitchel, 1974).	Path-goal Theory defines goals, clarifies the path, removes obstacles, and provides support (Olowoselu, et al. (2019). It innovates new ideas. Its major components or aspects are: Directive, supportive, participative and achievement oriented-oriented styles of leadership.	Path-goal Theory supports the sixth objective of the current study. organizational culture plays a moderating role in the process of spiritual formation of church members.

Conceptual Framework

A conceptual framework is a pictorial structure of research that displays why this research is important, what its findings and contribution are (Varpio et al., 2020). It is also the brain of the research that guides a study towards research outcomes and conclusions (Chukwuere, 2021). Besides, a conceptual framework has a strategic position and role in research that relates the variables and directions of influence among concepts

(Guntur, 2019). Adom et.al. (2018) noted that the conceptual model makes research more specific and narrower to understand the study. In this regard, the following conceptual model demonstrates the moderating effect of organizational culture on ethical leadership and spiritual formation relationships. Figure 2.1 below presents the moderating role of organizational culture on the relationship between ethical leadership and spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

Synthesis of Research Gaps

Based on reviewed empirical literature, three gaps were identified; in terms of conceptual, contextual, and methodological gaps. The following section discusses these three gaps in detail. Majority of the previous studies were conducted on different concepts rather than ethical leadership, organizational culture, and the spiritual formation of church members. According to Saleh et al. (2022), a study conducted in Malaysia discusses the impact of ethical leadership on employee turnover intention in the Banking Sector.

Most of the studies conducted in the religious sector did not emphasize on spiritual formation of church members. A study conducted by Dore (2018), explored the physical needs of church members. Kursebo and Wang'ombe (2021) also focused on the holistic approach to evangelism. Recently, Ano (2022) did a study on the history of protectionism-led religion that includes the cultural and economic transformation of the Wolaita community. In addition, the study conducted by Umer (2019) examined the need for leadership fellowship and its role in Ethiopian KHC. Some other studies also focus on the transformation of societies, rather than spiritual formation (Dunaetz (2020; Kretzschmar, 2020).

Some other studies also have also been done on the external development of the church. They have focused on the cultural formation, and Muslim evangelism (Kursebo & Wang'ombe, 2021). Conceptually, a considerable number of previous studies did not

focus on the spiritual formation of church members and the role of ethical leadership. In this regard, the current study is relevant and fills the gap by contributing valuable literature on the study topic.

In terms of contextual gaps, the study found out that there are contextual gaps in that various previous studies were conducted in different contexts; such as, government institutions or universities within the country and outside the country. Many more studies have been done on banking administration in the finance sector and on medical centers (Sinshaw & Singh, 2021). Contextually, the literature reviewed indicates that there is a research gap in relation to the church context focused on the spiritual well-being of church members. Therefore, this research has filled the gap by conducting research in the context of the church, with emphasis on spirituality.

Regarding methodological gaps, this study found many methodological gaps based on the empirical literature review. Methodological gaps include; the research design of the study, the target population of the study, the sample size, and the methods of data collection and analysis (Munyao, 2021; Mutungi, 2019). Some researchers used different research designs. Tsuma (2021) used a descriptive research design. Gudissa (2021) and Du Plessis and Nkambule, (2020) used only qualitative methods to collect data. Some other researchers also used a quantitative approach and employed statistical and numerical analysis (Dunaetz, 2020; Yeboach, 2017). In addition, there are many differences in the selection of the study population and sample size. In terms of sample size of the study, some researchers used a small number. Mckenize-Ochieng (2021) used only 35 participants as a sample size for the study.

A study conducted in Wolaita KHC by Kenta (2022) explored leadership practice and challenges. The study adopted qualitative phenomenological study design. It also used phenomenological study survey to collect data. Thematic analysis was applied for

data analysis. The finding of the study indicated that leadership of three selected districts need development to serve effectively in the future church of Wolaita Zone, Ethiopia. In terms of the research gap, conceptually, a study emphasized on leadership styles and challenges but did not focus on spiritual formation of church members. Methodologically, the study adopted a qualitative phenomenological study design. On the contrary, the current study used convergent parallel mixed method design to collect both qualitative and quantitative data to fill gaps of the previous study.

Based on the empirical literature review, there were gaps in previous studies that needed to be filled by another researcher. In this regard, the current study fills conceptual, contextual, and methodological gaps from previous studies by conducting research on the concept of ethical leadership to bring spiritual formation among church members in the three selected districts Wolaita Zone, Ethiopia. The study adopted convergent parallel mixed method design. The target population of the study was 17,784 with a sample size of 399 respondents. Data was collected through open and close ended questionnaires, and interviews. The data was analyzed using SPSS software Version 30 for quantitative data. NVivo software was used for qualitative data. The findings of the study were presented using descriptive, correlation and regression analysis. The following table 2.2 below discusses the summary of research and knowledge gaps.

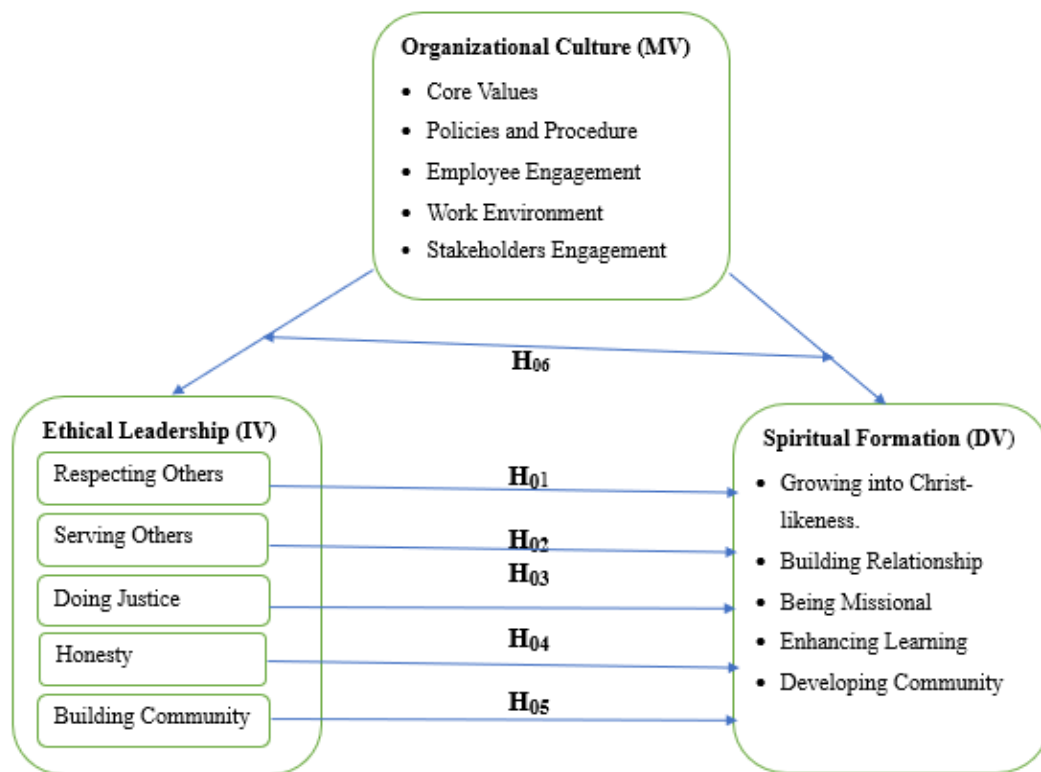
Table 2.2: Summary of the Research and Knowledge Gaps

Researchers	Focus of the Study	Methodology	Findings	Knowledge gaps	How the current study addresses the gaps
Alkhardra et al. (2022)	Ethical Leadership and organizational Corporate Social Responsibility	An explanatory research design was used. Data was collected from 371 participants working in the companies in Jordan.	Ethical leadership does not only influence organizational performance, but also it positively affects the organizational culture and corporate social responsibility.	The study design was explanatory. The sample population was 371 and the place of study was Jordan. Research methodology not stated.	The current study addresses the decline of spirituality. It adopted convergent parallel mixed methods with a sample size of 399 respondents. The study was conducted in Ethiopia.
Metwally et al. (2019)	How ethical leadership shapes employees' readiness to change while organizational culture plays a moderating role.	The study did not state methodology. However, data was collected from 270 participants from Egyptian companies.	The findings reveal that ethical leadership enhances employee's readiness to change.	The study was conducted in Egypt. Research design and methods were not stated. Data was collected from 270 participants.	The study was conducted in Ethiopia. The research design was convergent parallel mixed method design. A mixed method was employed. Data was collected from 399 participants.
Tsuma (2021)	Governance, leadership, and ethics in the church.	The study used a descriptive research methodology.	The study found both church leaders and congregations are affected directly or indirectly by those responsible for governance. Therefore, the church needs	The study lacks data collection methods and tools, sampling, data analysis instruments, and software.	The current study used open and closed-ended questionnaires to gather data with a sample size of 399 participants. Data was analyzed using SPSS version 30 for quantitative and NVivo for qualitative data.

			good governance that practices ethical leadership.		
Kretzschmar (2020)	African and Western approaches to the moral formation of Christian leaders: The role of spiritual disciplines in counteracting moral deficiencies	The methodology of the study employed draws on African and Western culture and the Christian tradition of moral formation.	The findings show that spiritually mature and morally excellent leaders can address more effectively the moral challenges facing the church and South African society.	The study was conducted in a church context in South Africa. It did not explain how the data was collected and how it was analyzed. There was no target population or sample size for the study.	The current study was done in a church context in Ethiopia. This study used convergent parallel mixed method design. The study has clear data collection methods and stated how it is analyzed.

Conceptual Framework

Figure 2.1



Source: Researcher (2024)

The above conceptual framework presents the moderating role of organizational culture on the relationship between ethical leadership and spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia. In addition, the conceptual framework portrays the relationship between ethical leadership, the independent variable, spiritual formation, the dependent variable and the role of the moderating variable, organizational culture.

It also shows how specific objectives of the study related to the dependent variable. Specifically, it indicates that respecting others has a significant effect on spiritual formation of church members while organizational culture plays a moderating role. Similarly, serving others has a significant effect on spiritual formation of church members while organizational culture plays a moderating role. Doing justice has a positive effect

on spiritual formation of church members. Organizational culture plays a moderating role. Honesty has a significant effect on spiritual formation of church members while organizational culture plays a moderating role. Building community has a significant effect on spiritual formation of church members through moderating role of organizational culture.

Chapter Summary

Chapter two has presented both conceptual and empirical literature reviews based on the three variables of the study: Ethical leadership, organizational culture, and spiritual formation. The chapter has discussed the elements of each variable. Literature review has been aligned to correspond to the indicators of the elements of ethical leadership, spiritual formation and organizational culture. The empirical literature review from global, regional, and local perspectives pointed to research gaps that were addressed in the current study. Besides, this study has discussed four theories: The Ethical Leadership Theory, Transformational Leadership Theory, Servant Leadership Theory, and Path-goal Theory; how they have underpinned the current study. Finally, chapter two presents the conceptual framework of the study. The next chapter discusses the methodology adopted in this study.

CHAPTER THREE: RESEARCH METHODOLOGY

Introduction

Research is a process of determining how to solve the problem using scientific methods systematically (Rahman et al., 2022). According to Mishra and Alok (2022), a research method is a science of study that includes all techniques and methods to conduct a study. This chapter presents the research methodology that was employed in this study. The subsections covered in this chapter are: The research philosophy, research design, target population, sample population, sampling methods, types of data, methods of data collection, instrument testing for reliability, validity and data analysis. Additionally, the chapter discusses the ethical considerations of the study, and finally presents the chapter summary.

Research Philosophy

According to Mbogori (2020), a philosophy is about looking for knowledge. Creswell and Creswell (2018) noted that a philosophical worldview or paradigm guides a research project. Allemang et al. (2022) described a research paradigm that guides how research is conducted and conceptualized in scientific research. A research philosophy is also the researcher's specific belief about the world around them and the overall phenomena that can be interpreted (Pathiranage et al., 2020). Philosophical assumptions provide general orientations about the world that the researcher holds (Lelissa, 2018). Theoretical approaches provide and develop valuable knowledge and pragmatic frameworks to explain well the rational dynamics (Umer, 2019).

This study adopted a pragmatism research philosophy, which is usually associated with mixed method approach (Creswell & Creswell, 2018; Nzung'e, 2021). According to Kaushik and Walsh (2019), pragmatism research philosophy guides a researcher to use a

philosophical approach that ideally works best for a research problem that is under investigation. Moreover, a pragmatism paradigm allows for use of multiple sources of data and knowledge to answer research questions (Husam & Abraham, 2020). Pragmatism philosophy emphasizes on action, situation and consequences to solve the research problems (Creswell & Creswell, 2018). Pragmatism is appropriate for mixed methods research. Both quantitative and qualitative data are collected and integrated in the study (Allemand et al., 2022). Pragmatism philosophy underpins mixed method studies. It provides the best understanding of a research problem. Thus, this study employed pragmatic philosophy. It gives an important assumption and perspective to understand the practice and actions of church members among three selected districts of Wolaita Zone, Ethiopia.

According to Maarouf (2019), the pragmatic perspective encourages a researcher to solve problems practically. According to Atela (2021), a pragmatic research paradigm allows to integrate both qualitative and quantitative data, triangulate and give a broader perspective to study. In this study, a pragmatic paradigm research philosophy was suitable to guide a researcher to understand actions, situations, and consequences of Church members in three selected districts of Wolaita Zone, Ethiopia.

Research Design

Research design has to do with the relevant procedure for gathering information that is needed with the issue under investigation (Nzeng'e, 2021). According to Lelissa (2018), research design refers to the procedure of collecting data, analyzing, interpreting and reporting in research studies. This study adopted convergent parallel mixed methods design in which both quantitative and qualitative data were separately collected and analyzed. According to Creswell and Creswell (2018), in convergent parallel mixed

method, a researcher collects data using open and closed ended questionnaire and integrates the information in the interpretation of overall results.

Demir and Pismek (2018) noted that convergent parallel mixed method design guides to gain in-depth understanding of the topic. It entails the researcher collecting both quantitative and qualitative data and analyzing the two components independently and interpreting the results together. In this regard, the researcher aimed to triangulate the methods by comparing the results of quantitative data and findings of qualitative study (Creswell & Creswell, 2018; Demir & Pismek, 2018). In mixed methods, both qualitative and quantitative data are complementary and provide valuable insights into the study (Atela, 2021). To present a good research, present valuable ideas in a simple language (Kumar, 2018). Creswell and Creswell (2018) also argue that integrating qualitative and quantitative data provides a stronger understanding of the research problem. Thus, convergent parallel mixed method design was an appropriate design to integrate and interpret the results of the study.

Target Population

According to Rahman et al. (2022), target population is a group of people that researchers want to make broad generalization. The target population does not participate in a study directly, but they participate in sharing the same necessary characteristics from which a sample is selected (Munyao, 2021; Stratton, 2021). In this regard, the target population of the study was comprising of key leaders, gospel ministry coordinators, and local church administrators of three selected districts of Wolaita Zone, Ethiopia. The names of the three selected districts were Sodo city, Duguna, and Fango districts. The target population of the study was 17,784 from 152 local churches of the three selected districts.

The target population from the three selected districts included district leaders, district gospel ministry coordinators, selected local church members and local church administrators who were believed to have the sufficient information required to the study in addressing the research problem. The study selected target population was ages 18 and above. This was because ages under 18 are too young to give consent and could not give credible information for the required study. On the contrary, ages 18 and above respondents were rich to respond reliable information. According to Muthuku (2023), to respond from a point of experience, 18-year-olds and above give sufficient information to a study. Thus, the respondents aged 18 years and above gave reliable information to address the research problem. Table 3.1 presents the number of local churches and target population of the study.

Table 3. 1: Target Population

Names of Three Districts	Number of Local Churches	Target Population
Sodo City District	40	8,100
Duguna District	62	5,400
Fango District	50	4,284
Total	152	17,784

Source: (DA –WKHC, 2023)

Sample Size

According to Dubey and Kothari (2022), sample size is the number of selected individuals to obtain the required information. Nzung'e (2021) stated that a sample size is

the number of study units selected from the entire population to be the respondents in a study. Sample size is a smaller representation of the population (Dubey & Kothari, 2022). Determination of the sample size is one of the challenging tasks of scientific research (Creswell & Creswell, 2018). A large sample provides more accuracy in a study, but consumes time and costs for recruiting participants (Creswell & Creswell, 2018). Other studies also suggest that too big or too small sample sizes affect the study's validity and reliability (Cohen et al., 2018). The current study used a sample size of 399 respondents using the calculation formula of Yamane (1967, 1973). In this formula, the sample size to be selected from the target population of 17,784 participants; where n is the sample size, N is the population size and e is the 95% confidence level as shown below:

$$n = N / [1 + N(e)^2]$$

$$17,784 / [1 + 17,784 (0.05)^2] = 399$$

Based on the above formula, the sample size of the study was 399 respondents. H strata stand for the proportional size of N_h , in stratum h , $h=1, 2 \dots H$. The sample size is n units. Finally, the proportion allocation sample size for the stratum is h is:-

$$N_h = n (N_h / N)$$

To obtain the sample size of districts key leaders, gospel ministry coordinator, lay church members, and local church administrators, the following computation was used.

- a) Districts key leaders: $399 (375/17,784) = 9$
- b) GM coordinators: $399(435/17,784) = 10$
- c) Lay church members: $399(16,000/17,784) = 358$
- d) Local Church administrators (Elders): $399(974/17,784) = 22$

The calculated strata sample size was nine for district leaders, 10 for gospel ministry coordinators, 358 for lay members of the church, and 22 for local church administrators. Therefore, a sample size of the study respondents was 399 as indicated in Table 3.2

Table 3. 2: Sample Size

Categories of Respondents	Target Population	Sample Size	Percent
Districts Key Leaders	375	9	2
GM Coordinators	435	10	3
Lay Church Members	16,000	358	89
Local church Administrators (Elders)	974	22	6
Total four Categories	17,784	399	100

As the Table 3.2 presents above, the study targeted nine selected districts' key leaders because they had rich spiritual life experiences and spent a considerable amount of time in leadership service to contribute valuable input to this study. In addition, the study used 10 Gospel Ministry coordinators because they were assigned to each local church and had sufficient experiences in the expansion of the gospel ministry and making disciples. The study also used 358 lay church members those who had no position or were not paid members of churches, but actively participated in the church and other activities voluntarily. This study targeted 22 local church administrators or elders because they directly participated in church administration and knew individual church members very well. They therefore provided sufficient information to the current research.

Sampling Method

According to Bhardwaj (2019), sampling is an important factor to determine the accuracy of the study. Sampling refers to the techniques or procedures that the researcher uses to select sample units to the study (Dubey & Kothari, 2022). It is the way researcher selects individuals to the sample population. Sampling is a crucial to conduct scientific research (Cohen et al., 2018). Adeoye (2023) stated that sampling is a process of selecting the right individuals as representatives for the entire population. Sampling technique is a challenging task (Rahman et al., 2022). It is impossible to achieve an error-free sample. However, by employing an appropriate sampling method, it is possible to minimize the error.

This study adopted a simple random sampling method to ensure that each member of the population had an equal chance of being chosen as a respondent (Thomas, 2020). Dubey and Kothari (2022), noted that simple random sampling is one which each item in the population has an equal chance of being included in the sample. According to Rahman et al. (2022), simple random sampling method works to find generalized results to apply to the entire population. According to Bairagi and Munot (2019), simple random sampling gives every possible combination of a sample to selected and equal probability. All the individuals in the population have equal advantages of participating in the study. Simple random sampling ensures unbiased, representative and equal opportunity (Noor et al., 2022). This sampling technique is preferred by many researchers (Rahman et al., 2022). The reason for using simple random sampling method is because it allows a researcher to select all individuals to participate in the study.

The current study used three selected districts, namely; Sodo City, Duguna, and Fango Districts. The reason for selecting these three districts from Wolaita Zone,

Ethiopia, was that the churches in these districts were pioneers in the expansion of the gospel in WKHC. They had existed for more than half a century. This study got sufficient information that was required. The categories of the respondents were district key leaders, GM coordinators, lay church members, and local church administrators (elders). The study gathered data that was necessary information to aid in solving the research problem.

Types of Data

There are two types of data. They are primary and secondary data. According to Mazhar et al. (2021), primary data refers to the first phase of gathering data by the researcher. In this regard, primary data was collected from District Association leaders, Gospel Ministry coordinators, lay church members, and local church administrators. The secondary data was collected from existing literature or written documents. This data was collected from library resources and websites that gave relevant information to the current study (Al Amaren et al., 2020). The sites from which the secondary data was collected were: Sodo Hibret Amharic Bible College, Wolaita Evangelical Seminary, Sodo Town Public Library.

Primary data was collected using observation, interviews and questionnaires (Appendix II, III and V). Observation is defined as accurately watching and taking notes of phenomena in the field (Ajayi, 2023). The study conducted observation and described activities, behavior, actions, interactions, and the experience of church members. It presented detailed descriptions based on field observation. The study was conducted from part of church members in three selected districts of Wolaita Zone, Ethiopia, participating in their worship and other church members' activities. During observation, information was recorded. Descriptive notes were taken; including events, activities and physical

settings of the field. This study conducted observation in selected three districts of Wolaita Zone, Ethiopia. They were Fongo, Doguna and Sodo districts (Appendix, V).

Instruments of Data Collection

According to Sukmawati (2023), an instrument of data collection is defined as a tool that a researcher uses to gather information systematically, quantitatively and qualitatively. Data collection instruments should be valid and reliable data to answer research questions (Sukmawati, 2023). An appropriate data collection instrument is used to capture the needed data to address the research problem (Adosi, 2020).

Data was collected using a questionnaire comprising open and closed-ended questions to obtain information for every objective of the study. The researcher collected both open and closed-ended questionnaires to triangulate the collected data. The researcher used these tools to collect data in a way that made their activities more systematic and effective (Arikunto, 2019). Data collection instruments used by this study were questionnaires, face-to-face interviews, observation and investigating documents to gather sufficient data to address the research problems. Observation method data collection is very flexible and very strict because it focusses on the spontaneous behavior of individual in the context of study location (Kim, 2025). According to Taherdoost (2022), a questionnaire is an important tool in research to collect relevant data regarding the study topic. Closed-ended questionnaires were used to gather quantitative data (Creswell & Creswell, 2018).

Many studies used open and closed-ended questionnaires to collect data to ensure the depth of information of the respondents (Ademba, 2021; Kediso, 2023; Muthuku, 2023). The study obtained qualitative data using interview to capture the opinions, attitudes, beliefs, experiences and perceptions from the respondents. The qualitative

research used open-ended questions like, “What”, “How” and “Why” questions. The interview was another instrument used to collect data from the respondents.

In-depth interview guides were developed by the researcher to capture the perceptions of the respondents. The in-depth interviews targeted key leaders of districts of Wolaita Zone, Ethiopia. Both the interview schedule and interview questions were located in (Appendix III and Appendix V). An interview is useful instrument for gathering in-depth information from participants' background experiences (Ajayi, 2023). According to Kekeya (2021), an interview is a special form of communication to collect verbal and non-verbal data. The study used semi-structured interview questions ranging from five to 10, with two length pages (Creswell & Creswell, 2018). 35 respondents were interviewed. While conducting interviews, the information was recorded or taped and notes were taken. The interview section included the date of the interview, code of the interview, place of interview, duration of the interview, and the interview questions (Appendix I, Sections D & E). Introduction questions introduce a researcher and the purpose of the research. Opening questions let the interviewer talk by asking personal questions. Content questions were sub-questions of the current study. Probing questions were intended to have more information. Closing questions were provided (Creswell & Creswell, 2018).

The study questionnaires were provided in a Likert Scale format, which is a commonly used scale to facilitate data analysis (Dubey & Kothari, 2022; Taherdoost, 2022). The reason of using the five Likert-type scales is that it is recommended by scholars for the reliability and consistency of the questionnaire. It also enhances the reliability of results (Adeniran, 2019; Pimentel & Pimentel, 2019). According to Al-Hattami (2017), a Likert Scale guides the analysis of data in reporting the frequencies or

percentages. In the Likert Scale range, the respondents are required to put a tick (✓) to indicate the right or appropriate response that was shown; (1-5): Strongly Disagree (1), Disagree (2), Neutral (3), Agree (4) and Strongly Agree (5). This rating scale was used to test the respondent's perception or attitude towards the research. The questionnaires were administered to all respondents of the study.

Pilot Test

Pilot test or pretesting helps to check out whether there is any ambiguity in the questions (Njoroge, 2021). Instrument pretesting is crucial to evaluate the validity and reliability of the instruments before data collection. It makes possible to establish whether the responders handle the instruments or not. A pilot test of data collection instruments makes a researcher ensure that the instruments are accurate and appropriate to the study (Mbogori, 2020). A pilot test supports in establishing the accuracy and appropriateness of instrumentation (Gani et al., 2020).

In this regard, this study did pilot test using 39 respondents outside of the sample study area. The pilot test was conducted at Hobicha District, which was outside of the major study districts' location. This constituted 10 percent of the sample population of the research instruments. (Lawal et al., 2022), suggested that 10 percent of the sample size can be involved in instrument pretesting

A pilot study was conducted to confirm the reliability level of the questionnaire that was distributed to respondents (Halimoon et al., 2021). Thus, the main aim of the pilot test was to find out if the instruments data collection were appropriate and suitable for the intended study. Before providing the questionnaires to the respondents, it was translated into the local Amharic language of the respondents. The questionnaires were then presented to two key district leaders, five gospel ministry coordinators, 22 lay local

church members, and 10 local church administrators. The number of participants was 39. All participants gave the feedback. According to Kadiso (2023), pilot test helps to check whether the instruments are readable and understandable to the informants.

After the pilot test was done, some participants gave comments. The suggestions and input from the pilot test helped to revise and improve the questionnaire (Taherdoost, 2022). The researcher corrected unclear questions before embarking on the actual data collection. The questionnaire was adjusted in line with the supervisor's advice before the final data collection was undertaken. All pilot test data was not included in the actual study.

Data Collection Methods and Procedures

The process of data collecting covers and includes coordinated efforts to precisely and systematically gather all the relevant and required study information by the researcher (Mbogori, 2020). Data was collected using questionnaires and interview questions (Appendix I). The study questionnaires had four sections. To closed ended -questions, the respondents put a tick (✓) to what they considered right or appropriate. Section A questions were about gathering demographic data such as gender, age, educational background, marital status, and ministry responsibility in the church. Sections B, C and D questions focused on ethical leadership, organizational culture, and spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

In addition, this study provided and had in-depth interview questions for elements of ethical leadership, organizational culture, and spiritual formation of church members (Appendix I). The interview questions were translated into Amharic so that the respondents could easily understand them. Each respondent got an opportunity to fill out a questionnaire which was distributed to them. The data collection began after training

research assistants. The researcher was supervising the assistants by conducting weekly meetings with them to follow up and check collected the data.

Instrument Reliability

Instrument reliability is crucial for ensuring consistent and trustworthy data collection. According to Halimoon et al. (2021), reliability refers to the consistency or stability of data obtained through the conducted data collection. Reliability measures the degree to which a research instrument yields consistent results after repeated trials (Ahmed & Ishtiaq, 2021; Mckenzie-Ochieng, 2021). Cronbach's Alpha serves as a valuable metric to assess the internal consistency of a questionnaire. According to Sekaran and Bougie (2016), a Cronbach's Alpha value between 0.60 and 1.0 is accepted and recommended by scholars.

Table 3.3 below presents the Alpha value of the seven items tested, with the result of 0.90 indicating that the study instruments or questionnaires were at an acceptable and recommended level for data analysis. All dimensions of Cronbach's Alpha values were above the cutoff point of 0.6 for all variables. The lowest Cronbach's Alpha registered was for organizational culture (0.75). Spiritual formation had (0.90), respecting others (0.89), serving others (0.94), doing justice (0.91), honesty (0.89), and community building (0.86); demonstrated higher levels of internal consistency.

Table 3.3 presents the reliability statistics.

Table 3.3: Reliability Statistics

No.	Dimensions	No. of items	Cronbach's alpha
1	Respecting others	5	0.895
2	Serving others	5	0.948
3	Doing justice	5	0.918
4	Honesty	5	0.895
5	Community building	5	0.864
6	Organizational culture	5	0.757
7	Spiritual formation	5	0.904
	Overall	35	0.902

Source: (Field data, 2024)

According to Benz et al. (2018), Cronbach's Alpha value of 0.7 is acceptable. Cronbach's Alpha value of 0.8 is excellent. High reliability indicated that the result is valid (Ahmed & Ishtinq, 2021). Thus, it was confirmed that all measures were internally consistent. In this regard, Cronbach's Alpha's results indicated that there is internal consistency of the study instruments.

Instrument Validity

According to Ahmed and Ishtiaq (2021), validity is about the assessment of how accurate the measurement of data or results is. Other studies also addressed the term validity as the idea of, "trustworthiness, authenticity, and credibility" (Creswell & Creswell, 2018, p.274). Regarding the validity of the instrument, the questionnaires were constructed according to the research objectives. Validity brought questions about whether the interview questions were properly constructed based on the research objectives or not. In this case, the researcher constructed valid and relevant interview questions drawn from the study's purpose and objectives (Appendix I).

According to Cohen et al. (2018), a validity test is the ability of a selected research tool to measure what is supposed to be measured with precision and accuracy. In

the study, Kaiser-Meyer-Olkin (KMO) and Bartlett's test were used to ensure validity by checking the sample and testing the content of the study tool. High KMO values between 0.5 and 1.0 generally indicate the adequacy of the study tool. The lower the significance value of Bartlett's test, the higher the correlation between the study variables for structural detection (Sekaran & Bourgie, 2016). The KMO test values greater than 0.5 are acceptable and suitable for data analysis. Bartlett's test is appropriate in that the significance value is less than 0.05. Table 3.4 presents KMO and Bartlett's Test.

Table 3. 4: KMO and Bartlett's Test

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.796
Bartlett's Test of Sphericity	Approx. Chi-Square	101.103
	Df	15
	Sig.	.000

Source: (Field data, 2024)

Table 3.4 above showed that KMO Measure of sampling value of 0.796 was above 0.5 and less than 1.0, falling within the acceptable range. The results of Bartlett's Test of Sphericity had a p-value of 0.00, which was less than 0.05. The results of this test indicated that the sample was significant and adequate to be subjected to further data analysis.

Data Analysis Plan

According to Popenoe et al. (2021), data analysis is a systematic method that includes synthesizing, analyzing and presenting the results of the study. It is also a process that requires data cleaning, sorting, coding and inserting into relevant data analysis software. Data analysis extracts meaning from collected data and reasons out an understanding of the collected data (Creswell & Creswell, 2018; Mbogori, 2020). Other

researchers suggested that the collected data should be thoroughly explored, intensively analyzed and should proceed after all required data has been gathered (Mulang & Putra, 2023).

This study employed a mixed-method approach, utilizing both quantitative and qualitative data collection methods through open and closed-ended questionnaires. The reason using for conducting the mixed methods analysis was for triangulation of data by comparing the findings from both quantitative and qualitative data (Nzeng'e, 2021). Quantitative data was presented in numerical form while qualitative data was non-numerical in nature. The importance of using both quantitative and qualitative data was that they complement each other and help reduce data analysis error (Maarouf, 2019).

Quantitative Data Analysis

Regression analysis was used for forecasting and prediction of the effect of variables (Maulud & Abdulazeez, 2020). Quantitative data from the questionnaires was arranged, coded and entered into SPSS Software Version 30. It assisted to present descriptive statistics, correlation and regression analysis. This study used regression analysis methods to establish the relationship between the dependent variable and the independent variable as organizational culture played its moderating role. The reason for using this data analysis technique is to identify the relationship between variables to predict the outcome and to answer the open-ended questions (Das & Das, 2019; Dubey & Kothari, 2022). Thus, the dependent variable of the study, which was spiritual formation, was affected by the independent variable, which was ethical leadership, as organizational culture played a moderating role. Regression analysis was done to investigate the effect of independent variables on dependent variables (Ali & Younas, 2021). The following formula shows the regression analysis used:

$$Y = a + B_1 X_1 + B_2 X_2 + B_3 X_3 + B_4 X_4 + B_5 X_5 + B_6 X_6 +$$

Where: Y= Dependent variable (Spiritual formation)

X1 = Respecting others has significant effect on spiritual formation among church members

X2 = Serving others has a significant effect on spiritual formation among church members

X3 = Honesty has a significant effect on spiritual formation among church members

X4 = Justice has a significant effect on spiritual formation among church members

X5 = Building community has a significant effect on spiritual formation among church members

X6 = Organizational culture has a significant moderating effect on the relationship between ethical leadership and spiritual formation among church members

a=Constant

= error term

Basic Assumption and Diagnostic Tests

Linearity test was done to determine whether a relationship between variables can be adequately represented by the linear model (Hernandez, 2021). Linearity is one of the basic assumptions used before applying the linear regression model (Maulud & Abdulazeez, 2020). According to James et al. (2023) linear regression is a useful tool to predict a quantitative response. An average value of each variable used in this study; that is, respecting others, serving others, doing justice, honesty, community building, organizational culture, and spiritual formation was calculated before applying the

linearity test. Pearson bivariate correlation test of linearity test was done at 95 percent confidence level to establish whether the independent variables had a linear relationship with the dependent variable. A p-value of less than 0.05 indicates a linear relationship between the study's independent variables and the dependent variable.

The study did a normality test because the dependent variable in the linear regression model had to be checked for the normality before using the model. Graphs such as histograms and normal probability plots are common tools to check the normality (Hernandez, 2021). According to Mishra et al. (2019), normality test is a prerequisite for statistical analysis because normal data is an underlying assumption in parametric testing. Normality test can be presented in graphical and numerical or statistical tests. The advantage of graphical interpretation is allowing good judgement to assess normality in a situation when numerical tests over or under sensitive (Mishra et al., 2019). Previous study indicated that conducting normality test for independent variable helps to check the central tendency across all levels of dependent variables (Orcan, 2020). In this study, a histogram was employed to evaluate the normality of the spiritual formation; that is, the dependent variable.

Multicollinearity test was done because it is the other basic assumption of the multiple linear regression model to check before analysis. This test was done to ensure that the data variables were highly correlated and thus qualify for a regression analysis test (Ng'ang'a, 2018). If there is a series of a multicollinearity problem; that is, cases in which two or more explanatory variables in the regression model are highly correlated, it makes it difficult or impossible to isolate their individual effects on the dependent variable (spiritual formation). Therefore, it is necessary to check if there is a series collinearity problem among predictor variables before applying the multiple linear regression model. There are many tools used to check the multicollinearity tests, such as

variance inflation factor (VIF), tolerance, and contingency coefficient (CC). In this study, VIF and tolerance were employed where a VIF value of less than five and a tolerance value of more than 0.3 were considered normal (Gujarati, 2021).

One sample t-test was done to determine whether there is a statistically significant difference between the means of two variables (Mishera et al., 2019). Mean represents the average score of each variable as rated by respondents. Standard deviation measures the dispersion or variability of the scores around the mean (Raymaekers & Rousseeuw, 2024). A higher standard deviation indicates greater variability in responses.

Correlation analysis was done to determine the strength and direction of the linear association between two variables (Gujarati, 2021). Correlation measuring helps to find out whether the variables are significant or not (Sekaran & Bourgie, 2016). Schober et al. (2018) noted that Karl Pearson's coefficient of correlation is used to compare the extent in which two pairs of variables are related or associated. Correlation values lie between -1 and 1, where a negative correlation means that there is an indirect relationship between study variables. A positive correlation shows that there is a direct relationship between the variables. Zero indicates that there is no linear association between the variables (Munayo, 2021; Nzeng'e, 2021).

Qualitative Data Analysis

Qualitative research is conducted in a precise manner through recording detailed information, and analyzing the data (Nowell et al., 2019). Interviews were held with key leaders and pastors. The study used NVivo software as tool for inductive coding in thematic narrative synthesis (Elliott-Mainwaring, 2021). This study identified themes and conducted a thematic analysis. It discussed the findings from interviews respondents

conducted with 35 respondents. It enables the researcher to analyze people's experiences and identify patterns of meanings across the data that come up repeatedly.

Thematic analysis was done after the data was organized, coded and edited in line with the research objectives. The data was grouped into themes according to the study objectives. Thematic analysis provided a procedure to generate codes, themes, and frameworks for organizing gathered data for qualitative. This study used traditional tools such as pen, paper and sticky notes for coding and supporting data analysis. This also helped the researcher in taking detailed content notes to gain a deep understanding of the data. The study analyzed data by examining common themes from qualitative data. To draw conclusions and answer the research questions, the study identified themes and explained observed relationships by making contrasts and comparisons (Campbell et al., 2021).

The three qualitative data analysis techniques were: Data reduction, data display, and conclusion (Creswell & Creswell, 2018). Thus, the study presents the qualitative data along with the aid of graphs and pie charts. Thematic analysis of the study discussed the respondents' perceptions, perspectives, and suggestions. Additionally, observation data analysis provides important insights into how well our model performs in explaining the observed data (Chaudhary et al., 2024).

Ethical Consideration

Ethical consideration is an integral part of a research process (Muthuku, 2023). This study took several measures concerning ethical issues during the research journey. The study did citations and quotations according to 7th edition guide or style of American Psychological Association (APA) (2020). Before submitting the final dissertation to the ethics review committee, plagiarism was checked using Turnitin plagiarism checker. The

full research dissertation was presented to the ethics review committee before data collection took place.

After obtaining approval or clearance from the ethics committee, the registrar's office of PAC University presented a letter of authorization. After obtaining the letter of authorization, the research permit was given by the Ethiopian Council of Gospel Believers Churches to undertake data collection in three selected districts of Wolaita Zone, Ethiopia. The reason for getting the research permit from the Ethiopian Council of Churches was because the Government of Ethiopia does not authorize researches done in the church context. It has no room for religious and church related studies (Kediso, 2023).

The researcher conducted face-to-face meetings with key leaders of three selected districts of Wolaita Zone before presenting the questionnaires. The meetings provided an opportunity for the researcher to ask questions and get clarification. This was done because academic writing requires adherence to the right behavior in conducting the research work and presenting the right findings.

The respondents were given guarantee for their voluntary participation. Confidentiality of their responses was assured. The participants were given permission that they could stop participation in the research if they felt uncomfortable to completing the questionnaire. The researcher also assured respect to the rights of respondents by not disclosing their identity and data required for the study.

Chapter Summary

This chapter has covered introduction of the study, research philosophy, research design, target population, sample size, sampling method, types of data, instruments of data collection, pilot test, data collection methods and procedures, reliability and validity

of instruments, data analysis plan and ethical considerations made in the study. The next chapter presents the results and a discussion of the study findings.

CHAPTER FOUR: RESULTS AND DISCUSSIONS

Introduction

This chapter presents data analysis, interpretation of findings and discusses the results of the study. The chapter comprises four sections. The first section discusses a descriptive analysis of the response rate. The second section presents the results of correlation analysis of the study variables: Ethical leadership, organizational culture and spiritual formation. The third section discusses the results of regression analysis that assessed the strength and directions of the effects of the organizational culture and ethical leadership on the spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia. Finally, the chapter concludes with a summary of the results.

Response Rate

The researcher administrated 399 questionnaires to respondents. The respondents were drawn from three selected districts of Wolaita Zone, Ethiopia. They were key district leaders, Gospel Ministry coordinators, lay church members, and local church administrators. Table 4.1 below shows that the researcher administered nine questionnaires to key leaders of districts and successfully collected seven responses, which was accounting 77.7% response rate. Likewise, 10 questionnaires were issued to Gospel Ministry coordinators. Eight responses were returned, accounting for 80% response rate. Additionally, 323 questionnaires were issued to lay church members. The researcher managed to collect 316 responses, corresponding to a return rate of 97.8%. Lastly, 22 questionnaires were administered to local church administrators, and 19 responses were obtained, accounting 86.3% response rate.

The researcher obtained 100% response rate from interview respondents. Interviews were conducted with 15 key leaders, 10 pastors and 10 local church members. Entirely, 35 respondents participated and responded. The overall response rate; including

the interviews, was 96.5%. This high response rate indicated that the instruments used were effective to collect data and meaningful for the research outcomes. However, 14 questionnaires, accounting for 3.5% were not returned due to various reasons. The response rate breakdown is presented below in Table 4.1

Table 4. 1: Response Rate

Questionnaires	Issued	Collected	Response Rate
Districts Key Leaders	9	7	77.7%
GM Coordinators	10	8	80%
Lay Church Members	323	316	97.8 %
Local Church Administrators (Elders)	22	19	86.3 %
Interviews	Anticipated	Effective	Percent
In Three Districts	35	35	100%
Total	399	385	96.5%

Source: Field data (2024)

Different scholars suggested that the response rate over 60% is deemed sufficient and acceptable for data analysis (Mbogori, 2020; Munyao, 2021; Sataloff & Vontela, 2021). In the current study, the observed response rate of 96.5% surpasses this threshold, indicating that the study could proceed to the next step of data analysis. According to Babbie (2020), response rate exceeding 70% is excellent to undertake research data analysis. Table 4.2 below shows the summary of the response rate.

Table 4. 2: Response Rate Summary

Three Districts' leaders, GM Coordinators, Church Members and Administrators	Response	Frequency	Percent
	Return Rate	385	96.5.3%
	Unreturn Rate	14	3.5 %
	Total	399	100%

Source: Field data (2024)

There was a high response rate due to pre-awareness creation, continuous follow up and clarification of confusions or unclear questions by the data collectors as the researcher had been working in the study for many years. This study's response rate was high because the researcher invested much time and effort by making direct contact with the respondents. The data collection instruments were well administered. The respondents understood the questions easily and replied because the instruments were translated into their local Amharic language and explained.

According to Mishra et al. (2019), descriptive statistics are a statistical method to summarizing data in a valid and meaningful way. Regarding reliability and validity, the reliability test was done on the instruments of the study to assess their internal consistency. Respecting others was assessed using five questions. The scale had a reliable internal consistency as determined by Cronbach's Alpha values of 0.895. Serving others had five questions in the scale. It showed a reliable internal consistence with Cronbach's Alpha value of 0,948. Doing justice had five questions in the scale. The question had Cronbach's Alpha values of 0.918. Community building had five questions in the scale. The results indicated a reliable internal consistency with Cronbach's Alpha values of 0.864. Organizational culture had five questions in the scale. The questions had Cronbach's Alpha values of 0.757. Spiritual formation had five questions in the scale. It showed a reliable internal consistency with Cronbach's Alpha values of 0.904. Ahmed and Ishtinq (2021), suggested that high reliability indicated that the result was valid.

Concerning validity, the results showed that KMO Measure of sampling value of 0.796 was above 0.5 and less than 1.0, falling within the acceptable range. The results of Bartlett's Test of Sphericity had a p-value of 0.00, which is less than 0.05. The results of this test indicated that the instruments were significant and adequate to be subjected to further data analysis.

Demographic Characteristics of the Respondents

Understanding the demographic characteristics of the respondents gives accurate reports that discuss whether the research respondents comprehensibly participated in the study (Hughes et al., 2022). According to Jovičić-Vuković (2020), demographic characteristics include: Gender, where the respondents live, educational level, years of study, work experiences, family life and types of employment. This study has done below the statistical analysis of the characteristics of the respondents such as gender, age, educational level, marital status, their roles and responsibilities.

Genders of the Respondents

A balanced gender representation brings a positive impact and a guarantee for developing higher social justices and gender equality (Guedes & Casaca, 2021). According to Muthuku (2023), achieving balanced gender representatives helps to step towards promoting gender equality and fairness in all social sectors. In this study, there were 262 male respondents, which accounted for 68.1% of the total sample, and 123 female respondents, representing 31.9% of the total sample. The data illustrates a noticeable difference in the number of male respondents compared to the female respondents, with males constituting a larger portion of the total sample. This study is in line with the findings of a previous study done by Nzenge (2021), which indicated that majority of the Pentecostal Churches in Kenya recruited more male pastors and church elders rather than appointing more female pastors and church elders. Musvota (2021), also suggested that education is needed to maintain gender equality and balance in church's leadership. According to Atela (2021), education is a basic right of all human beings at the global level. Table 4.3 below presents the gender of respondents in terms of male and female.

Table 4. 3: Genders of the Respondents

Gender	Frequency	Percent	Valid Percent	Cumulative Percent
Male	262	68.1	68.1	68.1
Female	123	31.9	31.9	100.0
Total	385	100.0	100.0	

Source: Field data (2024)

Ages of the Respondents

The results presented in Table 4.4 below indicate that the respondents aged 18 years and above were used to gather reliable data for the study. This age range is considered mature and capable of contributing effectively. According to Muthuku (2023), to respond from a point of experience, the ages of 18 years and above give sufficient information to a study. Some organizations restrict certain job positions to individuals aged between 18 to 35 years (Kenta, 2022). This limitation acknowledges that younger individuals might lack the necessary experiences for specific roles. Mature ages positively influence the research outcomes of a study (Unteregger, 2023).

Individuals aged 18 years and above tend to have more life experience. They can provide credible insights. The Leaders' Election Manual of KHC permits individuals aged 25 years and above to be elected for local church administration (Kenta, 2022). Some studies targeted respondents aged between 18 to 35 years to participate in a study (Muthuku, 2023). Thus, the respondents aged 18 years and above gave reliable information to address the research problem.

Table 4. 4: Age of the Respondents

Age of the respondents	Frequency	Percent
18-25	96	25
26-35	143	37.1
36-45	102	26.5
above 46	44	11.4
Total	385	100.0

Source: Field data (2024)

The results shown in Table 4.4 above indicate that 96 respondents were aged between 18 and 25 years, constituting 24.9% of the total sample. Another 143 respondents fell within the age range of 26 to 35 years, making up 37.1% of the total respondents. There were also 102 respondents aged between 36 to 45 years, accounting for 26.5% of the total. There were 44 respondents who were aged 46 years old and above, representing 11.4 % of the total sample.

Lindelwa and Qzayr (2023) used sample adults aged 18 to 60 years to explore the theory of emerging adulthood that includes identity, self-focus, feeling, instability, possibility and optimism. In terms of age, most respondents of the current study were above 26 years. This indicated that the maturity of the respondents was that similar with the findings of previous study done by (Nzeng'e, 2021). According to Muthuku (2023), the study results confirmed that a large number of participants were aged above 21 years and they were highly engaged in the study. In this regard, the current study was in line with the previous study of 18 years and above. Table 4.5 presents the educational level of the respondents.

Table 4. 5: Educational Level of the Respondents

Educational level	Frequency	Percent	Valid Percent	Cumulative Percent
Certificate	12	3.1	3.1	3.1
Diploma	99	25.7	25.7	28.8
Degree	240	62.3	62.3	91.2
Masters	33	8.6	8.6	99.7
Doctor	1	.3	.3	100.00
Total	385	100.0	100.0	

Source: Field data (2024)

Currently, churches have many well-educated people. Most of them have completed graduate studies (Ndonye, 2018). The results presented in Table 4.5 above show the educational level of the respondents, ranging from certificate to doctoral level. Based on this, 12 respondents, representing 3.1% of the total sample held certificates, while 99 respondents, comprising 25.7 % of the total sample had obtained diplomas. Majority of the respondents were degree holders. Their number was 240, accounting for 62.3% of the total as their highest educational qualification; whereas, 33 respondents, accounting for 8.6 percent of the total, held master's degrees. Only one respondent, representing 0.3 % of the total, held a doctoral degree.

According to Park (2021), educated people in the church have an affective aspect that they can identify the origin of formation process of God's image and share educational counseling to the next generation. This study revealed that the majority of respondents held at least a degree level qualification, suggesting a relatively high level of educational attainment within three selected districts of Wolaita Zone, Ethiopia. There was a diverse range of educational levels among respondents, from certificate programs to doctoral degrees. This could help provide diverse responses to the study questionnaires. The academic background of respondents was crucial for ensuring relevant and meaningful responses in academic research (Nzeng'e 2021). Table 4.6 below presents the marital status of the respondents.

Table 4. 6: Marital Status of the Respondents

Marital status	Frequency	Percent	Valid Percent	Cumulative Percent
Single	112	29.1	29.1	29.1
Married	266	69.1	69.1	98.2
Widowed	7	1.8	1.8	100.0
Total	385	100.0	100.0	

Source: Field data (2024)

Marital status is one of demographic characteristic of respondents that can influence one's participation in church activities and leadership roles. These in turn can shape their spiritual formation (Barrow et al., 2021; Kelley et al., 2022). The results in Table 4.6 above present the marital status of the respondents of three selected districts of Wolaita Zone, Ethiopia. As the results show above, 112 respondents were identified as single, representing 29.1% of the total respondents. Another 266 respondents were married, constituting the majority at 69.1%. Only seven respondents indicated being widowed, making up 1.8%.

In the church context, all married, single and widowed have spiritual experiences and practices that contribute spiritual formation to each other (NIV 1985, Psalm 133:1-3). Moreover, the study considered rational meanings that married people or parents pass on their religious faith to children to develop spirituality (Barrow et al., 2021). According to Kelley et al. (2022), married people have divine influence of religion on parent-child relationships in highly religious families. Table 4.7 below shows the roles and responsibilities of the respondents.

Table 4. 7: Roles and Responsibilities of the Respondents

Responsibility	Frequency	Percent	Valid Percent	Cumulative Percent
Pastor	60	15.6	15.6	15.6
Evangelist	100	26.0	26.0	41.6
Administrator	63	16.4	16.4	57.9
Singer	54	14.0	14.0	71.9
Teacher	27	7.0	7.0	79.0
Member	81	21.0	21.0	100.0
Total	385	100.0	100.0	

Source: Field data (2024)

Table 4.7 above represents the roles and responsibilities among respondents in the three selected districts of Wolaita Zone, Ethiopia. Accordingly, 60 respondents, accounting for 15.6% of the total sample held the responsibility of a pastor. Another 100 respondents, comprising 26.0% of the total sample were identified as evangelists. In addition, 63 respondents, representing 16.4% of the total sample were responsible for administrative tasks. Another 54 respondents, making 14.0% of the total sample, were involved in music or worship ministries as singers. Similarly, 27 respondents, accounting for 7.0% of the total sample, served as teachers, while 81 respondents, comprising 21.0% of the total sample, were categorized as members.

A large number of the respondents were evangelists, church administrators and pastors. The smallest number of respondents were teachers. This statistical result suggested that majority of the respondents had spent long years in leadership positions in the church. According to Mbogori (2020), those in long time ministry in church leadership were better placed to respond to study questions on ethical leadership, organizational culture and spiritual formation of church members.

Descriptive Statistics

According to Acosta and Brooks (2021), descriptive statistics increase the value and interpretability of research. This section describes the various characteristics that were done on the data of the study. The aim of carrying out various descriptive statistics is to support other basic findings of the study. The descriptive statistics conducted under this section are one sample T-test, mean, standard deviation (SD), and coefficient of variation (CV). Table 4:8 presents one sample t-test of respecting others.

One Sample T-test Results

Table 4.8 below presents one sample t-test of respecting others.

Table 4.8: One Sample T-test for Respecting Others

Respecting others	N	Mean	SD	CV	t-value	Sig.
Respecting others has effect on the spiritual formation of church members	385	3.21	0.97	0.30	-3.67***	0.000
Respecting others helps church members grow in their spiritual lives	385	3.50	0.97	0.27	2.13**	0.033
Respecting others contributes to the spiritual formation of church members.	385	3.77	0.96	0.25	7.45***	0.000
Respecting others develops spirituality among church members	385	3.52	0.98	0.27	2.55**	0.011
Respecting others has an effect on the process of spiritual formation of church members	385	3.83	0.97	0.25	8.88***	0.000

Note. *** and ** indicate significance at the 1% and 5% significance level (2-tailed) respectively against an overall mean of 3.40; SD: Standard deviation and CV: Coefficient of variation.

Source: Field Data (2024)

The study results presented in Table 4.8 above shows that the statement both, “Respecting others has an effect on the process of spiritual formation of church members” and, “Respecting others contributes to the spiritual formation of church members” had

higher mean scores of 3.83 (SD=0.97) and 3.77 (0.96) respectively. The responses under the ‘respecting others’ category were consistent as their coefficient of variation lies between 0.25 and 0.30. This result agreed with previous study done by Boafu (2018) that showed respect in the work place had a significant effect on nurses’ job satisfaction in Ghana. Study results done by Sawada et al. (2021), are in line with the current study that respecting others and engagement in the workplace enhance workers’ relationships and communication to improve the work environment as well as work performance.

Table 4.9: One Sample T-test for Serving Others

Serving others	N	Mean	SD	CV	t-value	Sig.
Serving others has an effect on the process of spiritual formation of church members	385	4.23	0.97	0.22	16.96***	0.000
Serving others helps church members grow in their spiritual lives	385	3.51	0.99	0.28	2.36**	0.018
Serving others contributes to the spiritual formation of church members	385	3.54	1.01	0.29	2.71**	0.007
Serving others develops spirituality among church members	385	3.71	0.94	0.26	6.541***	0.000
Serving others has an impact on the process of spiritual formation of church members	385	3.55	1.00	0.28	2.84**	0.004

Note. *** and ** indicate significance at the 1% and 5% significance level (2-tailed) respectively against an overall mean of 3.40; SD: Standard deviation and CV: Coefficient of variation.

Source: Field data (2024)

As indicated in Table 4.9 above, “Serving others has an impact on the process of spiritual formation of church members” had the highest mean score of 4.23 followed by “serving others develops spirituality among church members” with a mean score of 3.71. The highest coefficient of variation in serving others category was 0.29. The lowest was 0.22. This implies that the responses were consistent. The one sample t-test result also

indicates that all the categories in the serving others category were significant at 5% significance level. This result is in line with a study done by Michaelson and Tosti-Kharas (2019), which indicated that serving others has social value that brings change in societies and adds ethical value among people.

Table 4. 10: One Sample T-test for Doing Justice

Doing Justice	N	Mean	SD	CV	t-value	Sig.
Doing justice has effect on the spiritual formation of church members	385	3.71	1.02	0.27	6.14***	0.000
Doing justice helps church members grow in their spiritual lives	385	3.49	1.01	0.28	1.86	0.062
Doing justice contributes to the spiritual formation of church members.	385	3.31	1.01	0.30	-1.70	0.089
Doing justice develops spirituality among church members	385	3.39	1.19	0.35	-0.106	0.915
Doing justice has an impact on the process of spiritual formation of church members	385	3.52	1.01	0.29	2.42**	0.015

Note. *** and ** indicate significance at the 1% and 5% significance level (2-tailed) respectively against an overall mean of 3.40; SD: Standard deviation and CV: Coefficient of variation

Source: Field data (2024)

As indicated in Table 4.10 above, “Doing justice has an effect on the spiritual formation of church members” and, “Doing justice has an impact on the process of spiritual formation of church members” had higher mean scores of 3.71 (SD=1.02) and 3.52 (1.01) respectively. The coefficient of variation indicated that, “Doing justice develops spirituality among church members” scored the highest. This implies that there was a larger variability in the responses among the respondents in the study area.

The one sample t-test result indicated that, “Doing justice has an effect on the spiritual formation of Church members” and, “Doing justice has an impact on the process

of spiritual formation of church members” categories were significant at 5% significance level. This result agreed with previous study done by Bies and Barclay (2024), which indicated that doing justice promotes healing by addressing the pain and work toward a more just society.

Table 4. 11: One Sample T-test for Honesty

Honesty	N	Mean	SD	CV	t-value	Sig.
Honesty helps church members grow in their spiritual lives	385	3.04	1.02	0.33	-6.56***	0.000
Honesty contributes to the spiritual formation of church members	385	3.30	1.01	0.30	-1.81	0.071
Honesty develops spirituality among church members	385	3.29	1.01	0.30	-1.56	0.056
Honesty has an impact on the process of spiritual formation of church members	385	3.05	1.18	0.38	-5.70**	0.000
Honesty contributes to the spiritual formation of church members	385	3.77	1.04	0.27	7.01***	0.00

Note. *** and ** indicate significance at the 1% and 5% significance level (2-tailed) respectively against an overall mean of 3.40; SD: Standard deviation and CV: Coefficient of variation

Source: Field data (2024)

As indicated in Table 4.11 above, “Honesty contributes to the spiritual formation of church members” had a higher mean score of 3.77 with (SD=1.04), and, “Honesty helps church members to grow in their spiritual lives” “was the lowest with a mean score of 3.04 (SD=1.02). The coefficient of variation indicated that, “Honesty has an impact on the process of spiritual formation of church members” scored the highest. This implies that there was a larger variability in the responses among the respondents.

The one sample t-test result indicated that, “Honesty helps church members to grow in their spiritual lives,” “Honesty has an impact on the process of spiritual formation

of church members” and “Honesty contributes to the spiritual formation of church members” were significant at 5% significance level. This result is in line with the previous study done by Cooper et al. (2023) that honesty has a positive effect on the relationship, builds trust among church members, and contributes to spiritual growth. However, other categories were not significant at 5% significance level.

Table 4. 12: One Sample T-test for Building Community

Building community	N	Mean	SD	CV	t-value	Sig.
Building community has effect on the spiritual formation of church members	385	3.54	1.19	0.33	2.34**	0.019
Building community helps church members to grow in their spiritual lives	385	2.90	1.20	0.41	-8.13***	0.000
Building community contributes to the spiritual formation of church members	385	3.34	1.19	0.35	-0.93	0.348
Building community develops spirituality among church members	385	3.55	1.19	0.33	2.51**	0.012
Building community has an impact on the process of spiritual formation of church members	385	3.24	1.15	0.35	-2.60**	0.000

Note. *** and ** indicate significance at the 1% and 5% significance level (2-tailed) respectively against an overall mean of 3.40; SD: Standard deviation and CV: Coefficient of variation.

Source: Field data (2024)

As presented in Table 4.12 above, the first statement, “Building community has an effect on the spiritual formation of church members and the fourth statement, “Building community develops spirituality among church members” have a mean greater than the overall average of 3.40 and statistically significant as indicated by the t-values (2.34 and 2.51) and the associated significance levels (0.019 and 0.012). The second and fifth statements, “Building community helps church members to grow in their spiritual lives”

and, “Building community develops spirituality among church members” had a mean below the overall mean and had a statistically significant mean difference at the 5% significance. In addition, building community helps church members to grow in their spiritual lives revealing the largest variation compared to other categories. This result agreed with previous study done by Kariuki (2018), that building community contributes to the spiritual well-being of church members. The third statement, “Building community contributes to the spiritual formation of church members” had no statistically significant difference from the overall mean at 5% level.

Table 4. 13: One Sample T-test for Organizational Culture

Organizational culture	N	Mean	SD	CV	t-value	Sig.
The core values of the church govern all activities of church members	385	3.21	1.07	0.33	-3.36***	0.000
The church has clear policies and procedures that guide church members	385	3.45	0.96	0.28	1.07	0.284
Employees’ engagement has effect on the process of spiritual formation of church members	385	3.30	1.00	0.30	-1.77	0.072
The work environment of the church motivates employees for spiritual growth	385	3.12	1.18	0.37	-4.52***	0.000
Stakeholders contribute a lot to the spiritual formation of church members	385	2.93	1.08	0.37	-8.33***	0.009

Note. *** indicate at the 5% significance level (2-tailed) respectively against an overall mean of 3.40; SD: Standard deviation and CV: Coefficient of variation
Source: Field data (2024)

The second, fourth, sixth, and seventh statements all show statistically significant mean differences at 5% significance level. However, their mean values were below the overall average. For example, the core values of, ‘the church govern all activities of

church members’ and, ‘church members have been building relationships with outside church communities’, as indicated by the significant t-values and the associated significance levels (all with p-values less than 0.05). The first, third, and fifth statements did not show a statistically significant difference from the mean value at 5% significance level, as indicated by nonsignificant t-values and higher significance levels (p-values greater than 0.05).

Table 4. 14: One Sample T-test for Spiritual Formation

Spiritual Formation	N	Mean	SD	CV	t-value	Sig.
The church members are growing into Christ's likeness	385	2.74	1.17	0.42	4.05***	0.00
The church members have a good relationship with each other	385	2.81	1.03	0.36	5.09***	0.00
The church members are actively participating in the mission of the church	385	2.87	1.11	0.38	6.52***	0.00
Enhancing spiritual learning has been continuing among church members	385	2.88	1.02	0.35	7.42***	0.00
The church members are building relationships with each other	385	2.79	1.08	0.38	5.38***	0.00

Note. *** indicate at the 5% significance level (2-tailed) respectively; SD: Standard deviation and CV: Coefficient of variation
Source: Field data (2024)

Mean represents the average scores of each variable rated by respondents under spiritual formation. As presented in Table 4.14 above, the mean and standard deviation of the church members growing into Christ's likeness were 2.74 and 1.17 respectively. The result reveals that the standard deviations of all parameters were relatively the same, starting from 1.02 to 1.17. This implies a smaller variation in the responses of

respondents concerning the individual questions of spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia. The coefficient of variation is a standardized measure of dispersion, calculated by dividing the standard deviation by the mean and expressing it as a percentage. It is used to compare the variability between variables with different means. For example, "The church members are growing into Christ's likeness," the coefficient of variation is 0.42 or 42% and the coefficient of variation for all other responses lies from 35% to 38%. This implies that the variability between the responses to spiritual formation was relatively the same. One-Sample t-test compares the mean of a sample to a known value (in this case the overall average value, 2.5) to determine if there is a statistically significant difference. It assesses whether the sample mean is significantly different from the hypothesized population mean.

For all variables listed, that is: 'The church members are growing into Christ's likeness, the members have a good relationship with each other, the members are actively participating in the mission of the church, enhancing spiritual learning has been continuing among church members and the church members are building relationships with each other, the t-values were relatively large (ranging from 4.05 to 7.42), and the significance levels were very low ($p < .001$). This indicates that the means of these variables were significantly different from 2.5 at a 5% level of significance.

Diagnostic Tests

According to Youssef (2022), diagnostic tests are crucial for assessing the validity of a model and ensuring its assumptions are met, ultimately leading to more reliable and accurate predictions. The aim of carrying out various tests is to confirm that it meets minimum assumptions and requirements. The tests conducted under this section are linearity test, normality test, and multicollinearity test.

Linearity Test

Linearity test was done at 95 percent confidence level to establish whether the independent variables had a linear relationship with the dependent variable (Hernandez, 2021). A p-value of less than 0.05 indicates a linear relationship between the study's independent variables and the dependent variable. A p-value of < 0.05 was considered statistically significant (White et al., 2022). The results in Table 4.8 below indicated that independent variables and spiritual formation were linearly dependent and the relationship was positive and moderate.

Table 4. 15: Linearity Test

	Respecting others	Serving others	Doing justice	Honesty	Community building	Spiritual formation
Respecting others	1					
Serving others	0.846** (.000)	1				
Doing justice	0.140* (.028)	0.131* (.041)	1			
Honesty	0.261** (.000)	0.268** (.000)	0.134* (.036)	1		
Community building	0.205** (.001)	0.140* (.028)	0.169** (.008)	0.501** (.000)	1	
Spiritual formation	0.029 (.656)	0.032 (.613)	0.144* (.024)	0.852** (.000)	0.506** (.000)	1

Note- ** and * indicate the level of significance at 1%, and 5% respectively

Source: Field data (2024)

Normality Test

According to Mishra et al. (2019), normality test is an important step for deciding the measures of central tendency and statistical methods for data analysis. The study was done on normality test because the dependent variable in the linear regression model has

to be checked for the normality before using the model. The study used the histogram graph, because it helps to check the shape of the distribution (Orcan, 2020). Figure 2 below indicates the histogram used for normality test of spiritual formation. The histogram graph is symmetric. It revealed that spiritual formation was normally distributed.

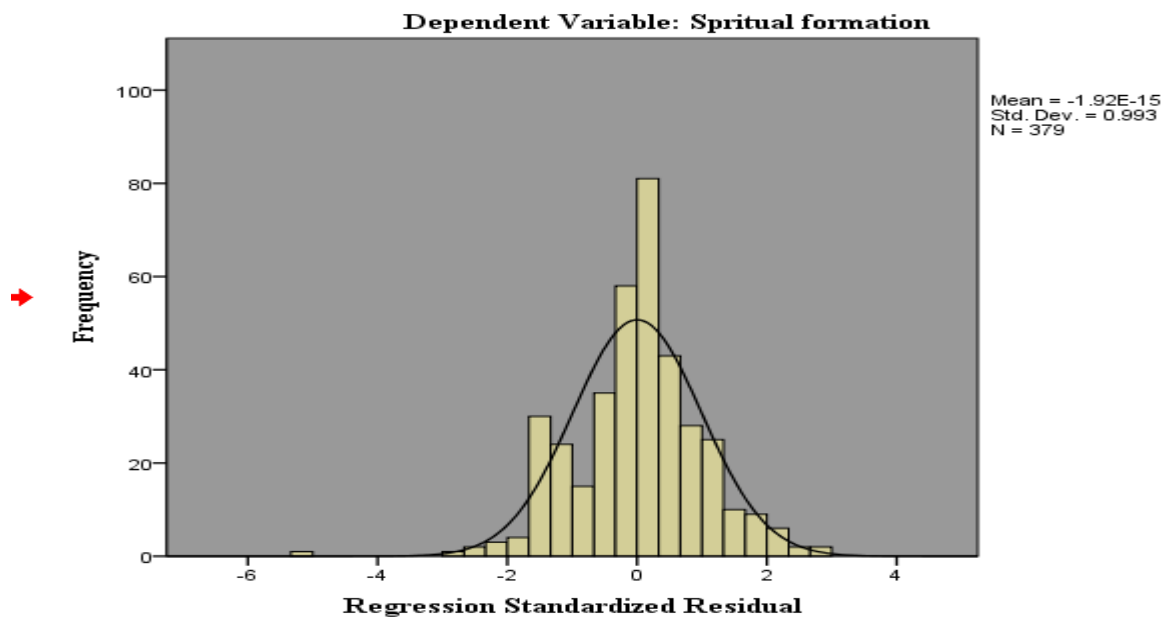


Figure 4. 1: Histogram

Source: Field data (2024)

Multicollinearity Test

The results of the multicollinearity test in Table 4.9 show that serving others had a multicollinearity problem. However, the VIF and tolerance values were in the normal range. Thus, serving others was excluded from the multiple linear regression. This suggests that if another researcher wants to repeat the statistical test, he could use the same original data by ensuring that the independent variables are measured consistently. Additionally, a researcher could calculate the tolerance and VIF values based on the original data and model specification (Munyao, 2021).

Table 4. 16: Multicollinearity Test

Variables	Collinearity Statistics	
	Tolerance	VIF
(Constant)	-	-
Respecting others	.531	1.882
Serving others	.024	41.116
Doing Justice	.522	1.915
Honesty	.661	1.513
Community building	.576	1.737
Organization culture	.793	1.262

- a. Dependent Variable: Spiritual Formation
Source: Field data (2024)

According to Shrestha (2020), multicollinearity occurs when the multiple linear regression analysis, including several variables that are significantly correlated with the dependent variable and each other. The study was done on the multicollinearity test to ensure that the data variables were highly correlated and accordingly qualify for a regression analysis (Ng'ang'a, 2018). Additionally, multicollinearity test makes some study variables to be statistically insignificant (Shrestha, 2020). As a result of multicollinearity test, the study variable, serving others is statistically insignificant.

Correlation Analysis

This study used the Pearson correlation coefficient method, because it is appropriate for interval and ratio scaled variables. The Pearson correlation coefficient method is useful for determining the strength and direction of the linear association between two variables (Gujarati, 2021). Correlation values lie between -1 and 1, where a negative correlation means that there is an indirect relationship between study variables. A positive correlation shows that there is a direct relationship between the variables and zero indicates that there is no linear association between variables (Munayo, 2021; Nzung'e, 2021).

Respecting Others and Spiritual Formation

Table 4.17 below presents results of correlation analysis for respecting others and spiritual formation.

Table 4. 17: Correlation Analysis for Respecting Others and Spiritual Formation

		Respecting others	Spiritual formation
Respecting others	Pearson Correlation	1	.162**
	Sig. (2-tailed)		.001
	N	385	385
Spiritual formation	Pearson Correlation	.162**	1
	Sig. (2-tailed)	.001	
	N	385	385

Note. **. Correlation is significant at the 0.01 level (2-tailed).

Source: Field data (2024)

The results in Table 4.17 above indicated ($R=0.162$, $P<.01$), a positive but weak relationship that exists between respecting others and spiritual formation. The relationship is significant. This could mean that spiritual formation increases in direct proportion to respecting others among church members in three selected districts of Wolaita Zone, Ethiopia, though the increase is minimal. The results of this study agreed with the findings of Sawada et al. (2021), which indicated that respecting others has an effect on enhancing healthy relationships of employees and communication to improve work environment and performance. Additionally, findings of the previous study by Coetzee et.al. (2019), indicated that the principles of respect for others influence the work performance of the people.

Moreover, results previous study by Hai et al. (2022), predicted that respectful engagement significantly fosters employee's creativity and mediates the relationship between transformational leadership and employee creativity. Thus, respecting others had an effect on spiritual formation among church members in three selected in districts of Wolaita Zone, Ethiopia.

Serving Others and Spiritual Formation

Table 4.18 below presents correlation analysis for serving others and spiritual formation.

Table 4. 18: Correlation Analysis for Serving Others and Spiritual Formation

		Serving others	Spiritual formation
Serving others	Pearson Correlation	1	.282**
	Sig. (2-tailed)		.000
	N	385	385
Spiritual formation	Pearson Correlation	.282**	1
	Sig. (2-tailed)	.000	
	N	385	385

Note. **. Correlation is significant at the 0.01 level (2-tailed)

Sources: Field data (2024)

The results in Table 4.18 above indicate ($R=0.282$, $P<.01$); a positive, but a relatively weak relationship exists between serving others and spiritual formation. The association is significant. This could mean that spiritual formation increases in direct proportion to serving others among church members in three selected districts of Wolaita Zone, Ethiopia. Spiritual formation increases when serving others increases. This result is in line with a previous study by Abbas et al. (2020), which indicated that serving others empowers followers for effective performance in their lives in all contexts. In addition, the findings of this study results are in agreement with previous research by Rao (2022) study findings, which indicate that serving others is taking care of others by providing for physical and spiritual needs of people. Furthermore, the previous study done by Kauppila et al. (2022) showed that serving others reinforces followers and has effects on members of the organization. Moreover, results of a study conducted by Giolito et al. (2021), revealed that serving others in an organization positively influences employee's performance. This implies that serving others has an effect on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

Doing Justice and Spiritual Formation

Table 4.19 below presents correlation analysis for doing justice and spiritual formation.

Table 4. 19: Correlation Analysis for Doing Justice and Spiritual Formation

		Doing Justice	Spiritual formation
Doing justice	Pearson Correlation	1	.514**
	Sig. (2-tailed)		.000
	N	385	385
Spiritual formation	Pearson Correlation	.514**	1
	Sig. (2-tailed)	.000	
	N	385	385

Note. **. Correlation is significant at the 0.01 level (2-tailed)

Sources: Field data (2024)

The empirical results in Table 4.19 above indicate ($R=0.514$, $P<.01$), a strong positive correlation between doing justice and spiritual formation. The association is significant. This result is in line with previous study done by Deressa et al. (2022), which revealed that organizational justice has been recognized as a motivator and a factor that influences healthcare workers' organizational commitment.

Doing justice is a moral principle. That is how individuals behave towards others or treat others fairly by making the right decisions (Dunaetz, 2020). The findings of the study conducted by Tran (2023) indicated that organizational justice plays a significant role in a relation to organizational growth. This implies that doing justice has an effect on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia

Honesty and Spiritual Formation

Table 4.20 below presents correlation analysis for honesty and spiritual formation.

Table 4.20: Correlation Analysis for Honesty and Spiritual Formation

		Honesty	Spiritual formation
Honesty	Pearson	1	.214**
	Correlation		
	Sig. (2-tailed)		.000
	N	385	385
Spiritual Formation	Pearson	.214**	1
	Correlation		
	Sig. (2-tailed)	.000	
	N	385	385

Note. **. Correlation is significant at the 0.01 level (2-tailed)

Sources: Field data (2024)

The results presented in Table 4.20 above indicated ($R = 0.214$, $P < .01$) a positive but relatively weak correlation between honesty and spiritual formation. This could mean that spiritual formation increases in direct proportion to honesty among church members in three selected districts of Wolaita Zone, Ethiopia. These results are consistent with the results of previous studies that found honesty positively associated with spiritual formation. Building trust among church members contributes to spiritual growth (Cooper et al., 2023; Khosravi et al., 2023). Likewise, a previous study carried out by Feday (2017), discussed the importance of honesty and integrity that promotes society to a higher level of morality and spirituality.

A study conducted by Czajkowska-Bialkoska (2022) revealed that honesty can shape the ethical attitude for future managers so that they may manage their organizations better. According to Northouse (2019), honesty is an open communication with others, representing and doing reality to enhance unity. The study results indicated that honesty has an effect on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

Building Community and Spiritual Formation

Table 4.21 below shows correlation analysis for building community and spiritual formation.

Table 4. 21: Correlation Analysis for Building Community and Spiritual Formation

		Community Building	Spiritual Formation
Community building	Pearson Correlation	1	.492**
	Sig. (2-tailed)		.000
	N	385	385
Spiritual formation	Pearson Correlation	.492**	1
	Sig. (2-tailed)	.000	
	N	385	385

Note. **. Correlation is significant at the 0.01 level (2-tailed).

Source: Field data (2024)

The results presented in Table 4.21 above indicated ($R = 0.492$, $P < .01$) a positive correlation between building community and spiritual formation. This reveals that building community had a direct association with the spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia. The results of this study are in line with a previous study by Kariuki (2018), which stated that building a community contributes to the spiritual well-being or spiritual formation of church members. Additionally, the study done by Bowe et al. (2020) indicated that building community and community relationship shaped the volunteer work experience and social cure process. These study results indicated that building community has an effect on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia

In a summary, the study results indicated that two of the elements of ethical leadership had a positive but relatively weak relationship with spiritual formation that respecting others at ($R = 0.162$, $P < .01$) and honesty at ($R = 0.214$, $P < 0.01$). The study findings also indicated that when combined elements of ethical leadership, three of them

had the highest correlation with spiritual formation. These are justice at ($R=0.514$, $P<.01$), serving others at ($R= 0.282$, $P<.01$) and building community at ($R= 0.492$, $P<.01$). Thus, these study results indicated that ethical leadership elements have a positive significant effect on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

Organizational Culture and Spiritual Formation

Table 4.22 below presents correlation analysis for organizational culture and spiritual formation.

Table 4. 22: Correlation Analysis for Organizational Culture and Spiritual Formation

		Organizational Culture	Spiritual Formation
Organization culture	Pearson Correlation	1	.684**
	Sig. (2-tailed)		.000
	N	385	385
Spiritual formation	Pearson Correlation	.684**	1
	Sig. (2-tailed)	.000	
	N	385	385

Note. **. Correlation is significant at the 0.01 level (2-tailed)

Source: Field data (2024)

As presented in Table 4.22 above, there is a strong positive relationship that exists between organizational culture and spiritual formation ($R=0.684$, $p< .01$). This could imply that spiritual formation increases directly in proportion to organizational culture among church members in three selected districts of Wolaita Zone, Ethiopia. The results of this study are consistent with previous study findings of Kapur (2021) and Isensee et al. (2020), which indicate that organizational culture affects organizations and plays a moderating role in bringing spiritual formation to church members.

Moreover, various previous studies confirmed that organizational culture has a significant effect on employee performance (Ali, et al., 2022; Erniwati, et al., 2020;

Erkutlu & Chafre, 2020; Erkutlu, 2022; Ihsani & Wijavanto, 2020). These study results indicated that organizational culture has an effect on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

The study findings indicated that organizational culture had also the highest correlated with spiritual formation at ($R=0.684$, $p<0.01$). A previous study done by Ng'ang'a (2018) supports this result that organizational culture had effect on the performance of Tourism State Agencies in Kenya. Further, a result of a study done by Gasela (2022) in South Africa in line with this study indicates that organizational culture influences an organizational performance during strategic implementation at public entities.

Regression Analysis

Regression analysis is used for forecasting of the effect of variables (Maulud & Abdulazeez, 2020). According to Dubey and Kothari (2022), regression analysis finds out the degree of relationship between independent and dependent variables. Linear regression estimates the coefficients of the linear equation involving one or more independent variables that best predict the value of the dependent variable (Gujarati, 2021). According to Ali and Younas (2021), regression analysis allows for investigating the effect of independent variables on dependent variables.

In this study, the dependent variable was spiritual formation. The independent variables were the elements of ethical leadership: Respecting others, serving others, honesty, community building, and organizational culture. As indicated in Table 4.9 above, there was a multicollinearity problem among the predictor variables. Simple linear regression was used to test the hypothesis. Then, 5% level of significance (95%

The empirical result in Table 4.23 above presented that the model was statistically significant at 5 percent significance level. A p-value of 0.001 was less than 5% significance level. The finding in the model summary indicated an existence of a positive but relatively weak relationship between respecting others and spiritual formation at ($R=0.162$). Further, the model summary also indicated that 26% of variation in the spiritual formation is determined by respecting others. The results of this study were in line with findings of a study done by Hai et al. (2022), who found out that respecting others significantly fosters employees' creativity and mediates the relationship between transformational leadership and members' creativity.

Additionally, the findings of a study done by Mahendra and Amelia (2020) revealed that respecting others is a moral value that maintains a good character and relationship. Respecting others also fosters self-discipline, humility and acceptance of personal responsibility. Thus, respecting others is one of key elements in spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia

Table 4. 24: Regression Coefficients for Respecting Others

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
1 (Constant)	2.059	.221		9.304	.000
Respecting others	.194	.061	.162	3.205	.001

a. Dependent Variable: Spiritual formation

Source: Field data (2024)

The results depicted in Table 4.24 above indicated the linear regression results. They indicated that the coefficient of respecting others is positive, that is, β is .194. This result implies that respecting others has a positive effect on spiritual formation among church members. It was significant as $\text{sig.} = 0.001 < 0.01$. A significant level of 0.001 means that 99.9 percent of actual confident level in the results, which is a higher

confidence level. This means that there is sufficient evidence to reject the null hypothesis that, “Respecting others has no significant effect on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.” The results further revealed that the correlation of determination (R^2) was 0.024, that is, 2.4 percent of spiritual formation is explained by respecting others while the rest of the spiritual formation is explained by other factors not covered in this study. The findings of this study in line with the previous study results done by Sewada et al. (2021), which indicated that respecting others and engagement in the workplace has effect in fostering human relations, enhancing communications, and work performance.

Serving Others and Spiritual Formation

The second specific objective of the study was to determine the effect of serving others on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia. Thus, the null was stated as follows:

H_{02} : Serving others has no significant effect on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

Test of Hypothesis 2

The aim of carrying out this test is to confirm that it meets minimum assumptions and requirements. To test the above hypothesis, regression analysis explored the effects of serving others on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia. The test was done at a 95 percent confidence level. Table 4.25 below presents the result of the model summary of ANOVA table for serving others.

Table 4. 25: Model Summary and ANOVA Table for Serving Others

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.282 ^a	.080	.077	1.128

a. Predictors: (Constant), Serving Others

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	42.118	1	42.118	33.095	.000 ^b
	Residual	487.425	383	1.273		
	Total	529.543	384			

a. Dependent Variable: Spiritual Formation

b. Predictor: (Constant), Serving others

Source: Field data (2024)

The results in Table 4.25 above show that the model was statistically significant at 5 percent significance level. A p-value of 0.000 was less than 5% significance level. The model summary also indicated that 8% variation in the spiritual formation was contributed by serving others in three selected districts of Wolaita Zone, Ethiopia. These results obtained by the current study are similar to study findings of previous one conducted by Abbas et al. (2020), which indicates that the practice of serving others empowers employees for effective performance in their work settings. Additionally, the findings of the study done by Meuser (2022) indicated that serving others has a strong positive impact on employees and the businesses they run.

Table 4. 26: Regression Coefficients for Serving Others

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.594	.208		7.675	.000
	Serving others	.325	.057	.282	5.753	.000

a. Dependent Variable: Spiritual formation

Source: Field data

The results depicted in Table 4.26 above indicate the linear regression results. They indicated that the coefficient of serving others is positive, β is .325. This result implies that serving others has a positive effect on spiritual formation among church members. It is significant as $\text{sig} = 0.001 < 0.01$. A significant level of 0.001 means that 99.9 percent of actual confident level in the results, which is a higher confidence level. This means that there is enough evidence to reject the null hypothesis that serving others has no significant effect on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia. The results further revealed that the correlation of determination (R^2) was 0.077. that is, 7 percent of spiritual formation is explained by serving others while the rest of the spiritual formation is explained by other factors not covered in this study. The results of this study are supported by Kauppila et al. (2022), who found out that serving others reinforces followers and has effects on organizations' members. In the church context, serving others empowers church members to grow into Christ's likeness (Wang et al., 2023).

Justice and Spiritual Formation

The third objective of the study was to investigate the effect of justice on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia. The null hypothesis was stated as follows:

H_{03} : Justice has no significant effect on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

Test of Hypothesis 3

The aim of carrying out this test is to confirm that it meets minimum assumptions and requirements. To test the above hypothesis, this study did regression analysis to confirm the effects of justice on spiritual formation among church members in three

selected districts of Wolaita Zone, Ethiopia. The test was done at a 95 percent confidence level. Table 4.27 below presents the results of the model summary of ANOVA.

Table 4.27: Model Summary and ANOVA Table of Doing Justice

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.292 ^a	.085	.083	1.125

a. Predictors: (Constant), Doing justice

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	45.166	1	45.166	35.713	.000 ^b
	Residual	484.377	383	1.265		
	Total	529.543	384			

a. Dependent Variable: Spiritual Formation

b. Predictor: (Constant), Doing justice

Source: Field data (2024)

The empirical result in Table 4.27 above shows that the model was statistically significant at 5 percent significance level. A p-value of 0.000 is less than 5% significance level. This indicates that doing justice has a significant effect on the spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia. The model summary result also revealed that 8.5% variation in the spiritual formation was contributed by doing justice in three selected districts of Wolaita Zone, Ethiopia. This implies that doing justice plays a key role in spiritual formation.

These results aligned with the findings of a study done by Tran (2023), that justice in the workplace advances both organizational development and the personal lives of employees. According to Deressa et al. (2022), the findings of the study revealed that organizational justice has been recognized as a motivator and a factor that influences health care workers' organizational commitment. This study suggests that organizational justice enhances employees' commitment in organizations. Moreover, the

findings of previous study done by Dunaetz (2020), confirmed that organizational justice provides church members opportunity to grow in their spiritual lives.

Table 4. 28: Regression Coefficients of Doing Justice

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
1 (Constant)	1.560	.206		7.574	.000
Doing justice	.336	.056	.292	5.976	.000

a. Dependent Variable: Spiritual formation
Source: Field data (2024)

The results depicted in Table 4.28 above indicated the linear regression results. They denoted that the coefficient of doing justice is positive, β is .336. This result implies that doing justice has a positive effect on spiritual formation among church members. It is significant as $\text{sig} = 0.001 < 0.01$. A significant level of 0.001 means that 99.9 percent of actual confident level in the results, which is a higher confidence level. This infers that there is enough evidence to reject the null hypothesis that doing justice had no significant effect on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

The results further revealed the correlation of determination (R^2) was 0.083, that is, 8.3 percent of spiritual formation is explained by doing justice while the rest of the spiritual formation is explained by other factors not covered in this study. The results of this study were consistent with Tran (2023), who found out that justice is important in playing a significant role in both organizational development and change of personal lives of employees. Similarly, the findings of the study by Dunaetz (2020), show that injustice damages the relationship of church members, but organizational justice helps church members to promote spirituality. The above study's implication to the current research is

The empirical results in Table 4.29 above show that the model was statistically insignificant at 5 percent significance level. A p-value 0.133 is not less than 5% significance level. This implies that honesty has no significant effect on the spiritual formation among church members in three selected districts Wolaita Zone, Ethiopia. The model summary results indicate that 4.6% variation in the spiritual formation was contributed by honesty in three selected districts Wolaita Zone, Ethiopia. This implies that honesty plays a key role in enhancing spiritual formation. The results of the study contradict a previous one conducted by Feday (2017), which revealed that honesty and integrity promote the society to a higher level of morality and advance the life of societies, while dishonesty and corruption affect the lives of community. Various previous study findings showed that honesty and good behavior have a positive and significant effect on work performance and effectiveness (Czajkowska-Bialkoska, 2022; Khosravi et al., 2023). This study suggests that the future studies can examine the effect of honesty on spiritual formation of church members.

Table 4. 30: Regression Coefficients of Honesty

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.465	.194		12.698	.000
	Honesty	.085	.056	.077	1.506	.133

a. Dependent Variable: Spiritual formation

Source: Field data (2024)

The results depicted in Table 4.30 above indicate the linear regression results. They indicated that the coefficient of honesty is positive, β is .085. This result infers that honesty has a positive effect on spiritual formation among church members. It is insignificant as sig= 133 is not less than 0.01. This means that there is enough evidence to accept the null hypothesis that honesty had no significant effect on the spiritual formation

among church members in three selected districts of Wolaita Zone, Ethiopia. The results further revealed the correlation of determination (R^2) was 0.043, that is, 4.3 percent of spiritual formation is explained by honesty while the rest of the spiritual formation is explained by other factors not covered in this study. The results of this study were against the previous study by Khosravi et al. (2023), who explored honesty using SPSS version 30 to analyze data and found out that honesty has a positive and significant effect on organizational job excellence.

A study by Weziak-Bialowolska et al. (2021) found out that honesty has a positive effect on maintaining the well-being of the people. In addition, the study findings by Czajkowska-Bialkoska (2022) showed that honesty can shape the ethical attitude of future managers so that they may manage their organizations better. The study implies that honesty has an effect on the spirituality of church members. On the contrary, the study indicates that lack of honesty affects the spiritual formation of church members.

Building Community and Spiritual Formation

The fifth specific objective of the study was to determine the effect of building community on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia. The null hypothesis was stated as follows:

H₀₅: Building community has no significant effect on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

Test of Hypothesis 5

To test the hypothesis, regression analysis was employed to investigate the effect of building community on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia. The purpose of carrying out this test is to confirm that

it meets minimum assumptions and requirements. The test was done at a 95 percent confidence level. Table 4.31 below presents the result of the model summary and ANOVA table of community building.

Table 4. 31: Model Summary and ANOVA Table of Community Building

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.492 ^a	.242	.240	1.023

a. Predictors: (Constant), Community building

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	128.386	1	128.386	122.575	.000 ^b
	Residual	401.157	383	1.047		
	Total	529.543	384			
a. Dependent Variable: Spiritual Formation						
b. Predictor: (Constant), Community building						

Source: Field data (2024)

The empirical results in Table 4.31 above show that the model was statistically significant at 5 percent significance level. A p-value was less than 5% significance level. This implies that building community has a significant effect on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia. The coefficient of determination revealed that 24.2% variation in the spiritual formation was contributed by community building in three selected districts of Wolaita Zone, Ethiopia. This implies that community building plays a key role in enhancing spiritual formation. This is in line with Wolaita culture that unites the community through various social institutions (Kenta, 2022).

Additionally, these study results aligned with the findings of a study conducted by Bowe et al. (2020), which revealed that community relationships shaped by volunteer work experience and social cure process impact community identity. The study suggests that community relationship is a motivator that sustains volunteer commitment. It

contributes to a positive sense of well-being. Likewise, a study done by Dagne (2022) findings indicated that equipping the head, heart and hand brings a paradigm shift and makes intercultural workers change agents. The study suggested that community building has an effect that changes the minds of people for good work ethics.

Table 4. 32: Regression Coefficients of Community Building

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
1 (Constant)	.891	.175		5.082	.000
Community building	.577	.052	.492	11.071	.000

a. Dependent Variable: Spiritual formation

Source: Field data (2024)

The results presented in Table 4.32 above indicated the linear regression results. They showed that the coefficient of building community is positive, β is .577. This result implies that building community has a positive effect on spiritual formation among church members. It is significant as $\text{Sig}=0.000<0.01$. A significant level of 0.001 means that 99.9 percent of actual confident level in the results, which is a higher confidence level. This means that there is sufficient evidence to reject the null hypothesis that community building has no significant effect on the spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

The results further revealed that the correlation of determination (R^2) was 0.240, that is, 2.4 percent of spiritual formation is explained by community building while the rest of the spiritual formation is explained by other factors not covered in this study. These results are in line with the previous study by Kariuki (2018), which found out that building community contributes to the spiritual well-being of church members. Moreover, the study findings by Mbah (2016) and Omorogiuwa (2022) reveal that building

community enhances interconnections with the community, fosters transparency and opens the door for the value of constructive dialogue within the wider community. This situation of interconnects contributes to spiritual life growth as well. The study indicates that building community affects the spiritual formation of church members.

Organizational Culture and Spiritual Formation

The sixth specific objective was to explore the moderating effect of organizational culture on the relationship between ethical leadership and spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia. The null hypothesis was stated as follows:

H₀₆: Organizational culture has no significant moderating effect on the relationship between ethical leadership and spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

Test of Hypothesis 6

The aim of carrying out this test is to confirm that it meets minimum assumptions and requirements. To test the hypothesis, regression analysis was done to explore the effect of organizational culture on the relationship between ethical leadership and spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia. According to Lorah (2020), moderating regression models are used to assess the relationship between the study variables. Table 4.33 below indicates the model summary of moderating effect of organizational culture on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

Table 4. 33: Model Summary of Moderating Effect of Organizational Culture

Model Summary									
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df 1	df 2	Sig. F Change
1	.398 ^a	.158	.149	.81504	.158	17.548	4	374	.000
2	.532 ^b	.283	.273	.75319	.125	64.946	1	373	.000
a. Predictors: (Constant), Community, Respecting others, Honesty, Justice									
b. Predictors: (Constant), Community, Respecting others, Honesty, Justice, Moderating variable									

Source: Field data (2024)

These findings in Table 4.33 above show the model summary of moderating effect of organizational culture on spiritual formation among church members. Based on these results, Model 1 was model summary without the moderating effect of organizational culture on spiritual formation. Model 2 was model summary without and with moderating effect of organizational culture on spiritual formation respectively. Both models were statistically significant at 5 percent significance level. A p-value was less than 5% significance level. This implies that organizational culture has a significant effect on the spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia. The coefficients of determination without and with moderating effect of organizational culture were 15.8% and 28.3% respectively. This indicates that the moderating effect of organizational culture brought 12.5% change in spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

This study results are in line with the previous study findings done by Kenedi et al. (2022) and by Baga et al. (2023), which indicated that organizational culture has a positive effect on employees' performance. It was significantly related to change management. Table 4.34 below indicates the ANOVA Table of moderating effect of organizational culture on spiritual formation.

Table 4. 34: ANOVA Table of Moderating Effect of Organizational Culture

ANOVA ^a						
Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	46.628	4	11.657	17.548	.000 ^b
	Residual	248.443	374	.664		
	Total	295.071	378			
2	Regression	83.472	5	16.694	29.428	.000 ^c
	Residual	211.600	373	.567		
	Total	295.071	378			
a. Dependent Variable: Spiritual formation						
b. Predictors: (Constant), Community, Respecting others, Honesty, Justice						
c. Predictors: (Constant), Community, Respecting others, Honesty, Justice, Moderating variable						
Source: Field data (2024)						

The empirical results in Table 4.34 above revealed that the models (Model 1, model without moderating effect of organizational culture and Model 2, model with moderating effect of organizational culture) were statistically significant at 5 percent significance level. A p-value was less than 5% significance level. This implies that organizational culture has a significant moderating effect on the spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia. These results agree with a previous study by Gasela (2022), which shows that organizational culture plays the highest moderation role and is able to facilitate strategy implementation in different organizational sectors. Table 4.35 below indicates the linear regression results

of moderating effect of organizational culture on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

Table 4. 35: Regression Coefficients of Moderating Effect of Organizational Culture

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.085	.182		11.489	.000
	Respecting others	.109	.058	.121	1.892	.059
	Justice	.037	.057	.043	.649	.517
	Honesty	.078	.053	.088	1.473	.141
	Community	.397	.052	.450	7.607	.000
2	(Constant)	1.801	.171		10.506	.000
	Respecting others	.096	.053	.106	1.795	.073
	Justice	.095	.053	.108	1.770	.077
	Honesty	.030	.049	.034	.620	.536
	Community	.351	.049	.398	7.218	.000
	Moderating variable	.305	.038	.365	8.059	.000

a. Dependent Variable: Spiritual formation

Source: Field data (2024)

The model 1 results in Table 4.35 above reveal that respecting others and community building had significant effect on spiritual formation at 10% and 5% respectively without the moderating effect of organizational culture. Model 2 results revealed that respecting others, justice and community building had significant effect on spiritual formation with THE moderating effect of organizational culture. The empirical results also indicated that organizational culture had a significant effect on spiritual formation at 5% significance level. The standardized coefficient revealed that 1% change in moderating of organizational culture brings 36.5% change in spiritual formation among church members.

Previous study findings are in agreement with this study that organizational culture had a positive and significant effect on employee performance at Wahana Resources Ltd., North Seran District, Central Maluku Regency, Indonesia (Paais & Pattiruhu, 2020). Other previous studies done by Isensee et al. (2020) and Meng and Berger (2019), confirmed that organizational culture had a strong impact on changes in human life. These study findings revealed that organizational culture has a moderating effect on the relationship between ethical leadership and the spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia. It is considerable that respecting others, serving others, justice, honesty and building community are the elements of ethical leadership.

Qualitative Data Analysis

Presenting and Discussing the Results of Qualitative Data

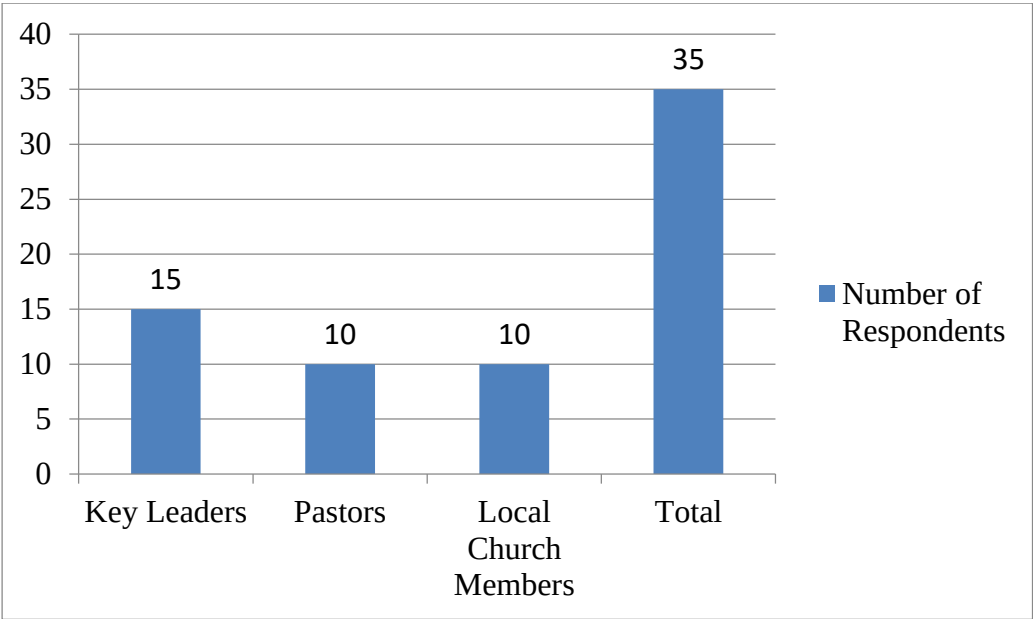
This study thematically analyzed and discussed the findings based on the interview questions that were formulated according to the objectives. The key themes that emerged from the data were: Respecting others, serving others, justice, honesty, and building community on the spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia. Thematic analysis of the study discussed the respondents' perceptions, perspectives, and suggestions.

The first theme of the study focused on respecting others. The 35 respondents were interviewed. The interview questions were: How do you define respecting others? What is the effect of respecting others? How do church members respect each other? What are some of the things to do to respect others? What is the expected outcome of respecting others? The following extracts from the multiple interviewees' responses or perception of the respondents.

“Respecting others involves showing special regard for people due to their good behavior, deeds, and positive qualities. It is about admiring someone for their achievements and treating them well. When individuals are respected for their qualities and accomplishments, they are motivated to strive for further growth and success. Church members respect others by acknowledging and appreciating well done actions, showing consideration, and treating others kindly. Actions to show respect include expressing special regard, forming a positive opinion, demonstrating good consideration, and encouraging through congratulations.”

Figure 3 below presents the 35 respondents who were interviewed and the common responses discussed.

Figure 4.2 Interview Respondents



Source: Field data (2024)

From the perception of the respondents, respecting others contributes to spiritual formation among church members. Respecting others includes voluntary ministry actions, visiting the sick and elders, prayer and intercession (NIV 1985, James 5:15-16). The results of a previous study conducted by Rudolph et al. (2021), indicate that

respecting others includes having compassion and taking care of needy people inside and outside the church. In addition, the findings of the study by Abate et al. (2021) show that the character of respecting others is not only by having compassion for the needy people but also respectfully taking care of sick clients at public health centers and taking immediate action to address people in need at the hospitals. A respectful care and compassion are a pillar for improving health seeking behavior (Abate et al., 2021). People need not only physical, health but also spiritual health as well (Glen et al., 2022). Thus, this study suggests that respecting others could make spiritually healthy the lives of church members in three selected districts of Wolaita Zone, Ethiopia.

This study confirms that spiritual formation could be increased by respecting others and creating opportunities to support church members in their physical and spiritual needs. This could imply that respecting others is a fundamental aspect of healthy relationships that contributes to the spiritual formation of church members. The results of this study are in line with the study by Hai et al. (2022), which noted respecting others has an effect in fostering unity among church members and it can bring a significant change in the lives of church members.

The second theme corresponds to the question related to serving others. The 35 respondents were interviewed. The interview questions presented were: How do you understand serving others? What is the significance of serving others? Who do church members serve? What are some of the things to do to serve others? What is the expected outcome of serving others? The following extracts are from the multiple interviewees' responses.

“Serving others involves taking action to help people without expecting anything in return. It is also performing something for people to meet their needs in

different aspects of their lives. It is having compassion and making a positive impact on people. When individuals are supported and helped, they can carry out their duties more effectively. Whether it is providing spiritual guidance or practical assistance, serving others contributes to their well-being and success. Church members' role in serving others includes providing financial support and contributing resources to meet various needs, preaching and sharing the message of God's word. Serving others empowers fellow church members with spiritual tools. When people's needs are met through the efforts of service providers, they may express gratitude, and praise God that their spirituality will flourish."

The findings of this study indicated that serving others is an instrument to create meaningful life change and to cause a positive impact on the lives of church members. These results from the responses agreed with previous studies by Du Plessis and Nkambule (2020) that serving others can enhance the spiritual formation of church members. The findings also suggested that spiritual formation can take place where there are leaders who serve others. Additionally, the results of a study conducted by Kauppila et al. (2022), show that serving others reinforces followers and has effects on organizations' members. This implies that serving others brings an effect on the spiritual formation of church members. Lack of serving others results in no spiritual formation of church members. Results of a previous study by Abbas et al. (2020) indicate that serving others empowers followers for effective performance in their work settings. In the church context, serving others empowers church members to grow up into Christ likeness.

The third theme responded to the question related to doing justice. The 35 respondents were interviewed. The interview questions presented were: How do you define justice? How is justice conducted in today's church? What is the importance of justice in the context of the church? In what ways has justice been exercised in the

church? How do leaders in three selected districts of WKHC practice justice? The following are extracts from the multiple interviewees' responses.

“Justice encompasses several aspects. It refers to righteous behavior that treats others appropriately. In today’s church, leaders practice justice. But sometimes, leaders and pastors make decisions and treat members equally and fairly in different cases. Sometimes, members are treated in the wrong ways. This means that leaders make unfair decisions on different cases intentionally and unintentionally. In the church context, justice is very important. Church members should be treated without favoritism and without being influenced by their ethnic or racial groups, social status, wealth, health, or age, among others. When justice is exercised properly, it brings harmony and spiritual well-being.”

These results respondents indicated that doing justice could contribute spiritual formation when it was practiced appropriately in three selected districts of Wolaita Zone, Ethiopia. This study results have been supported by previous study findings by Dunaetz (2020), that doing justice builds spiritual well-being and brings spiritual formation to the lives of church members.

Theologically, the study also used hermeneutical consideration based on the book (NIV 1985, Acts 17:26) that Paul defended the sovereignty of God who gives life to all equally (Msabah et al., 2017). The findings show that an ecclesial strategy for diaconal practice is treating all people equally in the church and overseeing justice needs for all members, including refugees. This study implies that justice is a practice of avoiding biased decisions. It heals broken relationships and also restores spiritual health (Dunaetz, 2020).

The fourth theme responded to the question related to honesty. The interview questions presented to 35 participants were: How do you define honesty? What is the significance of honesty in the church? How do church members implement honesty? What are some of the things that one can do to be honest? What is the expected outcome of being honest? The following extracts from the multiple interviewees' responses.

“Honesty is the quality of being trustful, truthful, and upright. It encompasses character (behaviors) such as telling the truth, avoiding lies, cheating, and stealing. It is very important in the church because people may trust church members or ministers for any aspect of society. The result of honesty wins many souls to Jesus Christ. In addition, the expected outcome of being honest is a blessing for church members and the reward is given not only by people but by God for their faithfulness.”

Based on the interview responses given, honesty creates a healthy relationship and credibility among members. When individuals are honest in their words and actions, this fosters an environment of openness, transparency, and mutual respect; strengthening the bonds of fellowship among members that in turn builds spiritual formation.

The research participants acknowledged that honesty is the foundation for building trust among church members. It also fosters spiritual growth. According to Scott-Barss (2020), healthy relationship, trust, accountability and spiritual integrity equips church members to grow in their spiritual life. The perception of respondents was evident that honesty contributes spirituality among church members. This study's findings are supported by a previous study by Cooper et al. (2023), that honesty has a positive effect on the relationships as it builds trust among church members, and contributes to spiritual growth. Additionally, the findings of a previous study conducted by Czajkowska-Bialkoska (2022), indicate that honesty can shape the ethical attitude of future managers

so that they may manage their organizations better. The study implies that honesty has an effect on the spirituality of church members. On the contrary, the study indicates that lack of honesty affects the spiritual formation of church members. Results of a previous study by Feday (2017) show that efforts to promote honesty and integrity help a society to a higher level of morality. Dishonesty and corruption affect the society in all areas of life. The Bible urges all leaders and members of the church to be honest (NIV 1985, 1 Corinthians 11:1). The Apostle Paul entrusted honest leaders to serve in the church (NIV 1985, 2 Timothy 2:1-2). Therefore, based on research findings and biblical instructions, honesty has a significant effect on the spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

The fifth theme responded to the question related to building community. The interview questions presented to the 35 respondents were: How do you describe building community? What is the importance of building community? How do church members build community? What are some things that build community? The following are extracts from the multiple interviewees' responses.

“Interviewees defined and described building community as an act of organizing people for mutual benefits to accomplish different plans or duties in their lives.

Building community is very important. When people are organized, they can support each other in a united manner. This practice enhances their growth and development privately as well as socially. In the church context, building community is conducted by organizing people in different teams, such as choir (singers) prayer team, gospel witness team, youth ministry team spiritual ministry team, administration team, fundraising team, mission sending team, worship team, women ministry team, children ministry team, and guarding team, among others.

An expected result of building a community is growth in spirituality and development in physical facilities.”

These responses affirm evidence that building community could contribute to the spiritual formation of church members in three selected districts of Wolaita Zone, Ethiopia. Figure 4 below presents the core elements of building community that the researcher found from different literature sources (Nordberg et al., 2020; Shirey et al., 2021).

Figure 1.3: Building Community



Source: Researcher summary from different literature sources (Nordberg et al., 2020; Shirey et al., 2021).

Figure 4.4 above indicates six core elements of building a community. They are: Healthy relationships, shared values, social ties, developing creativity, taking action together, and growing together. They are tools for building community. They benefit the community (Bezboruah, 2021). These findings agree with previous studies that argued

that building community interconnects, enhances unity and works for spiritual life growth (Omorogiuwa, 2022). Moreover, this study's results are also proved by various previous study results. Kariuki (2018) found out that building a community contributes to the spiritual well-being of church members. In addition, Bowe et al. (2020), found out that community building and its relationships are motivators that sustain volunteer commitment. It contributes to a positive sense of well-being.

Regarding building community, previous studies done by Dangne (2022), confirm that building community equips the head, heart, and hand of people to make them change agents. If the head indicates knowledge, the heart shows life change, and the hand is related to practice or work. Building community is building all areas of life where action takes place (Kariuki, 2018). Thus, building community is fundamental for the spiritual formation of church members in three selected districts of Wolaita Zone, Ethiopia.

Regarding the observation data results, the researcher conducted observation according to the schedule in the three selected districts (Appendix, V.). The study found the following facts based on the specific objectives of the study.

Firstly, respecting others was practiced by the participants at Fango district training program. It was observed by the researcher that leaders of Fango had given priority for old people and honor others especially those who had higher level in their leadership position. The practice of respecting others significantly contributes spiritual formation among church members (Rudolph et al., 2021).

Secondly, serving others was conducted among church leaders at Sodo Town training session. It was observed that the CCT project coordinators provided training materials, refreshments, meal, and covered transportation expenses. The CCT program focuses on church and community transformation which was designed to serve others.

This practice has a significant effect on the process of spiritual formation among church members (Hanum, 2020).

Thirdly, justice has been conducted at Sodo Town by WES leaders that disobeyed person disciplined because of making division among church ministers. According to the Bible, discipling a wrong doer can correct him from his mistakes (NIV 1985, 1 Corithian 1:11; 5:1-13). Justice is making the right decision at the right. It helps church members to grow in healthy spiritual life (Dunaetz, 2020).

Fourthly, honesty has been observed at Doguna district that some leaders were honest by keeping time to come at the training. They promised to be punctual and they did it. Other few leaders were faithful to pay the money that they were expected to contribute to the training expense. This a good practice of honesty as leaders. The researcher observed that the practice of honesty by the leader could influence their followers that brings spiritual formation among church members (Northouse, 2019).

Fifthly, building community was conducted by Sodo Town leaders especially by the CCT project coordinators. It was observed that at WES, key leaders, pastors and youth leaders collected fifteen thousand Ethiopian Birr, clothes, and other materials and distributed to the prisoners in Sodo and Jinka. The government officials appreciated the practice and encouraged to continue. Supporting needy people builds relationship with community outside the church and it enhances practical Christianity and brings spiritual formation (Bowe et al., 2020).

Sixthly, the moderating role of organizational culture was observed at Dugna district. The researched observed that Doguna district leaders practice the elements of organization culture. The leaders were using core values and policies and procedure manual to be ethical leaders and using the constitution of the church as a guide church members to grow in their spiritual lives (Askeland et al., 2020; CGMA, 2020).

The researcher adopted a convergent mixed method design approach, where quantitative and qualitative data was collected and analyzed distinctly (Creswell & Creswell, 2018; Munyao, 2021, Nzeng'e, 2021). Both quantitative and qualitative data analysis results were discussed. The results of interview responses and observation data results were combined with findings of qualitative data. Based on the perspectives and perceptions of respondents; respecting others, serving others, doing justice, honesty and building community have a positive significant effect on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia. The thematic analysis of qualitative data and observation data results corroborate the findings of quantitative data.

Various previous studies confirm that organizational culture plays effective moderating role in between study variables: ethical leadership and spiritual formation among church members (Gasela, 2022; Gebretsadik, 2022). Based on the literature review from global, regional and local perspective and the results of data analysis of shows that organizational culture has a positive and significant moderating role in the relationship between ethical leadership and spiritual formation among church members in the three selected districts of Wolaita Zone, Ethiopia.

Chapter Summary

This chapter has presented the results of descriptive statistical, correlation, and regression analysis of the study variables. This chapter has interpreted and discussed the findings of the study, including thematic analysis of qualitative data. The results of the study have showed that the moderating effect of organizational culture on the relationship of ethical leadership and spiritual formation among church members were statistically significant.

CHAPTER FIVE: SUMMARY OF FINDINGS, IMPLICATIONS, CONCLUSIONS, RECOMMENDATIONS, AND AREAS FOR FURTHER RESEARCH

Introduction

This chapter discusses the summary of the findings, implications in light of the summary findings on theory, policy, and managerial practice. It also explains the conclusion of the study. Towards the end, the chapter presents recommendations and suggestions for future research in this study area.

Summary of Findings

The purpose of this study was to establish the moderating effect of organizational culture on the relationship between ethical leadership and spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia. In this study, organizational culture played a moderating role on the relationship between ethical leadership and spiritual formation among church members in three selected districts Wolaita Zone, Ethiopia. The researcher used a convergent mixed method design approach, where both quantitative and qualitative data was gathered and analyzed separately. The results were checked whether the findings corroborated each other or not. The following is the summary of the findings based on the specific objectives of the study.

The Effect of Respecting Others on Spiritual Formation

The first specific objective of the study was to determine the effect of respecting others on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia. In order to determine this relationship; descriptive, correlation and regression analyses were done on the study variables. The highest mean was recorded in

the statement that, “Respecting others has an effect on the process of spiritual formation of church members” (3.83). On correlation analysis, the results ($R=0.162$, $P<.01$) indicated a positive but weak relationship that exists between respecting others and spiritual formation. The significant of the model between respecting others and spiritual formation with an (F- value of 10.274 and β value .194), indicated that the regression model was statistically significant at 5 percent significance level. The p-value 0.001 is less than 5% significance level. This implies that respecting others has a significant effect on spiritual formation members among church members in three selected districts of Wolaita Zone, Ethiopia.

These study findings were in agreement with previous researcher by Coetzee et al. (2019), indicated that the principle of respect for people works for all. It contributes to spiritual well-being because it is a moral value that all people need in all contexts. In this regard, the current study finding showed that respecting others has effect on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

To summarize, this study’s results affirmed that respecting others has a significant effect on spiritual formation of church members. The study findings indicated that the coefficient of respecting others is positive, β is .194. This result implies that respecting others has a positive effect on spiritual formation among church members and it is significant as $\text{Sig}= 0.001 < 0.01$. A significant level of 0.001 means that 99.9 percent of actual confident level in the results, which is a higher confidence level. This means that the study has sufficient evidence to reject the null hypothesis that, “Respecting others has no significant effect on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.”

The Impact of Serving Others on Spiritual Formation

The second objective of the study was to explore the effect of serving others on the

spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia. To explore the relationship; descriptive, correlation and regression analyses were done on the study variables. The highest mean was recorded for the statement that, “Serving others has effect on the spiritual formation of church members” (4.23). On correlation analysis, the results ($R=0.282$, $P<.01$), indicated a positive but relatively weak relationship that exists between serving others and spiritual formation. This result implies that spiritual formation increases in direct proportion to serving others in three selected districts of Wolaita Zone, Ethiopia. The significant of the model between serving others and spiritual formation with an (F-value of 33.095), (β value .325), and (p -value = 0.000) indicated that the regression model was statistically significant at 5 percent significance level. Thus, this study result showed that serving others has a significant effect on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

Additionally, the results of a previous study by Abbas et al. (2020) indicated that serving others empowers followers for effective performance in their work settings. This study results affirmed that serving others has a significant effect on spiritual formation of church members. The study results indicated that the coefficient of serving others is positive, β is .325. This result implies that serving others has a positive effect on spiritual formation among church members and it is significant as $\text{Sig} = 0.001 < 0.01$. A significant level of 0.001 means that 99.9 percent of actual confident level in the results, which is a higher confidence level. This means that there is enough evidence to reject the null hypothesis that serving others has no significant effect on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

The Effect of Justice on Spiritual Formation

The third objective of the study was to investigate the effect of justice on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia. To investigate the relationship; descriptive, correlation and regression analyses were done on the study variables. The highest mean was recorded in the statement that, “Doing justice has effect on the spiritual formation of church members” (3.71). On correlation analysis, the results ($R=0.514$, $P<.01$) revealed a strong positive correlation between doing justice and spiritual formation. This finding implies that spiritual formation among church members increases directly proportional to doing justice in three selected districts of Wolaita Zone, Ethiopia. The significant of the model between doing justice and spiritual formation with an F-value of 35.713 and (β value .336), (p -value = 0.000) indicated that the coefficient of doing justice was a high significant at 5 percent significance level. This means that doing justice had a significant effect on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

These study results affirmed that justice has a significant effect on spiritual formation of church members. The study findings indicated that the coefficient of doing justice is positive, β is .336. This result indicates that doing justice has positive effect on spiritual formation among church members. It is significant as $\text{sig} = 0.001 < 0.01$. A significant level of 0.001 means that 99.9 percent of actual confident level in the results, which is a higher confidence level. This infers that there is enough evidence to reject the null hypothesis that doing justice had no significant effect on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

The Role of Honesty on Spiritual Formation

The fourth objective of the study was to examine the effect of honesty on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia. To examine the relationship; descriptive, correlation and regression analyses were done on the study variables. The highest mean was recorded in the statement that, “Honesty contributes to the spiritual formation of church members” (3.77). On correlation analysis, the results ($R = 0.214$, $P < 0.000$), showed a positive but weak relationship between honesty and spiritual formation. This denotes that spiritual formation increases directly proportional to honesty in three selected districts of Wolaita Zone, Ethiopia. However, the significant of the model between honesty and spiritual formation with an (F-value of 2.268 and (β value .085) but (p -value = 0.133) indicated that the model was statistically insignificant at 5 percent significance level, that is, p -value 0.133 is not less than 5% significance level.

This study results affirmed that honesty has an insignificant effect on spiritual formation of church members. The study results indicated that the coefficient of honesty is positive, β is .085. This result implies that honesty has a positive effect on spiritual formation among church members, but it is insignificant as $\text{sig} = 0.133$ is not less than 0.01. This means that there is enough evidence to accept the null hypothesis that honesty had no significant effect on the spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

This result is in contrary to the findings of a previous study by Weziak-Bialowolska et al. (2021), which found out that honesty has a positive effect on maintaining the well-being of people. The morality of human beings includes spirituality that advances the life of church members. In addition, the results of a previous study by

Feday (2017), showed that efforts to promote honesty and integrity help a society to a higher level of morality.

The Value of Building Community on Spiritual Formation

The fifth objective of the study was to determine the effect of building community on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia. To determine the relationship; descriptive, correlation and regression analyses were done on the study variables. According to the empirical results, the highest mean was recorded in the statement, “Building community develops spirituality among church members” (3.55). On correlation analysis, the results ($R=0.492$, $P < .000$) indicated a positive correlation between building community and spiritual formation, a significant 5% significance level. This reveals that building community has a direct association with the spiritual formation of church members in three selected districts in Wolaita Zone, Ethiopia.

The significant of the model between community building and spiritual formation with an $F\text{-value}= 122.575$), ($\beta \text{ value}=.577$), and ($P\text{-value}= 0.000$) showed that the model was statistically significant at 5 percent significance level. This indicates that building community has a significant effect on the spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia. This result is strongly supported by a previous study conducted by Omorogiuwa (2022), which revealed that building community enhances interconnections with the community and fosters transparency, which contributes to spiritual life growth.

This study results affirmed that building community has a significant effect on spiritual formation of church members. The study findings indicated that the coefficient of building community is positive, β is .577. This result implies that building community has positive effect on spiritual formation among church members. It is significant as

Sig=0.000<0.01. A significant level of 0.001 means that 99.9 percent of actual confident level in the results, which is a higher confidence level. This denotes that there is enough evidence to reject the null hypothesis that serving others has no significant effect on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

The Moderating Effect of Organizational Culture on the Relationship between Ethical Leadership and Spiritual Formation

In the statistical findings of this study, Models 1 and 2 were model summaries without and with moderating effect of organizational culture on spiritual formation respectively. Both models were statistically significant at 5 percent significance level. A p-value was less than 5% significance level. This implies that organizational culture has a significant effect on the spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia. The coefficients of determination without and with moderating effect of organizational culture were 15.8% and 28.3% respectively. This implies that the moderating effect of organizational culture brought 12.5% change in spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia. The study results are in line with the previous study results done by Kenedi et al. (2022) and by Baga et al. (2023), which indicated that organizational culture has a positive effect on the performance of employees. It was significantly related to change management. Other previous study findings were also in agreement with this study that organizational culture had a significant effect on satisfaction and employee performance at Wahana Resources Ltd North Seram District, Central Maluku Regency, Indonesia (Paais & Pattiruhu, 2020).

Moreover, the empirical results revealed that the Models (Model 1, model without moderating effect of organizational culture and Model 2, model with moderating

effect of organizational culture), were statistically significant at 5 percent significance level. A p-value was less than 5% significance level. This indicated that organizational culture has a significant moderating effect on the spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia. Model 1 results revealed that respecting others and community building has a significant effect on spiritual formation at 10% and 5% respectively, without the moderating effect of organizational culture.

Model 2 results revealed that respecting others, justice and community building had a significant effect on spiritual formation with the moderating effect of organizational culture. The empirical result also indicated that organizational culture had a significant effect on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia at 5% significance level. The standardized coefficient revealed that 1% change in moderating of organizational culture brings 36.5% change in spiritual formation among church members. Various previous studies results agreed with the findings of this study (Kenedi et al., 2022; Baga et al., 2023). The results of a previous study done by Gasela (2022) showed that organizational culture plays the highest moderation role and is able to facilitate strategy to implement in different organizational sectors.

This study results agreed with a study done by Isensee et al. (2020) and by Meng and Berger (2019), which found that out organizational culture had a positive significant effect in changing human life. In addition, a study's finding by Erkutlu and Chafra (2020) indicated that the moderating role of organizational culture brought a stronger relationship between interactional justice and organizational citizenship behavior. The

results on the moderated effects of organizational culture on the relationship between ethical leadership and spiritual formation revealed a statistically significant relationship.

The statistical findings of this study indicated that the model's summary of moderating effect of organizational culture on the relationship between ethical leadership and spiritual formation were statistically significant at 5 percent significance level. A p-value was less than 5% significance level. This denoted that there is enough evidence to reject the null hypothesis that serving others has no significant effect on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

The results of the thematic analysis also showed that respecting others fosters a positive relationship among church members; thereby, contributing to spiritual formation. In addition, the findings of the thematic analysis indicated that serving others serves as an instrument for creating a meaningful life. This has a positive effect on the spiritual formation of church members. Based on the results of the thematic analysis, doing justice brings harmony within church members by avoiding biased decisions and contributes to the spiritual well-being of the church members. Additionally, the findings indicated that honesty plays a crucial role in creating trust and fostering spiritual unity. It has a positive effect on the spiritual formation of church members. The thematic analysis revealed that building community interconnects church members and leads to the development of healthy relationships that enhance their spiritual formation. In conclusion, the findings of qualitative data corroborate the findings of quantitative data. The findings of the qualitative study confirmed the findings of the quantitative study.

Implications and Contributions of the Study

This study provided not only valuable input into the three districts of Wolaita Zone, Ethiopia, but also it contributes to scholarly research in the field of organizational culture, ethical leadership, and spiritual formation of church members. The study confirmed the moderating effect of organizational culture and a significant positive effect of ethical leadership on the spiritual formation of church members. Additionally, this research advances the understanding and importance of organizational culture and ethical leadership and how they shape the spiritual lives of church members.

A key factor that led to the conduct of this study was a gap in knowledge from the existing literature on the subject of the spiritual formation of church members. This study made empirical theoretical and contributions to knowledge in addition to the available literature.

Empirical Contributions of the Study

Empirical studies examine previous research and synthesize the results of studies to answer research questions or hypotheses (Paul & Criado, 2020). This research conducted empirical studies on the study variables; organizational culture (moderating variable), ethical leadership (dependent variable), and spiritual formation (dependent variable). Various previous studies were conducted on different study variables and revealed the findings. However, very little empirical evidence is available on respecting others, serving others, justice, honesty, and building a community. Thus, this study makes a valuable contribution to further research by providing evidence of the variables.

Filling the Research Gaps

This study did an empirical literature review and found out that there were three gaps identified in terms of conceptual, contextual, and methodological gaps. In the

conceptual gaps, majority of previous studies were conducted on different concepts rather than ethical leadership, organizational culture, and the spiritual formation of church members (Dore, 2018; Kursebo & Wang'ombe, 2021; Saleh et al., 2022).

In terms of contextual gaps, various previous studies were conducted in different contexts; such as government institutions or universities, banking administration, and medical centers (Mayor & Suarez, 2019). Thus, this study filled the gap in conducting research in the context of the church emphasizing on spirituality.

In the methodological gaps, majority of previous studies applied a single method that was qualitative or quantitative data collection method (Gudissa, 2021; Khung & Nhu, 2015; Kursebo & Wang'ombe, 2021). On the contrary, this study used a mixed method approach to collect both qualitative and quantitative data. In terms of research design, various researchers used different methods (Alkhardra et al., 2022; Tsuma, 2021). Thus, this study filled the gap in conducting research by adopting convergent parallel mixed methods design.

This study inputs relevant literature to future scholars who are interested in doing research in the area. It also fills the gap that could be created because of the lack of resources in the theological institutions to study in this area. Moreover, the study provided a learning foundation for the character formation of church members. It fills the gaps in knowledge for leaders by providing scholarly information that could help them understand the contemporary challenges facing church members today (Porter et al., 2019). Specifically, this study could be a guide map for leaders of three district churches in Wolaita Zone, Ethiopia to lead ethically and bring spiritual formation to church members.

In summary, based on the empirical literature review of this study, there are gaps in previous studies that need to be filled by another researcher. In this regard, the current study filled the conceptual, contextual, and methodological gaps of previous studies by conducting a study on the moderating effect of organizational culture on the relationship between ethical leadership and spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

Conclusion

The previous section presented the results of the descriptive, correlation, and regression analyses for quantitative data. It discussed the findings of the thematic analysis for qualitative data on the study variables. The conclusions were given based on six specific objectives of the study. They were as follows: To determine the effect of respecting others on the spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia; to explore the effect of serving others on the spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia; to investigate the effect of justice on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia; to examine the effect of honesty on the spiritual formation of the three district church members in Wolaita Zone in Ethiopia; to determine the effect of building community on the spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia; and lastly, to explore the moderating effect of organizational culture on the relationship between ethical leadership and spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

Furthermore, this study confirmed that the role of ethical leadership is key to bringing spirituality in the church. The foundation for ethical leadership is the principles of ethical values, beliefs and respecting others (Tende & Amaha, 2021). Thus, the

elements of ethical leadership: Respecting others, serving others, doing justice, honesty, and building community could contribute to spiritual formation of church members in today's churches. The findings shed light on how these factors influence each other and contribute to the spiritual formation of church members. Further, this study creates new knowledge and contributes to scholarly research from which future studies could emerge.

Recommendations for Policy and Managerial Practice

According to the findings of this study, the following recommendations were made for consideration by policymakers and leaders in three selected districts of Wolaita Zone, Ethiopia.

This study found out that the spiritual formation of church members is the most crucial issue in three selected districts of Wolaita Zone, Ethiopia. Growing into Christlikeness, building relationships, being missionary, enhancing spiritual learning, and developing community are the basic features of the spiritual formation of church members. The study recommends that the administrative elders of three selected districts of Wolaita Zone, Ethiopia should come up with clear policies to play a critical role in the spiritual formation of church members in these selected districts. The policies should make a clear reporting system including appropriate performance indicators that guide the implementation at churches. Additionally, this study recommends that key leaders should formulate a monitoring and evaluation system to measure performance and the spiritual formation of church members.

This study established basic components of spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia. The study found out that the most outstanding indicators of spirituality among church members are: Respecting each other, serving each other, doing justice or treating others as human beings and

making the right decisions, being honest in all areas of life experience, and building relationships with each other. This study recommends that key church leaders should formulate policies and make strategic plans to flourish spirituality by applying the components or specific objectives of the study.

This study established that respecting others is one of the pillars that uphold spirituality among church members. The study findings indicated that respecting others has a significant effect on the spiritual formation of church members. Based on the findings, this study recommends that key leaders should apply respecting their followers and lead the church members to respect each other. Respecting others is deeply rooted in the biblical teaching that all church members should practice in all aspects of life which contributes to spiritual growth.

This study established serving others as the second pillar that brings the spiritual formation of church members. The study findings showed that serving others has a significant effect on the spiritual formation of church members. This study recommends that key leaders should practice serving others and lead church members to demonstrate serving others to cultivate spirituality among each other. Serving others is a symbol of effective leadership. This selfless attitude fosters unity and contributes to the spiritual enrichment of church members.

This study further established doing justice as the third pillar that develops the spiritual formation of church members. The study findings revealed that doing justice has a significant effect on the spiritual formation of church members. This study recommends that all administrative local church elders in the three selected districts of Wolaita Zone should practice justice without showing favoritism among church members. Fair decisions contribute to the overall spiritual well-being of church members, fostering a

sense of trust and alignment with biblical principles. When justice is exercised properly, it brings harmony among church members. Thus, church administrators or key leaders should practice justice regardless of gender, race, or age; by treating all church members equally without any discrimination.

In addition, this study established honesty as the fourth pillar that contributes spiritual formation of church members. The thematic analysis findings of this study revealed that honesty has a positive effect on the spiritual formation of church members. Previous study findings by Weziak-Bialowolska et al. (2021) indicated that honesty has a positive effect on maintaining the well-being of people. Thus, this study recommends that gospel ministry coordinators and leaders in three selected districts of Wolaita Zone, Ethiopia should practice honesty in their life and ministry. It also recommends that the effect of honesty on church members should be studied. Honesty is not only a virtue but also a tool for fostering a closer relationship with God and others. Honesty fosters trust, authenticity, and genuine connections. It also nurtures spiritual well-being and unity among all church members. Church members and leaders should practice honesty to bring change among believers.

This study further established building community as the fifth pillar that upholds the spiritual formation of church members. The study findings show that building community has a significant effect on the spiritual formation of church members. This study therefore recommends that the board members of the three district church members should work hard in building community to foster unity that contributes to the spiritual formation of church members. Building community is a holistic approach that encompasses all communities outside the church context. Building community influence extends beyond the sanctuary. It bridges gaps, dissolves barriers, and flourishes souls.

Thus, church members and leaders should practice building community to bring spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

This study established organizational culture as a moderator on the relationship between ethical leadership and spiritual formation among church members. These study findings revealed that organizational culture has a significant moderating effect on the spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia. The study recommends that church leaders in three selected districts of Wolaita Zone, Ethiopia should use the elements of organizational culture: Core values, policies and procedures, work environment, employee engagement and stakeholders to advance the holistic growth of church members.

This study recommends that the three district church leaders should apply the core values of KHC such as the supremacy of God's Word, love, leading by the Holy Spirit, stewardship, servant leadership, and holistic ministry to bring the spiritual formation of church members. The core values are a fundamental driving force at the heart of employees and the organization from the ethics perspective. The core values of KHC guide church leaders in their pursuit of spiritual formation. Moreover, the study recommends that key leaders of three selected districts of Wolaita Zone, Ethiopia: Including pastors and instructors or teachers of theological schools should teach sound doctrine of the Bible and Theology to bring genuine spirituality. Biblical teaching enhances spiritual learning and could bring edification to the lives of individual church members. It is impossible to grow in spiritual life without sound and solid teaching of the Word of God.

The study recommends that the three selected district leaders should use the policies and procedures of WKHC as guidelines for church members to grow into

maturity and spirituality. Policies and procedures work as a roadmap of the organization for day-to-day operations, which is reflected in a good functional management system (Nabella et al., 2022). The policies of an organization include: Planning, organizing, supervising, monitoring and evaluation. They have the effect of bringing change in an organization. The KHC policies and procedures should be restated and used as a guide for all operations in three districts of Wolaita Zone, Ethiopia.

Additionally, this study recommends that key church leaders and members work together with stakeholders. The engagements of stakeholders promote the spiritual development of church members by facilitating training for church members, participating in the expansion of evangelism outreaches, and allocating budget support. Gerlak et al. (2023) noted that stakeholders' engagement is a process by which stakeholders are engaged and impact society by offering scholarships from around the world and sharing many personal and environmental issues. The construct of stakeholder engagement refers to various processes and strategies that help organization implementation (Kujala et al., 2022). Stakeholders' engagement is important for various outcomes of an organization. The importance of stakeholder engagement has grown in many business sectors, research centers, and related streams of literature. Stakeholders include: Employees, customers, suppliers, competitors, local communities, and citizens (Kujala et al., 2022). According to Mckenzie-ochieng (2021), stakeholders intervene in needy people's problems by creating awareness, making organizational designs, and allocating budgets. Thus, stakeholder engagement should be used to bring holistic spiritual development.

This research recommends that the three district church administrators facilitate a work environment for full-time ministers of the church as well as for all church members. The work environment includes physical settings, communication technologies, quality

buildings, office equipment, and other facilities. According to Badrianto and Ekhsan (2020), the work environment includes all things that exist around employees; both physical and psychological issues. In addition, the work environment is every useful facility in a workplace such as buildings and offices, tables, chairs, computers, and others. Psychologically, employees need appreciation, respecting one other, and income benefits among others. An empirical study finding done by Pallawagau (2021), indicates that the work environment is an important factor that contributes to spiritual well-being and builds cohesiveness.

According to Ramli (2019), the investigation demonstrated that the work environment has a significant effect on job satisfaction and employee performance. The work environment motivates employees to improve their work effort. In light of the above findings, sufficient facilities, employee-to-manager relations, and organizational systems can increase the effectiveness of an organization in achieving its goal. The current study recommends that church administrators of three selected districts of Wolaita Zone, Ethiopia should not focus on only buildings of churches, but also on cultivating good relations, respecting each other, loving each other, and other spiritual practices that contribute to the spiritual formation of church members.

Employee engagement can be built on the foundation of three concepts such as organizational citizenship behavior, employee commitment, and job satisfaction. The most important factor for the success of an organization is human resource (HR), which is the concept of employee engagement. The foundation for organizational development and success is the employee's effectiveness and efficiency. An appropriate performance of the management system leads the employee engagement at a higher level (Tanwar, 2017). Other results of previous studies by Heslina and Syahrani (2021) indicate that employee engagement has a positive and significant effect on employee performance. In light of the

findings, this study recommends that the governing board of three selected districts of Wolaita Zone, Ethiopia, should provide an appropriate management system and open a good work environment for effective work performance of employees.

Finally, this research recommends that key leaders develop a strategic plan; which includes where they are, what they are trying to achieve, what they are planning to do, and finally, conducting performance evaluation. In addition, they should create an action plan. The leaders of three selected districts of Wolaita Zone, Ethiopia, should invest time, money, and energy to foster spirituality among church members.

Suggestions for Further Studies

This study focused on three selected districts of Wolaita Zone, Ethiopia. Future researchers could do a study in other districts of WKHC. There are sixteen more districts in Wolaita Zone, Ethiopia. Conceptually, this study limited itself to three components namely: Organizational culture, ethical leadership, and spiritual formation. There is a need for further research to be conducted emphasizing transformational leadership, servant leadership, authentic leadership, and strategic leadership. Further, the study could have implications for the spiritual growth and development of church members worldwide as well as for academic research on the topic. Future studies can test other aspects of the moderating effect of organizational culture on ethical leadership and the spiritual formation of church members.

Contextually, this study was conducted in three district churches of Wolaita Zone, Ethiopia. There is a need to expand the study to Bible Schools or Theological Institutions, Non-Government Organizations (NGOs), hospitals, and private enterprises. The variables of this study: Organizational culture, ethical leadership, and spiritual formation are the needs of every sector in the contemporary world (Porter et al., 2019; Kretzschmar, 2020;

Kim, 2021). Thus, this study suggests that other researchers need to conduct a study outside the church context.

Methodologically, this study used convergent parallel mixed method design. The study suggests that future researchers use other research designs such as experimental research design, descriptive research design, cross-sectional survey design, and case studies among others. Additionally, majority of previous studies have been conducted purely through quantitative or mixed method approaches. This study used a mixed approach, which is using both quantitative and qualitative data collection methods to conduct the study. The study suggests that future studies should be done purely qualitatively or quantitatively.

Theoretically, this study limited itself to four theories namely: Ethical Leadership Theory, Transformational leadership Theory, Servant Leadership Theory, and Path-goal Theory. There is a need for further research using other theories such as Church Growth Movement Theory, Youth Development Theory, Behavioral Leadership Theory, Strategic Leadership Theory, and others that are relevant to the study subject. This study finding lays a foundation for future studies. It promotes ethical conduct and spiritual formation. This study can enrich the knowledge of church leadership and spiritual growth.

Future studies should explore the effects of ethical leadership on spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia. Additionally, a study should be undertaken to explore the moderating effects of organizational culture on the relationship between ethical leadership and spiritual formation. There is also need for further research to examine the results of the current study by conducting a study in other districts of Wolaita Zone, Ethiopia.

Chapter Summary

This chapter presents the summary of findings, implications, conclusion, and recommendations of the study. It also discusses suggestion on the area of further research. The chapter has also discussed both the theoretical contribution of the study and empirical contributions of the study. In terms of filling the research gaps, the current study filled conceptual, contextual, and methodological gaps of previous studies by conducting a study on the moderating effect of organizational culture on the relationship between ethical leadership and spiritual formation among church members in three selected districts of Wolaita Zone, Ethiopia.

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APPENDIX I: INFORMED CONSENT FORM

Introduction

My name Eyob Denio Gifato, a student pursuing a PhD in Organizational Leadership at the Pan Africa Christian University. I am undertaking academic research in partial fulfillment of the course of the study. In this regard, you have been chosen as a key respondent to the study and therefore request you to participate in the study by responding to the provided questions which are in the attached questionnaire. I expect the interview will take not more than 45 minutes to complete. I appreciate for your willingness to participate in the study which will be conducted from January 12, 2024 to February March 12, 2024. This form gives clearly states the purpose of the study and a description of the need of the participation and the rights of participant.

Purpose of the study

The main purpose of the study is to establish the moderating effect of organizational culture on the relationship between ethical leadership and spiritual formation among church members in the three selected districts of Wolaita Zone, Ethiopia. The benefit of the study is to contributing research-based knowledge to stakeholders such as church members, key leaders of churches, theologians, and other researchers to develop spirituality among church members. You have right to withdraw from the study at any time if there is valid reason to do so.

Confidentiality

I assure you that the confidentiality of the information will be maintained and the researcher will not identify your name. The study will be used only for academic purpose. Please feel free to contact the researcher by the following email and phone number:

Email: eyob.denio@pacuniversity.ac.ke

eyobgifato@gmail.com

Phone: +251-911389692

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Statement of the participant

By signing this consent form that I agree to the terms of the agreement which declared above. Additionally, I understand the above information that I can stop my participation of this study at any time if there is valid reason to do so.

Signature of the participant

Date

APPENDIX II: QUESTIONNAIRE

Questionnaire on moderating effect of organizational culture on the relationship between ethical leadership and spiritual formation among church members in the three selected districts of Wolaita Zone, Ethiopia.

Introduction

This questionnaire is intended to collect data on ethical leadership, organizational culture, and spiritual formation of church members in the three districts of Wolaita Zone, Ethiopia as part of a PhD dissertation in Organizational Leadership. Respectfully, I invite you to fill in the questionnaire by taking a few minutes of your time. You are a participant to respond to this questionnaire willingly and are not obligated to disclose your identity. I assure you strict confidentiality of the information. It will be used only for academic purposes. Kindly note that you will not be entitled to any monetary gain. You will be free to withdraw at any time if there is a valid reason to do so.

Section A: Biodata

Dear respondent,

Please take a few minutes to answer the following questions. Would you please read carefully before answering the questions.

1. What is your gender? Male ☐ Female ☐
2. What is your age? 18-25 ☐ 26-35 ☐ 36-45 ☐ Above 46
3. What is your level of education? Uneducated ☐ Certificate ☐ Diploma ☐ Degree ☐ Masters ☐ PhD ☐ .
4. What is your position or responsibility in your church? Pastor ☐
Evangelist/Missionary ☐ Church Administrator ☐ Singer ☐ Instructor/teacher ☐
Member ☐
5. How many years have you been serving in your responsibility? ☐ 1-5 ☐ 6-10 ☐
11-20 ☐ 21-30 ☐ above 31 years.
6. Marital Status: Are you married or single?
Married? ☐ Single? ☐
7. Indicate the name of your district of KHC in Wolaita Zone.
 - a) Sodo City district KHC ☐
 - b) Duguna District KHC ☐
 - c) Fango District KHC ☐

SECTION B: ETHICAL LEADERSHIP

Please indicate by ticking in the appropriate box whether you agree or disagree based on the scale provided below under respecting others.

1- Strongly disagree 2- Disagree 3- Neutral 4- Agree 5- Strongly agree

	Respecting Others	1	2	3	4	5
1	Respecting others has effect on spiritual formation of Church members					
2	Respecting others helps church members to grow in their spiritual lives					
3	Respecting others contributes to spiritual formation of church members.					
4	Respecting others develops spirituality among church members					
5	Respecting others has impact on the process of spiritual formation of church members					

You may add other comments here on respecting others.....

.....

.....

Please indicate by ticking in the appropriate box whether you agree or disagree based on the scale provided below on serving others.

1- Strongly disagree 2- Disagree 3- Neutral 4- Agree 5- Strongly agree

	Serving Others	1	2	3	4	5
1	Serving others has effect on spiritual formation of Church members					
2	Serving others helps church members to grow in their spiritual lives					

3	Serving others contributes to spiritual formation of church members.					
4	Serving others develops spirituality among church members					
5	Serving others has impact on the process of spiritual formation of church members					

You may add other comments here on serving others.....

.....

.....

Please indicate by ticking in the appropriate box whether you agree or disagree based on the scale provided below on doing justice.

1- Strongly disagree 2- Disagree 3- Neutral 4- Agree 5- Strongly agree

	Doing Justice	1	2	3	4	5
1	Doing Justice has effect on spiritual formation of Church members					
2	Doing Justice helps church members to grow in their spiritual lives					
3	Doing Justice contributes to spiritual formation of church members.					
4	Doing Justice develops spirituality among church members					
5	Doing Justices has impact on the process of spiritual formation of church members					

You may add other comments here on doing justice.....

.....

.....

Please indicate by ticking in the appropriate box whether you agree or disagree based on the scale provided below on honesty.

1- Strongly disagree 2- Disagree 3- Neutral 4- Agree 5- Strongly agree

	Honesty	1	2	3	4	5
1	Honesty has effect on spiritual formation of Church members					
2	Honesty helps church members to grow in their spiritual lives					
3	Honesty contributes to spiritual formation of church members.					
4	Honesty develops spirituality among church members					
5	Honesty has impact on the process of spiritual formation of church members					

You may add other comments here on honesty.....

.....

.....

Please indicate by ticking in the appropriate box whether you agree or disagree based on the scale provided below on building community.

1- Strongly disagree 2- Disagree 3- Neutral 4- Agree 5- Strongly agree

	Building Community	1	2	3	4	5
1	Building Community has effect on spiritual formation of Church members					
2	Building community helps church members to grow in their spiritual lives					
3	Building community contributes to spiritual formation of church members.					

4	Building community develops spirituality among church members					
5	Building community has impact on the process of spiritual formation of church members					

You may add other comments here on building community.....

.....

.....

SECTION C: ORGANIZATIONAL CULTURE

Please indicate by ticking in the appropriate box whether you agree or disagree based on the scale provided below on organizational culture.

1- Strongly disagree 2- Disagree 3- Neutral 4- Agree 5- Strongly agree

	Organizational Culture	1	2	3	4	5
1	The core values of the church are to govern all activities of church members.					
2	The church has clear policies and procedures that guide church members.					
3	. Employees' engagement has effect on the process spiritual formation church members.					
4	Work environment of the church motivates employees for spiritual growth.					
5	Stakeholders contribute a lot to bring spiritual formation of church members					

You may add other comments here on organizational culture.....

.....

...

SECTION D: SPIRITUAL FORMATION

Please indicate by ticking in the appropriate box whether you agree or disagree based on the scale provided below on spiritual formation.

1- Strongly disagree 2- Disagree 3- Neutral 4- Agree 5- Strongly agree

	Spiritual Formation	1	2	3	4	5
1	The church members are growing into Christ's likeness.					
2	The members have a good relationship with each other.					
3	The members are actively participating in the mission of the church.					
4	Enhancing spiritual learning has been continuing among church members.					
5	The church members are building relationships with each other.					

You may add other comments here spiritual formation.....

.....

.....

APPENDIX III: INTERVIEW SCHEDULE

Code	Topic	Time allocation	No. of Respondents
1	Ethical Leadership:	45 minutes	10
	Respecting Others Serving Others Doing Justice Honesty Building Community		
2	Organizational Culture:	45 minutes	12
	Core Values Core Values Policies and Procedures Employ Engagement Work Environment Stakeholders Engagement		
3	Spiritual Formation	45 minutes	13
	Growing into Christlikeness Building Relationship Being Missional Enhancing Learning Developing Community		
		2:15 Hours	35

APPENDIX IV: AN IN-DEPTH INTERVIEW QUESTIONS ON THE ELEMENTS OF THE THREE VARIABLES.

Date of interview

Interviewee's code

Place of interview

Duration of interview

Dear respondent,

I am a student pursuing a PhD in Organizational Leadership at the Pan Africa Christian University, in Kenya. I am undertaking academic research in partial fulfillment of the course of the study award of the degree. I plan to ask you about ethical leadership to understand your perception of the subject. I expect the interview will take not more than 45 minutes to complete. I, politely invite you to participate in this study by replying to the interview questions below. I assure you that the confidentiality of the information will be maintained and the researcher will not reveal your name. The data collected will be used only for academic purposes only. Please feel free to contact the researcher by the following email and phone:

Email: eyob.denio@pacuniversity.ac.ke

Phone: +251-911389692

Instruction:

Please take a few minutes to answer the following questions. Would you please read carefully before answering the questions?

Demographic Information

- 1) What is your gender? Male ☐ Female ☐
- 2) What is your age? 18-25 ☐ 26-35 ☐ 36-45 ☐ Above 46
- 3) What is your level of education? Uneducated ☐ Certificate ☐ Diploma ☐
Degree ☐ Masters ☐ PhD ☐
- 4) Are you married? Married? ☐ Single? ☐
- 5) What is your position or responsibility in your church? Pastor ☐
Evangelist/Missionary ☐ Church Administrator ☐ Singer ☐
Instructor/teacher ☐ Member ☐

- 4) How many years have you been serving in your responsibility? ☐ 1-5 ☐ 6-10 ☐ 11-20 ☐ 21-30 ☐ above 31 years.

Interview Questions

Instruction:

This section has a set of questions related to the elements of ethical leadership that formed the specific objectives of the study. Please give the appropriate answer based on your observation and practice at your local churches.

Respecting Others

- 1) How do you define respecting others?
.....
.....
- 2) What is the effect of respecting others?.....
.....
.....
- 3) How do church members respect others?.....
.....
.....
- 4) What are some things to do to respect others?.....
.....
.....
- 5) What is the expected outcome of respecting others?
.....
.....

Serving Others

- 1) How do you understand serving others?.....
.....
.....
- 2) What is the significance of serving others?.....
.....
- 3) How do church members serve others?.....
- 4) What are some of the things can one do serve others?
- 5) What is the expected outcome of serving others?.....

Justice

- 1) How do you define justice?
.....
- 2) How is justice conducted in today's church?.....
.....
...
- 3) What is the importance of justice in the context of the church?.....
.....
.....
- 4) In what ways has justice been exercised in the church?.....
.....
- 5) How do leaders in thee selected districts practice justice?.....
.....
...

Honesty

- 1) How do you define honesty?
.....
.....
- 2) What is the significance of honesty in the church?.....
.....
.....
- 3) How do church members implement honesty?
.....
.....
- 4) What are some of the things that can be done, to be honest?
.....
.....
- 5) What is the expected outcome of being honest?.....
.....
.....

Building Community

- 1) How do you describe building community?
.....
.....
- 2) What is the importance of building community?

.....

3) How do church members build community?

.....

4) What are some things to do to build community?.....

.....

5) What is the expected result in building community?.....

.....

Thank you for your participation.

APPENDIX V: OBSERVATION SCHEDULE

Date	Place (Location)	Time	Participants	Activities
Feb.30/ 2024	Fango District (Dimtu KHC)	9:30-11:30am	Key Church Leaders' Training	-Program Leaders introduced the topic of the training and did opening prayer. -Topic: False Teaching.
March 10/2024	Doguna District (Edo and Kawo Koisha)	10:30am- 2:30pm	All local Church Ministers	The district leader introduced guest speaker and teaching topic. The teaching topic was about the End Time and its Challenges for the contemporary churches.
March 20/2024	Sodo Town (WES)	10:00 – 12:00am	Two Selected Leaders (Pastor and Church elder)	The training topic was Church and Community transformation (CCT)

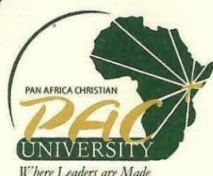
APPENDIX VI: MAP OF WOLAYTA ZONE



Map of Wolaita Zone (2022)

Source: <http://tourist-infoning.com-photo-damot-mountain>.

APPENDIX VII: PAN AFRICA CHRISTIAN UNIVERSITY LETTER



**Pan Africa
Christian University**

Thika Road Campus Valley Road Campus
P.O. BOX 56875 - 00200 +254 730955000 +254 730955501/2
enquiries@pacuniversity.ac.ke www.pacuniversity.ac.ke

22nd February 2024

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

RE: RESEARCH AUTHORIZATION LETTER FOR DENIO EYOB GIFATO
REG. NO: POLD/12135/0/18

Greetings! This is an introduction letter for the above named person a final year student at Pan Africa Christian University (PAC University), pursuing a Doctor of Philosophy in Organizational Leadership (Phd).

He is at the final stage of the programme and he is preparing to collect data to enable him finalize on the dissertation. The dissertation title is *“Moderating Effect of Organizational Culture on Ethical Leadership and Spiritual Formation of Selected Three District Church Members in Wolaita Zone, Ethiopia.”*

We kindly request that you allow him obtain a research permit so as to proceed and collect data from Selected Three District Church Members in Wolaita Zone, Ethiopia.

Warm Regards,

Lilian Vikiru

PAN AFRICA CHRISTIAN UNIVERSITY
REGISTRAR
P.O. Box 56875 - 00200.
TEL: 0721 932050/ 0734 400694
NAIROBI, KENYA

Dr. Lilian Vikiru
Registrar Academic Affairs
Pan Africa Christian University
Lumumba Drive, Roysambu, off Kamiti Rd, off Thika Rd
P.O Box 56875-00200, Nairobi, Kenya
Tel: +254 721-932050/726-595863/734-400694
Email: registrar.aa@pacuniversity.ac.ke
Website: www.pacuniversity.ac.ke

APPENDIX VIII: RESEARCH AUTHORIZATION LETTER



በኢትዮጵያ ወንጌል አማኞች አብያተ ክርስቲያናት ካዉንስል የወላይታ ዞን ካዉንስል ጽ/ቤት
ETHIOPIAN COUNCIL OF GOSPEL BELIVERS' CHURCHES WOLAITA ZONE
COUNCIL OFFICE

ቁጥር

0100257/26/2016

Ref.No:

ቀን

03/08/2016 ዓ.ም.

Date

→ To Eyob Denio Gifato

Purpose: - Research Permit

Greetings in the name of our Lord Jesus Christ.

PhD candidate Eyob Denio Gifato, Following your application for a research permit on the title
“MODERATING EFFECT OF ORGANIZATIONAL CULTURE ON ETHICAL
LEADERSHIP AND SPIRITUAL FORMATION OF SELECTED THREE DISTRICT
CHURCH MEMBERS IN WOLAITA ZONE, ETHIOPIA”, a permission is hereby granted to
collect data from three district associations of WKHC namely: Sodo City district association,
Duguna district association and, and Fango district association of WKHC in south Ethiopia.

Wishing you well in your studies

CC:-

- Wolaita Kale Hewet Church

Sincerely,



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Siltanu Shiferaw Dogiso
የወላይታ ዞን የወ/ክ/ክ
ካውንስል ሰላሳ

APPENDIX IX: CERTIFICATE OF CORRECTION OF THE PROPOSAL

Pan Africa Christian University
P.O Box 56875-00200
Nairobi, Kenya
Tel: +254 721-932050/734-400694
Website: www.pacuniversity.ac.ke

CERTIFICATION OF CORRECTION OF THESIS/DISSERTATION

PART I: RELEVANT DETAILS OF THE THESIS

Department: LEADRSHIP..... **Degree title:**.....PhD.....

Candidates' Name: EYOB DENIO GIFATO **Registration No.:**
POLD/12135/0/18

Signature: 

Date of Oral Defense: 26TH JUNE 2024

Title of Thesis: MODERATING EFFECT OF ORGANIZATIONAL CULTURE ON THE
RELATIONSHIP BETWEEN ETHICAL LEADERSHIP AND SPIRITUAL FORMATION
AMONG CHURCH MEMBERS IN THREE SELECTED DISTRICTS OF WOLAITA ZONE,
ETHIOPIA.

PART II: DECLARATION BY SUPERVISOR(S)

I / we, the undersigned do hereby confirm that I / we have closely looked at the
corrections as instructed by the Post Graduate Defense Committee and I / we do hereby
certify that **ALL** the corrections have been effected as agreed.

NAME: Dr. Solomon Munyao
(SUPERVISOR)

SIGN:



DATE: January 13th, 2025

NAME: Dr. Nguchie Gathogo
(SUPERVISOR)

SIGN:



DATE: January 13th, 2025

PART III: CONFIRMATION BY GRADUATE SCHOOL

Confirmed that the Supervisor and Reviewer appointed to oversee the corrections have
done so as per the
Instructions of the Post Graduate Committee

NAME _____ SIGN _____ DATE &
STAMP _____
Dean, Graduate School

APPENDIX X: CERTIFICATE OF EDITING THE DISSERTATION



KENYATTA UNIVERSITY

DEPARTMENT OF LITERATURE, LINGUISTICS AND FOREIGN LANGUAGES

Website: www.ku.ac.ke Tel: 020-870-4069 Ext. 4112/ 4113 Fax 871575

Email: mwai.loise@ku.ac.ke

To Dr. Jane Kinuthia,
Dean, Postgraduate Studies

Pan African Christian University

P.O. Box 56875-00200

Nairobi.

24th May 2024

Dear Madam,

RE: CERTIFICATE OF EDITING

This is to confirm that I have read through and edited the final dissertation for Eyob Denio Gifato (POLD 12135/0/18) entitled *Moderating Effect of Organizational Culture on Ethical Leadership and Spiritual Formation of Selected Three District Church Members in Wolaita Zone, Ethiopia*. I confirm that the corrections suggested, most of which touched on expression, sentence structure, citations and referencing as well as formatting have been effected by the candidate. For further enquiry, kindly do not hesitate to contact me.

Yours Sincerely,

Loise W. Mwai (PhD)

Lecturer

Department of English, Linguistics and Foreign Languages

Transforming Higher Education... Enhancing Lives

Kenyatta University is ISO 9001: 2015 Certified



APPENDIX XI: ETHICS REVIEW COMMITTEE APPROVAL

ST. PAUL'S UNIVERSITY

Private Bag 00217 Limuru,
Kenya
Email: office@spu.ac.ke
Website: www.spu.ac.ke



Tel Office: +254 (0) 20-
2020505/10
Mobile: +254 (0) 728-669000
(0) 736-424440

REF: SPU/110/2023

Date: 19th February 2024

TO: Eyob Denio Gifato
Pan Africa Christian University
Nairobi, Kenya

Dear Eyob,

=====

**REF: Moderating Effect of Organizational Culture on Ethical Leadership and
Spiritual Formation of Selected Three District Church Members in Wolaita
Zone, Ethiopia**

=====

Greetings,

This is to inform you that SPU- Institutional Scientific Ethics Review Committee has reviewed the above-named research proposal. **Your ERB approval number is 119, for the period between 19th February 2024 – 19th February 2025 (1 year).**

This approval is subject to compliance with the following requirements;

- i. Only approved documents including (informed consents, study instruments) will be used.
- ii. All changes including (amendments, deviations, and violations) are submitted for review and approval by SPU- Institutional Scientific Ethics Review Committee.
- iii. Death and life-threatening problems and serious adverse events or unexpected adverse events whether related or unrelated to the study must be reported to SPU- Institutional Scientific Ethics Review Committee within 72 hours of notification
- iv. Any changes, anticipated or otherwise that may increase the risks or affected safety or welfare of study participants and others or affect

the integrity of the research must be reported to SPU- Institutional Scientific Ethics Review Committee within 72 hours

- v. Clearance for export of biological specimens must be obtained from relevant institutions.
- vi. Submission of a request for renewal of approval at least 60 days prior to expiry of the approval period. Attach a comprehensive progress report to support the renewal.
- vii. Submission of an executive summary report within 90 days upon completion of the study to SPU- Institutional Scientific Ethics Review Committee.
- viii. Please note that it is within the ISERC's mandate to monitor your research and to do random visits to the site. All research is subject to post approval monitoring.

Prior to commencing your study, you will be expected to obtain a research license from National Commission for Science, Technology and Innovation (NACOSTI) <https://research-portal.nacosti.go.ke> and also obtain other clearances needed.

Yours sincerely,



Dr. Daniel Nzungya, PhD

Chairperson

SPU- Institutional Scientific & Ethics Review Committee



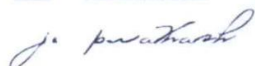
APPENDIX XII: CERTIFICATE OF INTERNATIONAL JOURNAL 1

**International Journal of Scientific and
Research Publications****ISSN 2250-3153**www.ijsrp.org

Certificate of Publication

This is to certify research paper titled “**Effect of Serving others on Spiritual Formation of Church members in Wolaita Sodo KHC**” submitted by Author(s) **Eyob D. G., Munyao S. M., Gathogo N.** has been published for January 2024, Volume 14, Issue 1 publication under ISSN 2250-3153.

Signed by:



[J. Prakash]
Publication Head, IJSRP Inc.
Email: editor@ijsrp.org
www.ijsrp.org

ISSN 2250-3153



9 772250 315302

IJSRP is a refereed online journal published under ISSN 2250-3153.

* This publication letter is electronically generated and signed.

APPENDIX XIII: CERTIFICATE OF INTERNATIONAL JOURNAL 2

**International Journal of Scientific and
Research Publications****ISSN 2250-3153**www.ijsrp.org

Certificate of Publication

This is to certify research paper titled “**Effect of Respecting Others on Spiritual Formation of Church Members in Duguna District Association of WKHC in Ethiopia**” submitted by Author(s) **Eyob, D. G; Munyao, S. M; Gathogo, N** has been published for April 2024, Volume 14, Issue 4 publication under ISSN 2250-3153.

Signed by:



[J. Prakash]
Publication Head, IJSRP Inc.
Email: editor@ijsrp.org
www.ijsrp.org

ISSN 2250-3153



9 772250 315302

IJSRP is a refereed online journal published under ISSN 2250-3153.

* This publication letter is electronically generated and signed.

APPENDIX XIV: CERTIFICATE OF CONFERENCE PRESENTATION**CERTIFICATE OF CONFERENCE PRESENTATION**

This is to certify that **Mr. Eyob Denio Gifato** has presented his PhD research work entitled, *"MODERATING EFFECT OF ORGANIZATIONAL CULTURE ON ETHICAL LEADERSHIP AND SPIRITUAL FORMATION OF SELECTED THREE DISTRICT CHURCH MEMBERS IN WOLAITA ZONE, ETHIOPIA."* I confirm that he has presented his research to graduate school students, university lecturers and professionals at Wolaita Evangelical Seminary on June 8/2024.


ወርቅነህ አብራሃም ዋንዳሮ
Workineh Abraham Wandaro
WES Academic Dean

